W^{THE}ORLD

W THE ORLD

S OF THE PIRITS

A Biblical Study in the African Context

A. Scott Moreau

TABLE OF CONTENTS

THE WORLD OF THE SPIRITS
A Biblical Study in the African Context

Permissions for Quotations

LIST OF ABBREVIATIONS

AB	=	Anchor Bible
BAG	=	Bauer, Arndt, Gingrich, and Danker's Greek-English Lexicon
BDB	=	Brown, Driver, and Briggs' Hebrew-English Lexicon
BEP	=	Baker's Encyclopedia of Psychology
BKC (OT)	=	Bible Knowledge Commentary (Old Testament)
contra	=	literally "against", it means "as opposed to; in disagreement with"
CNTC	=	Calvin's New Testament Commentaries
EBC	=	Expositor's Bible Commentary
EDT	=	Evangelical Dictionary of Theology
EGT	=	The Expositor's Greek Testament
Ibid.	=	For the Latin ibidem, "in the same place", meaning the same reference as cited previously
ICC	=	The International Critical Commentary
IDB	=	The Interpreter's Dictionary of the Bible
ISBE Revised	=	The International Standard Bible Encyclopedia, Revised ed. (1979)
KJV	=	King James Version
LXX	=	Septuagint
MM	=	Moulton and Milligan (The Vocabulary of the Greek Testament)
NASB	=	New American Standard Bible
NBD	=	New Bible Dictionary
NCBC	=	New Century Bible Commentary
NDT	=	New Dictionary of Theology
NEB	=	New English Bible
NICNT	=	New International Commentary on the New Testament
NICOT	=	New International Commentary on the Old Testament
NIDNTT	=	New International Dictionary of New Testament Theology
NIGTC	=	The New International Greek Testament Commentary
NIV	=	New International Version
NLCNT	=	New London Commentary on the New Testament
NT	=	New Testament
OT	=	Old Testament
RSV	=	Revised Standard Version
TC	=	Thornapple Commentaries
TDNT	=	Theological Dictionary of the New Testament
TDNT Abridged	=	Theological Dictionary of the New Testament, Abridged in one volume
TDOT	=	Theological Dictionary of the Old Testament
TNTC	=	Tyndale New Testament Commentaries
TOTC	=	Tyndale Old Testament Commentaries
TWOT	=	Theological Wordbook of the Old Testament
WBC	=	Word Biblical Commentary
WS	=	Word Studies (Wuest)
ZPEB	=	Zondervan Pictoral Encyclopedia of the Bible

FOREWORD

One of the great failures of missionary work in general and theological education in particular has been to relate Christian theology to the African context at a functional level. We have lamented the syncretism practiced by many African believers, but we have not recognized our own syncretism. Since we come from the secular/scientific end of the spectrum of belief systems, our syncretism is respectable in the West because it is an accommodation to the secular educational establishment to which we look for academic respectability and accreditation.

Scott Moreau is to be commended for his pioneering work in relating angelology to the African concepts of the spirit world. It is unusual to find a Westerner who takes the idea of evil spirits seriously as a factor in everyday life. We can speculate about them in our theological discussions and write about them in theological treatises, but we ascribe a minimum of causation to them when looking for explanations for the events of life. The African, however, has traditionally ascribed a maximum of causation to the spirit world. Both positions are at variance with the biblical position, and this book helps to bring us to the balance point on this subject.

It is imperative that we distinguish between a belief system held at an individual level and a belief system by which we live our daily lives. There is often a considerable gap between these two. In the religious realm the latter is spoken of as "folk religion." Christianity must operate at the level of folk belief systems or it becomes irrelevant to where people really live. The ideas expressed in this book must be lived out if they are to make an impact on African church life. They must be taken out of the classroom to the homes and villages. May God be pleased to use this work to spark revival in the African church as the power of God is demonstrated in the spirit realm rather than just being talked about.

Timothy M. Warner
Trinity Evangelical Divinity School
6 March 1990

PREFACE

In teaching a class on angelology over the past several years, our attention was drawn by the fact that there is no clear presentation of the biblical data in combination with an examination of the African scene available in print. Eventually this became the motivation for this book.

Before we describe our approach, however, our philosophical foundation should be noted. Without apology or defense, we presuppose that the Bible is God's written word to man, fully authoritative and eternally and universally relevant in all that it teaches and affirms. Within the framework of that presupposition, we consider **contextualisation** to be the application of the whole of the biblical data to the whole of the context, with the biblical data serving as the "normative" foundation and the contextual factors serving as the "relative" arena in which the norms are applied. Other terms which are important to this study are **angelology** and **spirit realm**. By **angelology**, we refer to the study of all the biblical types of angels (or spirits), whether evil or good. The **spirit realm** includes not only the spirits per se, but also any occultic phenomena, phenomena which makes use (or claims to make use) of abnormal or supernatural powers.

This book is as much a work of methodology as it is of content, as will (we hope!) be clear to the careful reader. With that in mind, we turn to a brief, but necessary, presentation of the "layout" of the material. The book is divided into three major sections, with a set of ten questions for further reflection and study at the end of each section. The appendix gives a listing of all the Greek terms used for demonic attack on and Christian ministry to the oppressed. This is intended for the student who wishes to do a more intensive vocabulary study than we have presented in the book.

In section one, we have sought to present the biblical world view regarding the spirit realm. The major portion of this section is devoted to presenting, as concisely as possible, discussion on all of the biblical passages which are necessary for the development of a biblical angelology. Quite frankly, the discussion in the first three chapters may be skipped if the reader is not interested in seeing the breadth of the scriptural data. If the reader does choose to study these chapters carefully, however, an open Bible is indispensable. Please note that the discussion is as abbreviated as possible--we have tried to note differing interpretations when

they are important to the topic, but generally have done our best to avoid extended discussion on each passage. We hope that the material in section one will serve as a "data base" for future readers, at least saving them the work of sorting through the entire Bible to find the passages germane to the topic of angelology.

With the foundation of the biblical data base thus established, in chapter four we seek to present one possible organisation of the data in the framework of the African setting. We have purposely kept the discussion in this section as broadly based as possible, recognising the danger that we may very well be too broad to be applicable in any one particular setting (or among any one particular people). Our purpose was not to attempt to provide any type of "definitive" work, but to cut a methodological path which others, better versed in a particular context, will be able to follow for their people and their setting. In that sense, the book is as much one of a proposed method of contextualisation as it is of the content of the proposed "contextualised" material. Further, while we do not consider that we have exhausted the possible topics and areas which could be discussed (e.g., the history of angelology in the West), we have tried to approach issues and ideas of relevance, significance, and interest to a general (and not only a "theological") audience.

In section two, we attempt to give a broad panorama of the African views and feelings on the spirit realm. The picture is purposefully overgeneralised in the hopes that others, working with particular peoples, will be able to utilise relevant sections in the discussion to develop their own angelological approach within their own contexts.

In section three, we present an application of the biblical data to that of the cultural framework in two arenas of angelology: ministering to those who are demonically oppressed, guidelines for evaluating apparent "angelic" manifestations, and understanding the continuing role of angels in Africa today.

Our hope is that this book will be considered usable in a classroom setting. In our own classroom approach, we spend approximately half of our time in the biblical section, and half in the world view and application sections. If used as a text, one major assignment for the students could be the development of their own "systematic" approach based on the biblical data (to be turned in before we deal with the application section in class!).

We should also briefly mention the format used for the parenthetical reference notes. In them, we give the author's surname, an abbreviated title of the work cited, and the page number. The interested reader will find all the cited works in the bibliography, which is organised by sections in the same chapter arrangement as the book.

Finally, a word of acknowledgement. Many thanks are due to Dr. Timothy Warner, who has greatly stimulated my thinking in this whole area, and to the staff and administration of the Nairobi International School of Theology, who have provided me with the opportunity to take my missiological approach into the theology classes taught at the school. Special thanks go to Jackson Ngalyuka, Abraham Kasika, Benjamin Musyoka, Paul Bowers, and Sam Owen for reading the manuscripts and making several valuable (and incorporated) suggestions, and to Mike Packard for helping set this up for publishing. All remaining deficiencies, however, are my responsibility alone. Finally, my greatest thanks go to my wife, Emily, who has graciously tolerated too many hours of "computer widowhood" while I was glued to a screen with this work.

A. Scott Moreau

March, 1990

reminder that human and celestial will occupy that city together (Beasley-Murray, Revelation, p. 321).

Revelation 21:17 Angelic measurements are the same as human measurements. This may serve as a reminder that human and divine will be combined in the New Jerusalem (Johnson, "Revelation", p. 596), that men and angels are "fellow servants" (19:10), and that we will someday be like angels (Luke 20:34-6; Swete, Revelation, p. 290).

CHAPTER FOUR:

TOWARDS A BIBLICAL WORLD VIEW

Introduction

In this chapter, we will present a preliminary discussion of the major issues involved in developing a biblical world view of angelology. Our hope is that this will point us in the right direction of developing a better understanding of the spiritual dynamics of the universe which God has created. At the outset, however, we should note the dangers of seeking to construct a systematic world view from the biblical data. Writing of principalities, powers, rulers, etc. The New Testament nowhere gives us a systematic treatise--the primary concern is that angels are servants of God who minister to believers and that demons are spirits who oppose God and must be opposed by the believer. It appears not to be as concerned with the philosophy of the world as the reality of the spiritual battle that the believer will constantly encounter (Schlier, Principalities, pp. 13-14).

Realms in the Universe

One important component of biblical angelology is that of the nature of the universe itself. The biblical data gives hints of three major "spheres of operation" in the universe. These areas *cannot* be completely separated, though each appears distinctly and can be discussed separately (just as water, land, and air are all part of the earth but are distinct and can be discussed individually).

The Realm of God's Throne and Angels

The first sphere of operation is the realm of God's throne and His angels. This realm should not be thought of as being a literal physical place. Rather, it is the realm where God's rule is exercised openly and visibly: "'Throne' here denotes government. The point is not that heaven is God's location, but that it expresses his absolute and inviolable lordship." (Traub, "*Ouranos*", TDNT Abridged). God

Himself, of course, is confined to no realm. Even the "heaven of heavens" cannot contain Him (1 Kings 8:27); He is above all realms (Matt. 5:34, Heb. 8:1). Likewise, Christ is not limited; He ascended far above *all* the heavens (Eph. 4:10; comp. Heb. 4:14).

This is a realm created by God (Neh. 9:6) where the angels present themselves to Him (Job 1:6 and 2:1). It probably includes the heaven of heavenlies (if it is separate from the heavens; Neh. 9:6). It may also include the "third heaven" (mentioned by by Paul, 2 Cor. 12:2). It is from this realm that Satan is cast out, but we do not know when this occurs or whether Satan continues to have limited access after his expulsion (see Job 1:6, 2:1, Zech. 3:1, and Rev. 12:7-9). If he has not yet been cast out, it is still a realm of continuing conflict, as C. R. Schoonhoven contends: "The Bible depicts heaven under the wrath of God, the scene of cosmic warfare, and finally subject to dissolution prior to the creation of a new heaven" (Schoonhoven, "Heaven", ISBE Revised). On the other hand, if Satan has been cast out, as others maintain, then this is "a world of pure light" (Bietenhard, "*Ouranos*", NIDNTT). Finally, this realm is not eternal--it will be destroyed (with the exception of God's throne?; Isa. 51:6, Mark 13:31, Heb. 1:11-12, 2 Pet. 3:7) before the new heaven and new earth are created (Isa. 65:17 and Rev. 21:1).

The Realm of Spirit Beings

The second sphere of operation is that of spirit beings (generally evil ones). Of the three realms, we have the least amount of biblical information on this one. While terms are borrowed from Judaism, the whole framework is never fully developed doctrinally in the Bible. This realm may include what are called "the other two heavens" (though this designation is debatable; see Smith, Heaven, pp. 28-39). The first of these two heavens is the air, apparently the arena of Satan's counterfeit kingdom (Eph. 2:2). The second is the celestial sphere (home of planets and stars, Gen. 1:14-19; the "expanse of the sky", NIV).

This realm may also include region(s) of confinement for demons, such as *Tartarus* (2 Pet. 2:4, Jude 6?), the *abyss* (Rev. 9:1-2), and *Hades* (Hebrew: *Sheol*). Tartarus literally means "the unseen", and refers to a shadow land of the dead which literally means "the unseen", and refers to a shadow land of the dead (Bietenhard, "Hades", NIDNTT). The Jews of the intertestamental period thought of Hades as the land of all the dead. They were separated into two compartments, one for the righteous and one for the unrighteous (see Lee, "Hades", ISBE Revised). In the NT the picture of Hades in not fully expanded or systematically presented, and scholars debate whether it includes this partition. It is possible that, after the death and resurrection of Christ, Hades may be a region only for the *unrighteous* dead (Luke 16:19-31 and Rev. 20:13f usually being cited as proof texts). This is explained by noting that since the death and resurrection of Christ the righteous have gone to be with Him in Heaven immediately upon their death (Phil. 1:23; Wuest, WS, vol. 2, "Treasures", p. 45).

All of these "regions", however, appear to be subsumed in *Gehenna* (Davids, "Dead, Abode of the", EDT) also referred to as the *lake of fire* (Rev. 20:10, 14, 15; Mounce, "Lake of Fire", EDT). Into this final, eternal prison for Satan and his demons (Matt. 25:41, 46) will be thrown Hades and death (and all the unrighteous dead; Rev. 20:14-15).

The Realm of Man

The third sphere of operation is the realm of man, which is the physical world around us. Except for unusual circumstances (e.g., John's vision on Patmos which resulted in Revelation, Paul's vision mentioned in 2 Cor. 12), man is physically restricted to this realm until death. Some, through following occultic practices such as astral or spirit travel, claim that their spirits can leave their physical bodies and travel freely in the spirit realm. This is similar to some of the traditional African beliefs of witch powers (see the next chapter). Scripture does not teach that man has the inherent ability to naturally and properly leave the physical realm prior to death, though demons and angels are able to come to the realm of man (visibly or invisibly). The *mechanics* of how this happens are not addressed in Scripture and the fact that it does happen is not explained.

The Functions of Spirit Beings

Good Angels

What do good angels do? The Bible indicates that they minister in at least eight areas of service, each of which we will briefly describe.

First, they worship and praise God (Rev. 4:1-11, 5:8-14, and 7:11-12). This worship and praise will continue eternally. Unlike too many of us, they never grow weary of honoring our Creator!

Second, they were active in ministering to Jesus during His life on earth. This ministry ceased when He ascended to the right hand of God. Their work in this regard included announcing His birth (Luke 2:8-15), protecting Him from Herod (Matt. 2:13-15), ministering to Him after His temptation (Matt. 4:11), being ready to come to His defense if called (Matt. 26:53), announcing His resurrection (Matt. 28:1-2), and reminding the disciples of the need to carry on after His ascension (Acts 1:10-11).

Third, they have a ministry to the saints (Heb. 1:14), seen in many areas. For instance, they are able to rescue us from trouble (Acts 12:6-11). On special occasions, they surround the people of God and protect them (2 Kings 6:15-17; Rev. 7:3). They are sent by God to bring His messages to man (the Law, Acts 7:53 and Gal. 3:19; the birth of Christ, Luke 1:26-37; answers to prayer, Dan. 9:23; to show what must take place, Rev. 22:6). They can help us physically (1 Kings

19:7-8). They can interpret visions for us (when directed to do so by God, Rev. 17:7). They are in some way involved in bringing our prayers before God (Rev. 5:8, Rev. 8:1-5), and may carry us to heaven when we die (Luke 16:22, Jude 9). Finally, they will come with Christ at the time of His return, gathering the elect from the nations (Matt. 24:31).

Fourth, they have some control over natural forces (under the direction of God). We see this in the pillar of fire which led Israel out of Egypt (Num. 20:16), the earthquakes at the time of the resurrection of Christ (Matt. 28:2), the four angels with power over the winds of the earth (Rev. 7:1), the angels with power over fire (Rev. 14:18) and water (Rev. 16:5), and the many end-time plagues which they will unleash (Rev. 6-18).

Fifth, they will be directly involved in ushering in the end of the age. Their roles include the separating of believers and unbelievers (Matt. 13:41-2), the sealing (Rev. 7:3-4) and gathering of God's saints (Matt. 24:31), the heralding of the judgements of the seven seals (Rev. 6:1-17; 8:1), trumpets (Rev. 8:3-9:21; 11:15-19), and bowls (Rev. 15:1; 16:1-21). Perhaps the greatest role of any particular angel will be that of binding Satan and casting him into the abyss for 1000 years (Rev. 20:1-3).

Sixth, in some way they are involved in influencing the governments and nations which are currently operating under the direction of Satan (Dan. 10:20-11:1). Under God's sovereignty, Satan temporarily has the whole world lying in his power (1 John 5:19), but angels fight this by waging war with demons over the control of nations (Dan. 10:13).

Seventh, they serve as God's guards/army. As guards, cherubim and the "whirling sword" guarded the entrance to the garden of Eden (Gen. 3:24). Further, angels will guard each of the twelve entrances to the new Jerusalem (Rev. 21:12). As soldiers, they (led by Michael) fight with Satan (Rev. 12:7-9), especially when he seeks to overstep his boundaries (Jude 9).

Eighth, and finally, by using the powers granted to them, they deliver God's hand of judgment on sinning believers (2 Sam. 24:15-17) and unbelievers (Gen. 19; Ps. 78:49, Acts 12:3).

Evil Angels or Demons

The Origin of Demons

Satan and his demons are arrayed against Christians. When they were created, when they fell, how this took place, and their organisational hierarchy are all debated by theologians. Scripture does not provide a clear picture, though most feel that the evidence points towards demons being angels who fell with Satan in his rebellion against God (Dickason, Possession, p. 24). If this is the case, it appears that the demons have not lost all of the power they had before their

fall. They seem to have the much the same powers as good angels. Unfortunately, they have given themselves and their abilities over to Satan, the "ruler of this world" (John 12:31, 16:11).

The Organisation of Demons

The chief demonic ruler is Satan, a created being who chose to build a deceitful, counterfeit kingdom in his desire to replace God as ruler of the universe. This kingdom imitates God's, as Sanders notes (see also our discussion on angelology in Revelation):

> Satan has his own trinity--the devil, the beast and the false prophet (Revelation 16:13). He has his own church, a "synagogue of Satan" (Revelation 2:9). he has his own ministers, "ministers of Satan"(2 Corinthians 11:4-5). He has formulated his own system of theology, "doctrines of demons" (1 Timothy 4:1). He has established his own sacrificial system, "the Gentiles . . . sacrifice to demons" (1 Corinthians 10:20). He has his own communion service, "the cup of demons . . . and the table of demons" (1 Corinthians 10:21). His ministers proclaim his own gospel(s), "a gospel contrary to that which we have preached to you" (Galatians 1:7-8). He has his own throne (Revelation 13:2) and his own worshipers (Revelation 13:4). (Sanders, No Myth, pp. 35-36; emphasis his)

The Operations of Demons

The "service" of demons to their leader, as found in examples in Scripture, seems to include at least four major areas of operation. The first is holding unbelievers in bondage (Gal. 4:3), involving several activities. They are able to invade and inhabit people, seeking to deface the image of God in them (see on Mark 5:1-20). They cause some sicknesses (Luke 13:11, 16), though not all. They are the powers behind idols (1 Cor. 10:19-21) and occultic abilities (Acts 16:16-18). They pretend to be ancestral or other "friendly" spirits to deceive people (2 Cor. 11:15). Finally, they blind the minds of unbelievers (2 Cor. 4:3-4).

The second demonic area of work is engaging believers in warfare (2 Cor. 12:7-9; Eph. 6:10-18; see the vocabulary study below). Aspects of this include bringing false doctrines and teachings (1 Tim. 4:1, 1 John 4:1-4), performing miracles and wonders to deceive many (2 Cor. 11:14-15; 2 Thess. 2:7-11; Rev. 16:14), hindering the spread of the Gospel (1 Thess. 2:17-18), "buffeting" believers or fighting them "hand-to-hand" (Eph. 6:12; 2 Cor. 12:7).

Their third area of work appears to be controlling "nature" for Satan's use. Since angels have power over natural forces, and demons appear to be fallen angels, demons may have such abilities. They may be able to use their powers to bring about "natural" disasters (hurricanes, fires, droughts, floods, typhoons,

tornadoes, etc.; Job 1:16, 19). The fact that *all* creation is eagerly awaiting the revealing of the sons of God and that it will be set free from its slavery to corruption (Rom. 8:18-22) becomes more understandable if this is true. In this sense, there are no such things as "natural" disasters!

Fourth, and finally, they are actively participating in Satan's power structure and control of the worldly governments prior to the return of Christ (Rev. 16:12-16).

Towards a Theology of Demonic Spiritual Warfare

In any discussion on the "warfare" between Satan and the believer we must first note that the outcome of the "war" was determined from eternity past. It never really was a "war" in the sense of two equally strong armies, for the creature who rebelled has absolutely no power in comparison to the Creator who rules. God is the sovereign ruler of the universe! The one who pretends to have some form of control knows that he operates only within the freedom and grace given him by God--he cannot overstep the boundaries his Creator lays out for him (Job 1-2). Though the outcome of the war was settled in eternity past, the actual time of the victory was at the incarnation, death, and resurrection of Christ. The war is over, but the final "finishing operations" are still going on. It is in the arena of those "finishing operations" that we engage our defeated enemy. How, in light of our victory, are we to envision demonic spiritual warfare? We suggest the following overview.

The "Fronts" of Spiritual Warfare

The Bible explicitly notes that spiritual warfare is constantly waging around us (Eph. 6:10-19). This warfare appears to have three "fronts"--the world, the flesh, and the devil. For a full examination of the Christian warfare, all three areas should be examined (see Dickason's concise treatment on the world and the flesh in Possession, pp. 59-65). Here, however, we will concentrate only on the arena of warfare with Satan and his hosts.

The Fact of the Battle

All three realms of the universe seem to be battlegrounds for this warfare (though it may be over in the realm of God's throne and angels). For example, Satan roams the earth in search of prey to devour (Job 1:6-7 and 1 Pet. 5:8). Angels and demons battle for control of earthly kingdoms (on earth and in the spirit realm?; Dan. 10:12-11:1). Our battle as Christians is against the forces of evil in the heavenly realms (Eph. 6:10-18). Finally, after Satan's expulsion from heaven, he turns his attention to those on earth who keep God's commandments and wages war against them (Rev. 12:13, 17).

The War Against Demonic Hosts

Satan: Attempted Embezzler of God's Glory

Satan has established a temporary counterfeit kingdom so that he can "be like God", receiving glory, praise, and honour from his subjects. Since he is not able to create his own kingdom out of nothing, he must distort God-created beings (humans and angels) and fashion them in his own evil image. He will do anything to accomplish his goal, even though he knows that he will be frustrated in the end. In order to build his false kingdom, he embezzles (the term comes from White, When the Spirit Comes, p. 141), steals, or diverts as much glory (attention, praise, worship, adoration, etc.) away from God as he can in the time remaining for him. To do this, he blinds unbelievers in sin, offering them alternative "idols" suited to their appetites. By focusing on these "idols", they are really worshipping (or glorifying) the power behind them (1 Cor. 10:19-21). In the case of believers, Satan wants to divert their attention from Christ and cause them to live below the level which God offers them by deceiving, opposing, harassing, and, whenever possible, using them as his own tools (Warner, "Worldview").

Demonic Attacks on Men

Under Satan's direction, demons seek to attack and harass the victors. How are we to understand that attack? A brief examination of the vocabulary of demonic activity as seen in the NT will help us, though we will do well to note with Kallas that Satan is not bound today to use the same particular set of strategies that he used in the NT times, and that his strategies can be expected to be tailored to his audience (Kallas, The Real Satan, pp. 108-9). The church is not the only organisation which is able to "contextualise"!

The New Testament Vocabulary of Demonic Attack

We suggest that one way of organizing the terms employed in the NT of demonic work against man is to arrange them along a spectrum of activity. In so doing, four categories of attack emerge, each showing certain activities and goals of the evil forces. All forms of attack have one ultimate goal: total control of the person being attacked. Thus, each category represents only a shading of degree of control, not a totally different "method" of approach. Finally, the reader should note that there are often several Greek terms which have the same English translation. We have kept the Greek terms separate in our presentation, though this forces us to use the same English terms more than once in some categories. For the interested reader, the actual Greek terms are listed in appendix A.

Attacks on Our Holiness. The first category of demonic attacks centres on our holiness. Demons seek to turn us from holiness and lead us to sin through the activities of deception and temptation. The activities of this form of attack include tempting us to sin and deceiving us to lead us astray, both of which will damage our testimony. The goal of this form of attack is to render us ineffective personally by removing us from fellowship with God. There are five terms used in the NT to describe attacks of this nature.

First is "**tempt**" (1 Cor. 7:5, 1 Thess. 3:5), which is more neutral than we usually think--the original sense was "putting to the proof" ("Tempt", ISBE). It can have either positive or negative connotations, depending on the context. When used of Satan's tempting of men, it is decidedly negative, and refers to an enticement to sin. It is so much a part of his character that it can be used as a title, "the tempter" (1 Thess. 3:5).

Second is "**take advantage of**" (2 Cor. 2:11, "overpower"?; Delling, *"Pleonektes"*, TDNT Abridged), which usually refers to material gain ("defraud", 1 Thess. 4:6). Satan wants to take advantage of us, outwit us, defraud us, cheat us--and will use any and every tool available to him to do it.

Third is "**deceive**" or "**lead astray**" (from truth; Matt. 24:11, 24:24, Rev. 12:9, 13:14, 20:8, 10; see also 2 Tim. 3:13, 1 Jn. 2:26, 3:7; the noun form is used of false teachers in 2 Thess. 2:11, 2 Pet. 2:18, 3:17, 1 Jn. 4:6, 2 Jn. 7, Jude 11 and 13; and of Satan himself in Rev. 12:9), which means to cause to wander from the path of truth into error or delusion by means of deceit or deception. It is the word from which we get the term "planet", which was seen as a "wandering" star because of the erratic paths taken by the planets in relation to the rest of the stars (Greek mythology taught that they wandered because their guiding spirits were deceived; Gunther, *"Planao"*, NIDNTT). The term is used of Satan's work with both believers and unbelievers.

Fourth is "**deceive**" or "**lead astray**" (by pleasure; used of Satan's work with Eve in 2 Cor. 11:4 and 1 Tim. 2:14; of false teachers in Eph. 5:6, Col. 2:8, and 2 Thess. 2:3), which is an intensive form of a word which means "deceive"; it may be rendered "deceive completely" (Vine, Expository Dictionary, p. 104). The focus is not as much the turning from truth as the straying from it in the pursuit of pleasure or sensual gratification--its basis is not ignorance, but desire (Gunther, *"Planao"*, NIDNTT). Its use with Eve shows that even the most "innocent" can be deceived through a strong appeal to the senses.

Fifth, and finally, is "**bring in secretly**" (2 Pet. 2:1), which refers to bringing in something (in 2 Pet. 2:1 to heretical doctrines) secretly or maliciously.

Attacks on Our Functioning in Ministry. The second category of demonic attack is centred on our ministry. It involves efforts to hinder or destroy our functioning in ministry through the activity of confrontation and oppression. The activities of this form of attack include using obstacles (such as sin, resistance from unbelievers, personal oppression, etc.) to block our ministry. The goal of this form of attack is to render us either neutral or even harmful to the ministry. There are five terms used in the NT of this type of attack.

First is "**accuse**" or "**reproach**" (Rev. 12:10), a legal term with the basic sense of "bringing charges in court" against someone (Bietenhard, *"Kategoros"*, NIDNTT; see Matt. 12:10). When not used legally, it means to accuse or reproach. Satan accuses us before God (the legal sense) and also reproaches us personally in order to downgrade us and render us ineffective.

Second is "**thwart**" or "**hinder**" (1 Thess. 2:18), the basic meaning of which is "blocking the way" (Rengstorf, *"Kopetos"*, TDNT Abridged). Though we read of hindering in regard to Paul (Rom. 15:22), the progress of the gospel (1 Cor. 9:12), the walk of Christians (Gal. 5:7), and prayer (1 Pet. 3:7-9), 1 Thess. 2:18 is the only passage in which Satan is specifically mentioned as the one who hinders.

Third is "**buffet, beat, cuff**" (2 Cor. 12:7), which means to strike with the fist, beat, cuff (BAG; see Matt. 26:67, 1 Cor. 4:11, and 1 Pet. 2:20 for the physical aspect). God allowed an angel of Satan to "buffet" Paul. Though there can be no certainty as to how this buffeting was manifested, we do know that it was from Satan and that Paul could not remove it through prayer.

Fourth is "**oppress**" (Acts 10:38; "oppressed by", NASB; "under the power of", NIV; "harassed and oppressed [by the power of]", Amplified), which can also mean "to oppress, exploit, dominate ... someone" (BAG), as the rich oppress the poor (Jas. 2:6).

Fifth is "**trouble**" (Luke 6:18; "troubled by evil spirits", NIV; "disturbed and troubled with unclean spirits", Amplified), which can also mean "to annoy" (BAG). A related term with the same meaning is found in Acts 5:16 ("afflicted with", NASB; "tormented by", NIV; "troubled with", Amplified).

Attacks on Our Person: Gaining Entry. The third category of demonic attack is centred on our person. It involves attempts of demons to gain control over a person through the activities of entering, seizing, and dwelling inside him. This form of attack includes using any grounds given to gain a foothold in a person's life in order to lead him further away from the truth. The goal of this form of attack is to gain control over us mentally and physically so as to use us for Satan's ends as a propagator of his "gospel". There are ten terms used of this type of attack in the NT.

First is "**put/place**" (in the heart; John 13:2), which means "to put, place, lay, or bring" (BAG). Satan can put thoughts into the very "control centre" of our personality. The same verb is usually used physically of putting wine into wineskins (Mark 2:22) and fingers in the ears (John 20:25).

Second is "fill" (the heart; John 16:6, Acts 5:3), the basic idea of which physical (e.g., fill a cup with water). In this context, the idea may be to be controlled or inspired by (see Schippers, "*Pleroo*", NIDNTT; comp. Eph 5:18, "be filled with the Holy Spirit").

Third is "enter" (Mark 9:25 and Luke 8:30), which, when used of demons, means "take possession of someone's body as their dwelling" (BAG). It is used in combination with "live in, dwell" in Matt. 12:45 and Luke 11:26.

Fourth is "seize" (Mark 9:18; "it seizes him", NASB; "lays hold of him [so as to make him its own]", Amplified), which can be used positively (Rom. 9:30, 1 Cor. 9:24) or negatively (Jn. 12:35). In regard to demons, it means "to seize with hostile intent, to overtake, come upon" (BAG).

Fifth is a different term for "seize" (Luke 8:29; "seize him", NASB; "snatch and hold him", Amplified), which means "to seize by violence, drag away" (BAG). For example, it is used of the soldiers seizing Stephen (Acts 6:12), a mob seizing two of Paul's companions (Acts 19:27-29) and the seizing of a ship by a storm (Acts 27:15).

Sixth is "lay hands on, seize" (Luke 9:39) by force (BAG). As an illustration, emotions can "seize" us (amazement, Luke 5:26; fear, Luke 7:16)

Seventh is "carry/lead astray" (Luke 4:9 and 1 Cor. 12:2, which may be translated "how you were attracted, carried away again and again"). It is the ordinary word for arresting someone. In the Gospels, it is commonly used of being led by force rather than deception or seduction (e.g., Mark 14:44; Robertson and Plummer, 1 Corinthians, p. 260). It is also used of leading of the Holy Spirit (Luke 4:1, Rom. 8:14 and Gal. 5:18).

Eighth is simply "in" or "by" (Mark 1:23, 3:22, 5:2; "possessed by an evil spirit", NIV; "with an unclean spirit", NASB; "[in the power] of an unclean spirit", Amplified). Note the similar "in whom the evil spirit dwelt" (Acts 19:16, Amplified). It indicates the state of being filled with or gripped by something whether demon, Mark 1:23; or Holy Spirit, Eph. 5:18).

Ninth is "live in; dwell" (Matt. 12:45 and 11:26), which means "to live, dwell, reside, settle (down)" (BAG; "make their home", Amplified). In Eph. 3:17 we are told to let Christ "dwell" in our hearts and James 4:5 teaches that the Spirit has been made to "dwell" in us by God.

Tenth, and finally, is "having" an evil or unclean spirit (Matt. 11:18, Mark 3:30, 7:25, 9:17, Luke 4:33, 7:33, 8:27, John 7:20, 8:48, 8:52, 10:20, Acts 8:7, 16:16, and 19:13; "has an unclean spirit", NASB). It means "to have as one's own," (BAG) here in regard to body and/or soul.

Attacks on Our Person: Enslaving. The fourth category also centres on our person, but is at the level of struggle over the moment-by-moment control of a person's life. It involves attacks which are geared to enslaving and eventually destroying a person. This may be done physically, and, if possible, spiritually (by keeping a person from Christ). In this form of attack, demon(s) seek to enslave someone to such an extent that the person becomes nothing more than a toy or a tool to reach others. This is done by enslaving and blinding him, with the eventual goal of devouring him. Satan's ultimate goal is final control of a person's eternal destiny. Our understanding of the potential for success of these attacks on the Christian depends on our view of the security of salvation for the believer. My personal understanding is that, for the believer, Satan can never gain control of his eternal destiny, since that belongs to God alone and, as Jesus said, "No one shall snatch them out of My hand" (John 10:28). There are at least twelve terms that are used to indicate this type of attack.

First is "demonise" (Matt. 4:24; 8:16, 28, 33; 12:22, 15:22; Mark 1:32, 5:15, 16, 18; Luke 8:36; John 10:21). This is generally translated as "demon-possessed" or "demonised" ("under the power of demons", Amplified). The term "possession", however, is not accurate. The basic concept involved is control, not ownership. "In other words, demonisation pictures a demon controlling a somewhat passive human" (Dickason, Possession, p. 37).

Second is "hold captive, capture alive" (2 Tim. 2:26). It means to capture alive, and appears to be related to believers who are temporarily caught in Satan's snares (and who, so caught, "do his will").

Third is "enslaved under" (Gal. 4:3, 9; "to perform the duties of a slave; serve", BAG). This term is best defined in 2 Pet. 2:19, "For by what a man is overcome, by this he is enslaved."

Fourth is "bind" (Luke 13:16), which is used of prisoners (Acts 12:6, 21:33), the chaining of the Gadarene demoniac (Mark 5:3), of how the burial cloths of Lazarus held him (John 11:44), and of Paul's binding by the Holy Spirit (Acts 20:22). The "daughter of Abraham" was bound by Satan for eighteen years before being set free by Jesus.

Fifth is "blind" (2 Cor. 4:4, see also Jn. 2:11), which indicates a dulling of the ability; it shows a deeper effect than that of deceiving, and is only said to be done to unbelievers. We note that God also is said to blind people (Jn. 12:40).

Sixth is "work in; operate" (Eph. 2:2; 2 Thess. 2:7, 9). It "seems to always have the idea of *effective* working" (MM; emphasis theirs). The same word group is also used in 2 Thess. 2:11, where it is literally "an operation of error". Translations of the term include "deluding influence" (NASB), "powerful delusion" (NIV), and "a misleading influence, a working of error and a strong delusion" (Amplified). This type of working is done in unbelievers in order to influence them.

Seventh is "**drive**" (Luke 8:29), which "signifies to drive, impel, urge on" (Vine, Expository Words, p. 332). In addition to being used of the effect of a demon on a man, it is used of rowing (Mark 6:48 and Jn. 6:19), the effect of wind on a ship (Jas. 3:4), and storms on mists (2 Pet. 2:17).

Eighth is "**maul**" (Luke 9:39; "destroy", NIV; "sorely shattered", Amplified). In strict usage, this means "to rub together, grind, crush, smash, break, or destroy" (Bertram, "*Syntribo*", TDNT Abridged). Though demons may crush men, in the end it is Satan who will be crushed (Rom. 16:20).

Ninth is "**convulse**" (Luke 9:39; "throws him into a convulsion", NIV). It means to tear, rend, pull to and fro, or convulse (BAG). In 2 Sam. 22:8 (LXX) it is used to describe the shaking of the foundations of heaven at God's anger.

Tenth is "**tear**" (Luke 9:42; "dashed him", NASB; "threw him to the ground", NIV). It can mean either to tear (of new wine bursting old wineskins; Matt. 9:17 and parallels) or to break out (Gal. 4:27) (BAG).

Eleventh is "**devour**" (1 Pet. 5:8; Satan seeks Christians to devour), meaning "swallow, drink down, devour" (BAG; Matt. 23:24; Rev. 12:16). It is used figuratively in the NT to mean to assimilate, overwhelm, consume; seen in 1 Cor. 15:54 ("death is swallowed up in victory") and 2 Cor. 5:4 ("that what is mortal may be swallowed up by life").

Twelfth, and finally, is "**destroy, ruin the flesh**" (BAG; 1 Cor. 5:5), a term used only once, when Paul commands the punishment of a flagrantly sinning believer who was to be turned over to Satan for the "destruction of his flesh".

How Do Demons Gain Ground Over Men?

In discussing demonic spiritual warfare on the personal level, one general principle must be noted at the outset: demons can only influence believers to the extent that we allow them to do so. The act of giving or allowing Satan to take any amount of control in our life is referred to as "giving ground" (see the unabridged edition of Jesse Penn-Lewis, War on the Saints for excellent discussion). There are three attitudes (or actions) by which demons seek to gain ground in a person's life: sin, passivity, and fear.

The Ground of Sin. Every time we sin, we open a door for Satan. This may include pre-conversion sin (especially occultic experimentation, witchcraft, spirit healing, astrology, divination, etc.), post-conversion sin (unbelief, deceit, sexual sin, bitterness, anger, deception, etc.), and even ancestral sin. The last is a controversial area, with demons claiming that they have the "legal" grounds to harass people because ancestral sin allowed the entry of demons into the family (see Exodus 20:3-5 discussion). Dickason feels that this is the *primary* cause of demonisation, being the source of problems in over ninety-five percent of the cases he has personally handled over the years (Dickason, Possession, p. 221).

The Ground of Passivity. If "demonisation" is accurately defined as control of a passive person (see above), then passivity on the part of the Christian may be an entry point for such control. This passivity can be seen in two forms. Penn-Lewis addresses the first:

> The primary cause of deception and possession in surrendered believers may be condensed into one word, PASSIVITY; that is, a cessation of the active exercise of the will in control over spirit, soul and body, or either, as may be the case. It is, practically, a counterfeit of 'surrender to God.' The believer who 'surrenders' his 'members'--or faculties--to God, and ceases to use them himself, thereby falls into 'passivity' which enables evil spirits to deceive, and possess any part of his being which has become passive. (Penn-Lewis, War on the Saints, p. 69; emphasis hers, see also pp. 68-93)

The second form of passivity is inactivity due to unbelief. Satan deceives believers into thinking that he does not exist, and then they are completely unprepared to engage him in battle when he chooses to attack. In fact, they do not even recognise him as the source of attack, since they deny his existence.

The Ground of Fear. The third means of demonic attack is fear. If we come to fear Satan's attacks on us or our family, he will seek to take full advantage and render us inactive in spiritual warfare.

Summary of Demonic Attacks on Men

In seeking to gain an overall perspective on demonic spiritual attacks on men, we present a summary of the above discussion in Diagram 1. We have divided the diagram into two major areas, namely external and internal attacks. The "external" attacks can be handled by the Christian himself through the normal Christian disciplines of prayer, being filled with the Holy Spirit, obedience, etc. (see discussion below). The less severe "internal" attacks may also be dealt with by the Christian being attacked, but the more severe should be handled with the help of experienced and mature believers (see chapter six).

Demons and the Christian

How much influence can a demon have on a true believer? In seeking to answer this question, we must keep in mind several basic principles. First, Satan can certainly have influence over a believer, or else there would be no reason for the many NT warnings to resist him. The question is not his *ability* to influence us, but the *extent* to which he is able to do so.

	"EXTERNAL"		"INTERNAL"	
FOCUS OF ATTACK:	Attacks on our holiness	Attacks on our functioning in ministry	Attacks on our person to gain entry	Attacks on our person to enslave us
GOAL OF ATTACK:	To render us personally ineffective and remove us from fellowship with God	To render us either neutral or harmful to the ministry	To gain entry into a person mentally and/or physically to use him for Satan's	To gain total control over the moment by moment life of the person
ACTIVITIES OR WAYS IN WHICH WE ARE ATTACKED:	Tempting us to sin, deceiving us, intimidating us, keeping us from repenting, etc.	Using obstacles such as sin, resistance from believers, personal oppression, intimidation, public exposure of sin, etc. to block our personal ministry	Using any grounds offered to gain a foothold in us in order to enter us and lead us further away from the truth	To use us as a tool to reach others by enslaving, blinding, and eventually destroying us
NEW TESTAMENT TERMS:	Tempt, deceive, lead astray	Accuse, hinder, oppress, trouble	Fill the heart, enter, sieze, carry away, be in	Demonise, hold captive, enslave, bind, work in
	Can be handled by the Christian himself through the normal disciplines of the Christian life (prayer, confession, obedience, Spirit-filling, etc.)		A person with attacks in these areas should seek the help of other Christians in the church.	

Diagram 1: The Spectrum of Demonic Activities against Men

Second, do not confuse spatial relations (the physical location of a demon) with spiritual ones. A genuine believer can allow a non-Christian person to control him--why not a demon? The issue is one of *control*, not *ownership*.

Third, once we become believers, there still remains in us the lingering consequences of sin from our past. Many deliverance counselors report that demons that "inhabit" a non-Christian do not automatically leave when that person comes to Christ, just as, in many cases, bad habits (lying, pride, etc.) do not simply disappear when a person commits his life to Christ (see, for example, the Foreword to Penn-Lewis, War on the Saints, p. vi).

Fourth, Scripture is not exhaustive on the subject of demons. While we do not see an undeniable case of a NT believer being completely controlled by a demon, neither do we see any explicit teaching that a believer cannot "have a demon" (see Dickason, Possession, pp. 81-128). We do have a few hints that this is possible (Saul's torment from an evil spirit, 1 Sam. 16:14-23; the "daughter of Abraham" bound by Satan for eighteen years, Luke 13:10-17; and Ananias and Sapphira having their hearts "filled by Satan", Acts 5:3).

Fifth, we must carefully define our terms. For example, what do we mean by "possession"? Two conflicting definitions have been proposed. Penn-Lewis defines possession as, "A HOLD OF EVIL SPIRITS ON A MAN IN ANY SHADE OF DEGREE; for an evil spirit 'possesses' whatever spot he holds, even though it be an infinitesimal degree," (Penn-Lewis, War on the Saints, pp. 68-9; emphasis hers), in which case believers can be seen as "possessed". On the other hand, however, we may define possession as "controlling the eternal destiny". In that case, it would certainly apply only to unbelievers. However we define the term in relation to demons and the Christian, in the final analysis all believers are *Christ's* possession, and nothing (angels, powers, and principalities) can change that.

Sixth, a person having a demon is not the same as the demon "having" him (i.e., controlling his eternal destiny). While the person may yield control to demonic forces through sin, he cannot yield his eternal status as a child of God, which Christ fully controls.

Seventh, and finally, is the concept that believers may be able to operate from what Penn-Lewis refers to as "mixed" power sources (compare this with the discussion on modern day prophecy in chapter seven). The essential idea is as follows:

From such possessed believers there can proceed, at intervals, *streams from the two sources of power*; one from the Spirit of God in the centre, and the other from an evil spirit in the outer man; and with the two parallel results to those who come in contact with the two streams of power. In preaching, all the truth spoken by such a believer may be of God, and according to the Scriptures, correct and full of light--the spirit of the man right--whilst evil spirits working in the mind or body, may use the cover of the truth to insert their manifestations, so as to find acceptance with both speaker and hearers. (Penn-Lewis, War on the Saints, pp. 97-8, emphasis hers; see also White's valuable discussion, When the Spirit Comes, pp. 120-53)

What, then is our conclusion? We feel that, though demons can display a remarkable amount of control over the body and actions of a genuine Christian, nonetheless they cannot "possess" him in the sense of controlling his eternal destiny (see also the discussion on 1 Jn. 5:18 in chapter three above). The extent

of the control given to any demon(s), however, is determined by the believer, who has the authority to yield his own life to whomever he wishes (whether the Holy Spirit, evil spirits, or even human beings, including cult leaders).

Ministering to Those Oppressed by Demons

New Testament Vocabulary of Jesus' Encounters with the Demonically Oppressed

Just as there is a range of vocabulary employed in the NT to describe demonic attacks on men, so is there a range of vocabulary to describe Jesus' healing ministry among those attacked. The terms employed may be divided into three major categories: terms of healing, terms of releasing, and terms of authority.

Terms of Healing

First is **healed** (Matt. 4:24, 10:22; 17:16; Luke 6:18, 7:21, 8:2, 13:14; Acts 5:16), a word used of healing the sick (lame, blind, mute, maimed, deaf) as well as the demonised. It is used of normal medical healing only twice, with the rest of the forty or so instances referring to supernatural healing. Twice it refers to supernatural satanic healing (Rev. 13:3, 12). Its use implies that the restoration of demoniacs is on the same level of ministry as other types of healing, all of which show Christ's mastery over Satan and sin. The healing of demoniacs is one method by which this mastery is shown (see Graber and Muller, "*Therapeuo*", NIDNTT).

The second term is also translated as **healed** (Matt. 15:28; Luke 6:19, 9:42; Acts 10:38). It is a synonym for the first term (see Luke 6:18-19, where both are used) used most frequently by Luke the physician (twelve of the twenty-eight times it occurs in the NT). The theological implications of both terms are the same.

Third is **save** (Luke 8:36), which usually refers to the salvation of the whole man, though it is used in relation to physical saving (healing or rescue) or spiritual saving (eschatological). In the physical sense, it is used of Jesus' healings some sixteen times (Fohrer, "*Sozo*", TDNT Abridged). The only occurrence of this term in reference to a demoniac is found in Luke, used of the people's description of a demoniac. The sense there is that he had been both saved *from* the power of demons and *toward* Christ.

Terms of Releasing

First is **cast out** (Matt. 7:22; 8:16, 31; 9:33, 34; 10:1, 8; 12:24, 26, 27, 28; 17:19; Mark 1:34, 39; 3:15, 22, 23; 6:13; 7:26; 9:18;, 28, 38; 16:9, [17]; Luke 9:40, 49; 11:14, 15, 18, 19, 20; 13:32), the term most commonly used of the expulsion of demons in the NT. In classical and OT usage it had the sense of driving out, "forcible throwing out, rejection and driving out of enemies" (Bietenhard, "*Ekbal-lo*", NIDNTT). In the NT, it is typically used of a physical removal (Jn. 9:34f; see also Mk. 1:12). The word is used theologically only in relation to demons. They were cast out by the spirit of God (Matt. 12:28; compare Luke 11:20, "by the finger of God"), and this was done by verbal command (Matt. 8:16) rather than the charms, incantations, spells, etc. of exorcists contemporary to Jesus. Jesus' authority to cast out demons was given to the Twelve (Matt. 10:1, 8) and others, who cast them out in Jesus' name (Mark 9:38; see also Acts 16:18).

Second is **release** (Luke 13:16), which means "to loose, untie, set free" (Brown, "*Luo*", NIDNTT). It is clearly used in regard to release from the demonic only in Luke 13:16, where the woman bent double was "released" from the bonds of Satan. Brown notes that this is probably a pun by Jesus, as the word used of the woman's "release" is that same word used of "untying" the oxen to lead them to water (Ibid.)

One other possible reference to demonic release is that of the deaf man whose tongue was "loosed" so that he could speak (Mark 7:35). The expression may be a technical one showing demonic bondage (Ibid.).

Terms of Authority

First is **command** (Luke 8:29, Acts 16:18), of which the core idea in classical Greek was that of orders or instructions, with the recipient being put under an obligation to obey (see Acts 16:23-4; Mundle, "*Parangello*", NIDNTT). In Acts 16:18, Paul's command to a demon, given in Jesus' name, was obeyed. Thus, we see an example of the authority of believers over demons.

The second term is also translated as **command** (Mark 1:27, 9:25; Luke 4:36), which meant to appoint over, put in charge. The derived sense of "to put on someone as a duty" comes from this term (Vine, Expository Dictionary, p. 201).

Third is **rebuke** (Matt. 17:18; Mark 1:25, [8:33], 9:25; Luke 4:35; 9:42, and Jude 9). It means "to award blame" in the sense of rebuking. It is generally limited to use by Jesus in the NT, as men who "rebuke" others are seen as presumptuous (see Matt. 16:22, Mark 10:13 and 10:48), unless such a rebuke comes out of a sense of humility (Luke 23:41) or forgiveness (Luke 17:3). The "rebukes" of Jesus are not limited to demons--He also rebukes a fever (Luke 4:39) and even the wind (Mark 4:39) (see Stauffer, "*Epitimao*", TDNT Abridged).

Fourth is **permit** (Mark 5:13, Luke 8:32). Literally "to turn to", the basic meaning is to entrust. In the NT, however, the sense of allowing, permitting is the primary use (Vine, Expository Dictionary, p. 667). Implied with the term is that the one giving permission has a higher legal authority than the one receiving it (Jn. 19:38; Acts 21:39, 40).

Fifth is two different terms in Greek with the same meaning: **not permit** (Mark 1:34) or **not allow** (Luke 4:41). Both "the voluntary release of a person or thing over which one had legal or actual control" (Vorlander, "*Aphiemi*", NIDNTT).

Our Weapons for Ministering

God's children have the authority and the tools to oppose Satan. This is not because of our own goodness, but because of the finished work of Christ on the cross. The One who is in us certainly is greater than the one who is in the world (1 John 4:4), and Satan can be overcome by several "spiritual weapons" which have been given to us. Revelation 12:11 mentions three of them. First is the blood of Christ, seen in His already accomplished victory on the cross (see also Heb. 2:14-15 and Jn. 12:31-3). Second is our own testimony (see Eph. 6:17), which proves our love for the Lord and removes legal grounds for Satanic attack. Third is denial--by denying ourselves for Christ's sake, even to the point of death, we can overcome Satan.

Other weapons include our authority as seated with Christ at the right hand of God, far above every power (Eph. 1:15-2:6), the name of Jesus (Phil. 2:10), our spiritual armour (Eph. 6:18), prayer (a must in some cases, Mark 9:29), and simple resistance (Jas. 4:7). Finally, as noted above, Christians can rebuke, command, and expel demons in Christ's authority.

Conclusion

Christians face a spiritual battle against demonic forces, whether they acknowledge that battle or not. The Bible assumes the reality, power, and schemes both of God's holy angels and of Satan and his hosts (for an overview of this which is excellent, short, inexpensive, and written by an African, see Kato, The Spirits). Neither are ever "proven" to exist in the Bible, as the fact of their existence and work is taken to be self-evident. The Christian must take this biblical teaching seriously if he or she wants to be most effectively used of God in reaching others for Christ. The most important fact in the whole discussion, however, does not deal either with holy angels or with Satan and his hosts directly. Rather, it is that the victory in the war with Satan already belongs to the Christian. Satan will do all he can to make us lose sight of this fact, and we must be prepared to keep it ever fresh before us as we engage him in battle. He is defeated, and, as

children of the King of Kings, seated with Christ in the heavenly places, we are soldiers who have the authority of Christ in proclaiming Satan's defeat.

QUESTIONS FOR FURTHER REFLECTION
AND STUDY FROM SECTION ONE

1. In what ways do the Old Testament and New Testament views on angels/demons differ?

2. Many think that the "powers and principalities" of which Paul speaks are not demonic, but human rulers. How would you respond to this view?

3. How would you apply the teaching of Deuteronomy 18:9-14 in your current setting?

4. In what way is Satan able to do false miracles? Are they merely sleight of hand, or genuine miracles which are false in that they lead people astray? Defend your answer.

5. In what way(s) do you think angels are active in your country today? Defend your answer from biblical teaching.

6. To what extent can a demon trouble a true believer? Be sure to define any terms you use.

7. Many today mention "the blood of Christ" as a prayer formula when they seek to "bind Satan". How scriptural are these "formulas"? On what basis, if any, can the Christian claim Christ's shed blood to "bind" Satan? If such binding is effective, what should the results be?

8. Some teach that the ability to cast out demons "with a word" belonged only to Jesus and the apostles in the first century. How would you respond to this?

9. Does the evidence from the book of Acts indicate a *frequent* or an *infrequent* rate of demonic or angelic encounter for the early church (e.g., how many demonic and angelic encounters are recorded in Acts over how long a time span)? Are there any lessons for the modern church from this?

10. In what way, if any, is demonic and/or angelic activity connected with the return of Christ? Many claim that the increase in frequency of supernatural encounters is a sign of the end times—can this be substantiated from the biblical evidence?

SECTION TWO:

AFRICAN CONSIDERATIONS

CHAPTER FIVE:

THE SPIRIT REALM IN SUB-SAHARAN AFRICA

Introduction: Foundational Issues

In this chapter, we hope to explain the basic aspects of the traditional understanding of the occult in sub-Saharan Africa, including the spirit realm, witchcraft, and sorcery. In addition, we will briefly examine the modern setting in regard to the occult in Africa. Before we begin, however, a number of foundational issues must be addressed.

First, traditional Africa was composed of at least eight hundred distinct ethno-linguistic groups (Greenberg, "African Languages", p. 71), each having its own language and identity, and each with its own conceptions regarding the spirits and the spirit realm. No two were *exactly* alike, though we will find some themes which appear to have been almost universal. Further, we must note that there was no such thing as one single "traditional" understanding commonly found across the sub-Saharan part of the continent. For the information of the reader, and noting that these characterisations cannot be universally applied, Diagram 2 shows an overview of some of the major differences in regard to the traditional understanding of the spirit realm in three of the largest sub-Saharan African people groupings (note also Shorter, African Culture, p. 67).

Second, we must be aware of the dangers of such a general survey. Anthropologically we are not describing any single existing people, and the generalisations thus presented will not be completely applicable to *any* single ethnic grouping. Our goal in this chapter is to be broad enough that any particular person or group using the material will find *something* relevant to his or their setting. We are not under the illusion that all of the material presented will apply to all of the people on this vast continent! The reader seeking to apply the methodology and teaching presented in this book should exercise the freedom to adopt, excise, or adapt the material presented here in a way that makes it relevant to his situation.

Third, with the advent of the colonial and neo-colonial influence and the subsequent independence of most of this continent, it is becoming increasingly difficult to isolate pure "traditional" Africans. Urbanisation, formal education, and technology (especially mass media) have had a pervasive influence across sub-Saharan Africa. Even without these influences, we must recognise that no culture is completely static. All cultures are in a constant process of flux and change. Why, then, do we focus on what we call the "traditional" view? Our primary presupposition is that the modern African world view is still very much shaped by, informed from, and built on traditional views and values. The traditional world view has not simply disappeared in the course of a few years or in the midst of an urban environment. By understanding the traditional view we will be better prepared to understand the modern one. We might even go so far as to say that without an understanding of the traditional view, the modern mixture of traditional and Western cannot be understood on its deepest levels.

People:	Western Sudanic and Tropical West African	Bantu	Nilotic
View of Spirit(s) or God:	A pantheon of minor divinities who serve the high god and control elements of nature, locations, and aspects of human endeavour	Lack of deities between God and man; this role is served more by the ancestors than by spirits or gods.	God is more "spirit" and less anthropomorphic. He takes a more direct role in human affairs.
Cause of Problems Encountered in Life:	Fate plays a role in bad events, which are not necessarily the result of witchcraft or sorcery.	Bad events related to the mechanisms of the ancestors or to witchcraft/sorcery in which people are the primary cause of misfortune.	There is an expected normal "order" to life. When deviations occur, then evil has happened. It is defined in terms of "uncleanliness".
Traditional Solutions to Those Problems:	Priests/diviners discern the problem and offer the appropriate sacrifice to the proper deity.	Diviners/witchdoctors discover the source (person) who is causing the trouble and prescribe the cure.	Diviners discern the cause of uncleanliness and determine the appropriate sacrifice, which is designed to cleanse more than to

Diagram 2: Difference in Understandings of the Spirit Realm among Sub-Saharan Peoples

(Source: Harold K. Schneider, The Africans: An Ethnological Account, pp. 186-91)

Fourth, our purpose is not to determine the validity of traditional claims of supernatural powers and/or displays. We are not investigating whether the traditional diviners used as much sleight-of-hand and good human psychology as they did actual encounters with the supernatural (for a Western investigation of this type, see Korem, Powers). Rather, we are presenting what the people *believed* and *thought* about the supernatural, and not whether the supernatural was actually displayed as pervasively as it appears to have been. For the purposes of our approach, the thinking and beliefs of the people are more important than a "scientific" evaluation of the phenomena involved in the development and substantiation of those beliefs.

The Spirit Realm in Traditional Africa

The Concepts

In traditional Africa there was an almost universal acknowledgement of the reality of the spirits and the spirit realm. There was no need for an apologetic defense of the spirits--all accepted their existence and role in life (see Wakatama, Independence, p. 26; Adeyemo, "Doctrine of God", pp. 22-33; and Imasogie, Guidelines, p. 75). The world of the spirits was generally seen as a distinct world, though not actually separated from the physical one. The two "worlds" complemented each other, and each could interact (and even interfere) with the other for a variety of reasons (Ezeanya, "Spirits", p. 36; see also Mbiti, African Religions, p. 75).

Spirits in traditional Africa were ubiquitous--no area was excluded from them (Idowu, Traditional Religion, p. 174; Mbiti, African Religions, p. 79). At least five major categories or types of spirit beings can be identified (though Idowu, Traditional Religion, p. 165, points out the difficulties of language and classifications in this area): divinities, nature spirits, evil spirits, guardian spirits, and human spirits. It is of interest to note that there seems to have been no spirit type in Africa who would be an equivalent to the biblical Satan (Bosch, "Problem", p. 40). For the sake of limiting the discussion, we are excluding the high God, who was recognized almost universally across sub-Saharan Africa.

The Divinities

Tribal conceptions concerning deities or divinities were found primarily in West Africa (see Idowu, Traditional Religion, p. 165; and Gehman, African Traditional Religions, pp. 129-34), though some East African tribes, such as the Luo of Kenya (Ongong'a, Life and Death, p. 21) and the Nuer of Sudan (Evans-Pritchard, Nuer Religion, pp. 28-105) also recognised spirits as divinities. The number of such deities varied from tribe to tribe, and even within each tribe. Traditional estimates for the Yoruba alone range from 200 to 1700 or more (Awolalu, Yoruba Beliefs, p. 20).

The divinities were variously thought to originate from one of three sources. First, some were thought to have been created with the rest of the world ("primordial divinities"). For example, the Igbos believed that the Creator made a number of minor divinities as agents who served him with specific tasks or functions (Ezeanya, "Spirits", p. 41).

Second, some were thought to have at one time been ancestral kings, heroes, or champions, who had passed from personal memory of the tribe and were deified (Idowu, Traditional Religion, p. 172; Adelowo, "Comparative Angelology", p. 121).

Third, and finally, some were thought to be the personification of natural forces or objects (thunder, lightning, sun, moon, etc.; see Evans-Pritchard, Nuer Religion, pp. 28-33).

The impact of these deities on daily life varied from divinity to divinity as well as from tribe to tribe. Some were widely worshipped, others ignored. These were the beings who actually controlled the world, serving as the hands of God. For example, different Yoruba divinities served respectively as the creator of the physical part of man, bringer of death, the wisdom of God, and the wrath of God (Adelowo, "Comparative Angelology", pp. 119-23). Man was entirely dependent on them, and they could please or disappoint him. Though of a different order from mankind, they had very human limitations, being subject to hunger, anger, and jealousy. Because of their power, it was advisable to always "seek to be on the best of terms with them" (Ezeanya, "Spirits", p. 42).

Sacrifice to and worship of the minor divinities was sometimes a means to worship the high God (the lower ones serving as intermediaries). For some tribes there was little (if any) distinction between "spirits" and "deities" (e.g., the Yoruba; see Awolalu, Yoruba Beliefs, p. 20).

Nature Spirits

Some deities were spirits of nature, a "category" which cannot be completely distinguished from that of divinities. These are usually spirits (or gods) directly tied to (examples from Parrinder, Religion, pp. 26-59):

1. Natural objects, such as the sun (Anyanwu of the Igbo), the sky (Obasi of the Ibibio), the earth (Asase Yaa of the Ashanti), the sea (Olokun of the Yoruba), rivers (Tano of the Akan), or mountains (Oke of the Yoruba);

2. Natural phenomena, such as storms (Shango of the Yoruba), thunder (So of the Ewe), wind (Oye of the Yoruba), and diseases such as smallpox (Shopona of Dahomey);

3. Natural resources, such as iron or blacksmithing (Ogon of the Yoruba and Ewe) and farming (Orisha Oko of the Yoruba).

As with the divinities, nature spirits were not always recognized across tribal lines, and could even be ignored in daily life. They became important when some natural object or phenomena was linked with disaster, good fortune, or inexplicable events (though these could also be linked with the ancestral spirits).

Malicious or Evil Spirits

Malicious, or evil, spirits also abounded. These were not *totally* evil--they could also be employed for protection (Beattie and Middleton, "Introduction", pp. xxi-xxii), as with Eshu of the Yoruba, a "tricky, mischievous being" who could be used to bring harm to one's enemies and to protect one from those same enemies. He was willing to protect, but only when he was properly taken care of (e.g., "well fed and respected"; Parrinder, Religion, pp. 56-7).

Particularly cruel evil spirits were the "born-to-die" spirits, thought to be "wandering spirits who specialize in the sadistic mischief of finding the way into a woman's womb to be born in order to die" (Idowu, Traditional Religion, p. 175).

Finally, some believed that the evil spirits were the spirits of bad men who died. They were thought to hover around certain places, and were able to possess a former enemy to torment him (the Nyoro of Uganda; Byaruhanga-Akiiki, Religion in Bunyoro, p. 27).

"Doubles" or Guardian Spirits

A guardian spirit was thought to be intimately linked to one person, serving him or her in a special capacity. Belief in this type of spirit was spread particularly throughout West Africa (Omijeh, "Guardian Angel", p. 265). The Yoruba believed that every person was looked after by a "double" (called *enikeji*), who derived his existence from the person's soul. Being a spirit, the double was thought to have a better understanding of the work of the spirit realm than his human counterpart, and served as guide, protector, and bringer of good fortune. Like the malicious spirits, however, the double could harm his human counterpart if that person did not keep him contented through regular offerings (Adelowo, "Comparative Angelology", pp. 122-3).

The Igbo believed that every human has a spiritual double "which is associated with him from the moment of conception, to which his abilities, faults and good and bad fortune are ascribed, and into whose care is entrusted the fulfillment of the destiny which *Chuku* has prescribed" (Ezeanya, "Spirits", p. 43). The Twi referred to *honhom*, the highest form of spirit, which was a guardian sent out from God. The Ashanti thought of the *ntoro*, a totemic spirit which comes upon a child and is linked to that child's spiritual powers . Finally, the Nankanse believed in guardian spirits which take charge of a child (or children, depending on the spirit) as its ward(s). It would make its desires known through a diviner,

who would then assist it in "adopting" the child(ren) it selected (Parrinder, Psychology, pp. 58-60).

Human Spirits

The last category is that of human spirits (the "ancestors" or "living-dead"). Traditionally, death was not viewed as an end of life, but as a passage into a different type of existence (see Dickason, Theology in Africa, pp. 192-6; note the contrasting discussion in Singleton, "Ancestors", pp. 5-9). Shortly after death, the ancestor was thought to be still interested in the living, doing things (good or bad) to ensure that his descendants remembered him. Not everyone who died achieved ancestral status; generally this was limited to adults (usually male) who had children before dying (see Uchendu, "Ancestorcide!", pp. 284, 293-5). Depending on their status before death, these spirits could be linked relationally to a single family, to the larger clan or age group, or to the whole tribe (Kihara, Ngai, pp. 7-8). Alternatively, they could be linked geographically to a household or to a larger territory (Schoffeleers, "The M'Bona Cult", p. 76). There can be little doubt of their importance: ". . . to the older African men and women in the hinterland villages, life from day to day--and we might legitimately say from moment to moment--has no meaning at all apart from ancestral presence and power." (Ezeanya, "Spirits", p. 43.)

The ancestors were generally seen as vital members of the family. In some tribes, almost no major decision would be made without consulting them (through diviners, dreams, omens, etc.; see Gehman, African Traditional Religions, pp. 140-3). They were included in the major events of life, seen in the offerings, sacrifices, and libations given to them. If neglected for too long, they could trouble the family as a reminder of their needs. They could also possess people for the purpose of giving messages from the spirit realm (see below). For example, the Sukuma of Tanzania believe that their mediums "practice because they have been possessed by one at least of their own ancestors, through whose power they are able to diagnose the cause of the misfortunes of others. . . ." (Tanner, "Sukuma Spirit Mediumship", pp. 274-5). Finally, they were not thought of or prayed to as if they were gods--they were usually treated as superior elders, but not as objects of worship (Nxumalo, "Christ and Ancestors", pp. 9-11).

Activities of Spirits

What did the spirits do? Several major "activities" seen in the traditoinal concepts may be noted.

Bringing Medical Problems

Spirits were often thought to be the source of medical problems in the community (p'Bitek, Central Luo, p. 114). They were able to cause insanity or bring disease (malaria, smallpox, dysentery, polio, tuberculosis, etc.; Gelfand, Shona, p. 76). They could also disrupt the reproductive cycle by causing infertility or miscarriages or by causing babies to be born with deformities (Idowu, African Traditional, p. 177).

Causing Social Problems

Spirits were thought to be one of the causes of social problems, such as loss of employment, social status, family stress, etc. (Jacobs, "Possession", p. 179). Within this context, spirit possession was a vehicle in many traditional societies to bring about social change and adaptation to the new circumstances brought about by colonialisation (see Barrington-Ward, "The Centre Cannot Hold", pp. 471-8).

Appearing to the Living

Spirits could also appear in dreams (Mbiti, African Religions, p. 81) or physically, as with the Kamba of Kenya:

> Spirits could be heard or seen in the hills, beside the rivers, within stony areas, among the fig trees. The Akamba could hear sounds of the spirits in the morning or evening. Cheers of dancing, people preparing food, cows, chickens and goats making their noises, women milking cows, babies crying--all could be heard from the spirit world. As the spirits drove their cattle home at night they could all be heard with the accompanying whistling and singing. (Gehman, "Ancestor Relations", p. 59)

Empowering Objects

Spirits were sometimes associated with objects, and were seen as the power source behind magical devices, such as the *mayembe* of the Baganda. The *mayembe* were usually animal horns which were empowered by magic, and could be used to summon spirits, for divination, protection from magic attack, or even love magic (Mbiti, African Religions, pp. 88-9; note also Beattie, "Sorcery in Bunyoro", pp. 38-9)

"Possessing" People or Animals

Finally, spirits could possess just about any living thing, including people, animals, or birds (Idowu, Traditional Religion, p. 177). Belief in spirit possession was widespread (Mbiti, Concepts, p. 266), though formal cultic possession was not completely universal (Tippett, "Spirit Possession", p. 169, n. 3). One typical example of a possession cult is found among the Segeju of Tanzania, who believed that the region was inhabited by spirits called *shetani*. These spirits were divided into "tribes", and each spirit had its own name and characteristics. The most common victims of possession were women, whose possession was confirmed through divination. Once a person was confirmed as being possessed, the diviner would announce the method for exorcism, the most popular being the ritual dance during which the spirits would be exposed, make their demands, and then handled on a case-by-case basis (Gray, "The Shetani Cult", p. 171).

What purpose was served by possession? A wide variety can be found, even in a single tribe (e.g., the several types of possession among the Shona; Gelfand, *Shona*, pp. 36-8 and 58-9). It was almost always used as a method of passing messages from the spirit realm to the living. Mediums and prophets, the "mouthpieces" of the spirits, were prevalent throughout the continent. Possession was sometimes temporary (until the appropriate sacrifice was made), and other times permanent. Attempts to exorcise the spirit in the latter were futile. The person so possessed would be required to sacrifice on a regular basis to the spirit, and possibly to build a shrine or temple to it (Beattie, "Sorcery in Bunyoro", p. 45).

Possession was not *always* thought to be evil. Many diviners and witchdoctors even induced possession through drugs or ritual dance so that the spirits could speak through them and they could carry on their duties (Mbiti, African Religions, p. 82).

Some spirits *required* the possessed to become a medium, involving special training. Among the Nyoro of Uganda the possessed entered into such a relationship with the spirit. This entry required a long initiation process which culminated in the actual possession of the new medium. Such mediums were then "accredited" and able to participate in the initiation of still more new mediums (Beattie, "Spirit Mediumship in Bunyoro", p. 165).

Possession was closely linked to sorcery and witchcraft. It was sometimes used as punishment or revenge. If one person had slighted another, the offended could go to a diviner or sorcerer who would send a spirit to torment (or even kill) the offender. For example, a girl from the Wakonongo of Tanzania refused to marry a man whose offer had been accepted by her father. She ran away, and the father and unsuccessful suitor both sent spirits to kill her for her refusal (see the case study in Singleton, "Spirits and 'Spiritual Direction'", pp. 472-3) .

Possession was also used to force an uncooperative person to change his mind. Among the Swazi, if a girl refused the sexual advances of a boy, he could go to the witchdoctor and have a spirit called up which would torment the girl and eventually drive her to the boy so that he could have his way with her.

There were a variety of means by which possession could take place. A person could be born with a spirit (the Kamwe of Nigeria; Kraft, Worldview, p. 44), or possession could come through participation in ritual dance, an event found across the continent (King, Religions in Africa, pp. 60-2; Mbiti, African Religions, pp. 173-4; for a case study, see Harris, "Possession 'Hysteria' in a Kenya Tribe"; for interesting discussion on the "biomechanics" of ceremonial spirit-possession dances, see Walker, Ceremonial Spirit Possession, pp. 10-25). Possession could be manifest through illness or other problems (see Lee, "Spirit Possession among the Zulu", p. 134). It could also be initiated through performing non-dancing rituals at specified times in life (e.g., the onset of puberty) or through the intake of certain foods (the Lugbara of Uganda; Middleton, "Possession among the Lugbara", pp. 224-5).

While not all possession is seen as evil, the general sense is that it is something that is not pleasant at best and possibly deadly at worst. Several severe problems could be associated with possession, including physical injury or even torture, social ostracism, mental and emotional anguish (Mbiti, African Religions, p. 82). One Kamba informant explains that possession leads to loss of control:

> During his time of possession, one loses his own being, his senses are gone, he is transformed physically and psychologically and becomes simply a tool of the spirit in him. Without his realization, he acts and speaks according to its wishes. Though not hurting himself, he can lick with his tongue a red hot iron bit until it cools off without burning his hand or tongue. (cited in Gehman, "Ancestor Relations", p. 158)

Witchcraft and Sorcery in Traditional Africa

Introduction

In trying to explain witches and sorcerers in traditional Africa, Western anthropologists have noted four major differences between them:

1. The sorcerer uses magic to perpetuate his evil deeds; whereas the witch is effective by having a special type of personality.

2. People who are sorcerers are conscious of their actions and deliberate in their intentions; whereas those who are witches may not know of the evil life they lead after normal waking hours, and, even if they do, may be driven by an uncontrollable urge.

3. The sorcerer may be driven by anger, envy, or malice of a passing kind; whereas the witch has a permanent addiction to his anti-social actions, one that is rooted in heredity or in early conditioning.

4. The actions of the sorcerer, depending as they do on material substances and/or specific verbal magic, are not as baffling to ordinary minds as are the supernatural machinations of the witch. (Fortes and Dieterlen, African Systems of Thought, pp. 23-4; see also Lagerwerf, "Witchcraft, Sorcery and Spirit Possession", pp. 5-7; and Middleton and Winter, "Introduction", p. 3)

Witches in Traditional Africa

What Is a Witch?

A witch was traditionally a person "who can hurt others by virtue of an inherent quality. A witch performs no rite, utters no spell, and possesses no medicine. An act of witchcraft is a psychic act" (Evans-Pritchard, Witchcraft, Oracles, and Magic, pp. 1). They were "anti-social, the enemies of life" (Bosch, "Problem", p. 46). Because they were the enemies of society, witches and their witchcraft were dependent on secrecy. Everyone knew about it, but no one could really explain its nature. Among the Akamba, "It is a general principle which explains the presence of evil . . . ; a psychic institution which is among the first principles of social organization in Akamba society. (Ndeti, Akamba Life, p. 122)

Becoming a Witch

There were at least four methods available for becoming a witch. These included inheritance, purchase, infection by mechanical means, and spirit possession.

First, witches could inherit their powers, either genetically or by parental ritual. Of those who believed that the inheritance as genetic, there were many "symptoms" which would indicate the presence of the power. For example, it could come through an extra organ, which could only be found in an autopsy. The Tiv of Nigeria believed that is was something that grew on the heart, and which looked like a liver (Parrinder, Witchcraft p. 136).

Among those who believed that it was inherited by parental ritual were the Luo, who "believed that they inherited the witchcraft from their fathers, or it was 'blown' into them through the anus by their fathers" (p'Bitek, Central Luo, p. 121).

A second way to acquire witchcraft power was to purposefully purchase it. The Nupe of Nigeria thought it was obtained by special medicines which would be applied to the body. It was only hereditary in the same sense as a craft which is passed on within a family (Parrinder, Witchcraft p. 141).

As a third method, witchcraft could be given to someone by "infecting" them ritually either with or without their knowledge. This could be done through giving someone something to eat which had been treated (Ibid., p. 134). For example, among the Mambila of West Africa, the father of a potential witch "takes the soul of a maternal relative, and, having cooked it, gives a piece of the liver to his son, together with a medicine" (Ibid., p. 170). It could also be given through some act performed on an infant. Among the Mende of Sierra Leone it was believed that a newborn baby, if left untended, could be given witch powers by a witch putting something in its mouth (Parrinder, Psychology, p. 163). Finally, this could be done by a witch bewitching someone (e.g., the Mende of Sierra Leone; see Parrinder, Witchcraft p. 135).

The fourth method through which witchcraft powers could be obtained was by a spirit taking possession of the person (the Ga of Ghana; Ibid., p. 136). This may come either by a person being born with the spirit already in her, or by the spirit coming on the person at some time in life. Such spirits could be inherited (from parents or dying witches), bought, received as a "gift", or even sent by a departed ancestor (Parrinder, Psychology, p. 176).

What Do Witches Do?

It must be born in mind that witches were sometimes thought to do their deeds entirely unintentionally, not even being aware that they were witches (e.g., the Nandi of Kenya, Snell, Nandi Customary Law, p. 76; the Zulu; Bloomhill, Witchcraft in Africa, p. 56). Further, they could be involuntarily driven to do what they do by the power that controls them (the Luo; p'Bitek, Central Luo, p. 122)

What, then did witches do? First, they were thought to gather (though necessarily physically) for night meetings or witches' assemblies. The Nupe of Nigeria "make themselves invisible at night, recognize and meet other witches, separate their souls from their bodies, and their specific aim is to eat other people's souls." (Parrinder, Witchcraft, p. 134). They assembled either by flying, coming in the form of animals (Yoruba of Nigeria) or riding animal familiars, or walking upside down or backwards (Ewe of Dahomey and Togo; Ibid, pp. 134-5).

Second, they were also said to "eat" people (either physically or spiritually), in order to gain power or to satisfy a craving for flesh. Undeniable proof of this actually happening is difficult to obtain, though testimonies abound. Evidence that this still can occur is seen in the 1989 trial of former Defence Minister Gray Allison of Liberia for allegedly participating in ritual killings to obtain power in government. Another story from the Gusii of Kenya is that a man heard witches quarrelling over the grave of a recently buried child. They were apparently arguing over who would get to eat the head of the deceased (see LeVine, "Witchcraft", p. 226).

"Spiritual" eating, in which the witches "ate" the soul of the bewitched, was more common. The victim eventually became sick and died. Among the Akan of Ghana, the witches were thought to spiritually suck the blood or eat the body, making the victim sick. When at last the heart was eaten, the person would finally die (Parrinder, Psychology, p. 160).

The Kassouna of Ivory Coast thought that a witch would take the intended victim's soul and turn it into a spiritual cow, which would be eaten by an assembly of witches. As his soul was eaten, the victim would die (Ibid., p. 164).

Third, witches used familiars. These were animals such as owls, leopards, and lions, to which the witches were psychically linked. This linkage enabled them to go about in the body of their familiar while hunting their prey. Among the Luo, the witch sent his power into a bird which would fly over the victim's house. The bird "'sucked' up the intestines of the man or woman, thus causing acute dysentery that sometimes resulted in death" (p'Bitek, Central Luo, p. 126).

Fourth, witches could also harm people, animals, and plants with the evil eye (the Ndebele of Zimbabwe; Bloomhill, Witchcraft in Africa, p. 18; the Luo, p'Bitek, Central Luo, p. 129). While this could cause great harm, the witch at times would not even be aware that he or she possessed such power.

Fifth, and finally, witches could become invisible to normal eyes in order to perform their deeds. The Togolese of Togo, for example, believe that witches "have the power of disappearing and making themselves invisible to those who have not special eyes" (Parrinder, Psychology, p. 165).

Sorcerers and Spells in Traditional Africa

What Is a Sorcerer?

A sorcerer is a person who brings misfortune to others by the purposeful use of magic rites. Sometimes called "day"-witches (as opposed to witches, which were "night"-witches), sorcerers intentionally harmed others, and were universally held in a negative light: "Sorcery stands for anti-social employment of mystical power, and sorcerers are the most feared and hated members of their communities" (Mbiti, African Religions, p. 200).

Becoming a Sorcerer

How did one "become" a sorcerer? It was almost universally believed that they learned the trade and that anyone could do so if desired (the Lele of Angola; Douglas, "Techniques", p. 129). They were manipulators of the spirit/magic realm who applied magical "laws" to bring harm to others. Some thought that spirit possession was necessary for truly powerful sorcery (the Shona of Zimbabwe).

Activities of Sorcerers

First, sorcerers used spells, charms, or poison (the Kikuyu; Kenyatta, Facing Mount Kenya, p. 306). to harm or kill. Among the Nyoro, for example, the sorcerer would place a potion in a person's drink or a destructive charm where the victim was sure to walk by it, releasing its power and eventually killing the victim (Beattie, "Sorcery in Bunyoro", p. 29). Like a witch, the sorcerer could use the evil-eye. Unlike the witch, the sorcerer always did so intentionally.

Second, strong sorcerers were thought to be able to control the dead as slaves. Among Togolese, the belief was that a dead person's soul could be captured as it ascended to report face with an account if the person's life. If the soul was successfully captured, it would be bound to the sorcerer and eventually be used for errands of an evil nature (Parrinder, Psychology, p. 166).

Third, a sorcerer could also call down "unnatural" disasters, such as lightning (the Shona; Gelfand, Shona, p. 71).

Fourth, and finally, sorcerers, like witches, could curse others. Among the Kikuyu, "The curse is greatly feared because there is no way of removing it. Because people die through a curse, that is why it is counted in with witchcraft" ("The African Explains Witchcraft", p. 519). The Luo believed that anyone could curse another, though it was generally seen as "a desperate act by a weak person against others who infringed on his or her rights, privileges, status and interests" (p'Bitek, Central Luo, p. 145).

How Does a Sorcerer Do His Deeds?

In performing his acts of mischief, the sorcerer may use special curses with accompanying rituals, such as with the "*kalelose* night gun" of the Shona. This was a gun made of parts allegedly dug up from a grave. The bullets came from a miscarried baby. As Bloomhill notes, "Though normally these would not kill a fly, so greatly is their magic feared, that grown men have been known to drop dead in their tracks when the *kalelose* gun is fired at them" (Bloomhill, Witchcraft in Africa, p. 29).

Secondly, sorcerers may mix a magic potion or medicine, which may require human organs to be effective (often taken from graves, as with the "*kalelose* night gun"). They may need a part of the person to be cursed (hair, finger nail clippings, skin, etc.). The potion does not necessarily have to be consumed by the victim to be effective. It may be placed on their doorstep, along a path they walk, by the house, thrown at them at night, etc. (see Rubombora, "Bible Studies", p. 20-3 and Ndeti, Akamba Life, p. 124).

Witchcraft and Sorcery Accusations

What type of people were likely to be accused of witchcraft or sorcery? Before we list characteristics, we should point out three things. First, most accusations were made between people who knew each other. Strangers, having no logical reason to harm the community, were rarely accused of witchcraft (see LeVine, "Witchcraft", p. 241). Second, accusations typically followed the sociological patterns of the community (see Middleton and Winter, "Introduction", pp. 11-19). Third, false accusations of witchcraft or sorcery could bring punishment on the accuser, so public accusations were carefully weighed before being made.

Characteristics that were used to identify witches were generally those of social non-conformity. For women, witches or sorcerers were thought of as those who were barren, those having close relatives who are experiencing problems (mother, daughter-in-law, co-wives, etc.), those being old or ugly by tribal standards, or those maladjusted socially. Characteristics that were used to identify male witches or sorcerers included having close relatives with problems (as with the women), being old, and being too lucky or skillful (hunters, fishers, the rich, etc.).

The Effects of Witchcraft

Traditional Africa

Witchcraft had several effects in traditional Africa, many of which resulted from fear of the witches, who were seen to hold the lives of others in their control. For example, if people of one area considered a particular person as a witch, but had no proof, they might move out of that area into another "safer" one. Further, witchcraft accusations and fears often stemmed from as well as resulted in division and jealousy within the family, clan, or tribe (e.g., among the Azande; see Evans-Pritchard, Witchcraft, Oracles and Magic, pp. 101-2).

Protection from the Supernatural

There were at least three types of cultural specialists available for protection from supernatural attacks--the witchdoctor, the diviner, and the herbalist. The classification lines between them are thin at best, as the same person could serve in more than one capacity (the *emuron* of the Iteso of Uganda in Hetsen and Wanjohi, Anointing and Healing, p. 30; Mbiti, African Religions, p. 166).

Witchdoctors

Witchdoctors were the traditional equivalent of "spiritual police". They used spells, spirits, or "second vision" to discern who the witch was and expose them to the community. As a result, they were almost universally held in high regard as "the friend of the community" (Ibid.)

There were several methods by which a witchdoctor would detect the guilty witch and confirm his findings. The methods employed generally appear to have been based on the idea that a witch was an abnormal person with an inherent quality that could be tested. Many of these same tests could not be used to detect sorcery, because the sorcerer was considered a normal person using magic techniques (Middleton and Winter, "Introduction", p. 23).

First, an autopsy might be performed to look for an extra organ or appendage. This was done by the Mende to discover if the deceased died *by means of* witchcraft. The Mbembe, on the other hand, performed such an autopsy to discover *whether* the deceased was a witch or not.

Second, some witchdoctors used special medicines that made the invisible witches become visible (the Yoruba; Parrinder, Psychology, p. 167)

Third, the witch might be ritually "smelled out", as in the Zulu smelling out ceremony. In this, every adult was brought to the chief's courtyard, and the witchdoctor danced, smelling every person to find the witch. Once discovered, they were immediately set aside for execution (Bloomhill, Witchcraft in Africa, pp. 56-7).

Fourth, some witchdoctors, through the proper ritual, requested the spirits to expose the witch. If a witch was involved in a death among the Shona, every person (including children) in the village might be called to pass by the grave of the deceased, after which they would each eat some mealie (maize) porridge offered by the witchdoctor. The guilty person was expected to die soon after (Ibid., p. 60).

Fifth, there were rituals that suspected witches would be required to pass to prove their innocence, such as the poison ritual, in some of which poison was given to the accused. Survival proved innocence, death proved guilt. In other types of poison rituals, an animal representing the accused was given the poison, with a similar testing procedure (Douglas, "Techniques", pp. 123-8).

Sixth, were physical endurance tests, which included anything from picking up rocks or other objects out of boiling water (the Gusii; LeVine, "Witchcraft", p. 231) to touching the tongue with an red-hot iron rod (see examples in Penwill, Kamba, pp. 67-71). The innocent were not harmed, while the guilty would suffer terribly.

Finally, a witch might be trapped by the appropriate ritual. Among the Luo, ash was sprinkled around the home or placed on a stool. When the suspected witch crossed the "ash boundary" or sat on the stool, he or she would be trapped and unable to escape until morning, when he or she would be exposed to the community (p'Bitek, Central Luo, p. 125).

Diviners

Diviners also provided protection from evil powers, including witches, sorcerers, and spirits. For example, a diviner among the Ndembu of Zambia had as his task "the practical one of disclosing the causes of misfortune and death". He did so by examining the past and identifying the source or the troubles. Typically he would seek to discover a taboo or moral violation, which would be seen as the root of the problem (Ray, African Religions, p. 104).

Some diviners consulted or confronted spirits directly and tried to convince them to leave the afflicted person or group alone (Beattie, "Sorcery in Bunyoro", pp. 44-5). Among the Segeju of Tanzania, a private seance would be held in which the diviner would bring up the spirit and then try to persuade it to stop bothering the victim (Gray, "The Shetani Cult", p. 177).

Other diviners made the possessed go through rituals or drink mixtures to expel the spirit (the Giryama of Kenya; Noble, "Possession among the Giryama", p. 51).

Some tribes held that diviners must be mediums themselves (the Luo; Onyango-Ogutu and Roscoe, Keep My Words, pp. 16-8). Such mediums were trained for the job for as long as three years. They had to submit themselves to their guiding spirits. Abraham Adu Berinyuu notes that "the fundamental assumption is that the spirit of the ancestor concerned is inspiring the diviner and is communicating with him/her in the process" (Berinyuu, "Practice of Divination", pp. 50-1).

Herbalists

The work of herbalists involved the mixing of various potions and powders to help people. There were mixtures available for anything from medical problems (Dopamu, "Health and Healing", pp. 66-7) to love potions (the Kikuyu; Kenyatta, Facing Mount Kenya, pp. 151-5).

Herbalists, together with witchdoctors and diviners, also provided protection by means of personal charms. The charms of the witchdoctors and diviners, however, were generally considered to be more powerful than those of the herbalists.

Punishment of Witches and Sorcerers

Punishment of witches and sorcerers ranged form temporary ostracism to death. Generally witches, because they were seen as inherently and incurably evil and a danger to the community, received the severest penalties (e.g., the Kipsigis; Orchardson, The Kipsigis, p. 119). The Kikuyu killed witches by burning them in a pile of dried banana leaves (deposited by the elders and warriors in a ritual dance). Some of his relatives put the final leaves on him and actually lit the fire, signifying their agreement with the decision and their renunciation of his activities (Kenyatta, Facing Mount Kenya, p. 299). Among the Luo, a dangerous witch may have had a long stick forced up through his rectum or a long nail driven through his head (p'Bitek, Central Luo, p. 125). Similarly, the exposed Zulu witch would be held down while wooden skewers were hammered into their rectums. They were then left to die alone in the bush (Bloomhill, Witchcraft in Africa, p. 57).

Sorcerers, viewed as people who attacked a limited group of others, and who were not inherently evil, were not usually punished as harshly as the witches (Middleton and Winter, "Introduction", pp. 23-4).

Functions of the Occult in Traditional Africa

Awareness of and dealings with the occult in Africa served many important functions in traditional society. These may be divided into two major classes, sociological and spiritual, with some overlap between them.

Sociological Functions

The first type of function of the occult that we will discuss are sociological in nature. Those who view occultic phenomena in traditional Africa exclusively from this perspective typically discount even the possibility of the reality of spirits and spirit possession. Rather than consider actual spirits, they explain occultic phenomena in light of social tensions, pressures, and culturally available outlets for dealing with the repressed emotions and desires that naturally arose in community conflicts. Walker, for example, explains possession as a "normal culturally determined phenomenon" and notes too that it may serve either the function of "extremely highly motivated and involved role playing" or the function of providing "a refuge for people who are really disturbed and who learn to control their disturbance through participation in a possession cult which is actually an institutionalized way of coping with such problems in society" (Walker, Ceremonial Spirit Possession, p. 2).

The strength of this type of analysis is that it sees occultic phenomena as part and parcel of a cultural framework which is explainable in cultural terms. The weakness is the typical denial of actual spirit beings and their influence on a

culture. With that in mind, we present eight possible sociological functions of occultic beliefs in traditional Africa.

Explaining the World

First, the occultic belief system helped to provide an understandable picture of the world which served to explain it, including both good and evil. For example, the Bisukha (a sub-group of the Luyia of Kenya), "believe strongly in magic, or bewitchment . . . and it is unheard of that any man can die without his death having been caused by a living person" (Malusu, Luyia Way of Death, p. 7). The ultimate question for many traditional Africans was "Why?" rather than (or in addition to) "How?" (Hetsen and Wanjohi, Anointing and Healing, pp. 27, 30-1), and the occultic belief system served to answer this question (Hardyman, "Church and Sorcery", p. 210).

Any misfortune (disease, accident, lack of success in love, farming, child-bearing, etc.) could bring on accusations of witchcraft. By enabling man to "manipulate" the spirits, occultic beliefs showed that man was important in the universe, and placed him at the centre of it (Hetsen and Wanjohi, Anointing and Healing, p. 30). When something went wrong, a key to "Why?" was "Who?"--who has caused the event to happen, since a person or spirit must be responsible for it? While this comprehensively explained the problems of life, there is danger in having a simple system which explains so comprehensively, as the one-sided explanations it offers for the variety of life's experiences can make it an enemy of any new explanation offered. As Hetsen and Wanjohi note, "Spirit-beliefs may have filled a scientific vacuum in old Africa, but in so doing they made the birth of genuine science almost impossible" (Ibid., pp. 24-5).

Working Out Social Tensions

The second major sociological function of the occult was that it gave a culturally acceptable outlet for the social antagonisms, frustrations, and anger that are part of any human society (see Beattie, "Sorcery in Bunyoro", p. 30; maMpolo, "Kindoki as Diagnosis", pp. 150-1; and Bosch, "Problem", p. 43). These included sexual antagonisms (male vs. female; wives often had no recourse to be able to avenge ill-treatment from their husbands except actual or implied witchcraft or sorcery), kinship stress (especially in-law problems), family jealousy (polygamous or sibling rivalry), competitive stresses, guilt, and revenge. For some, it provided a socially acceptable outlet from an impossible situation in life (Lee, "Spirit Possession among the Zulu", p. 141) by enabling them to behave in what was normally an unacceptable manner when the tensions became over-whelming, "possession" of some sort explaining the aberrant behaviour. Alternatively, the "possession" could result in a communication from the spirit realm that the acceptance or rejection of some tension-producing change was the best course of action (see Oosthuizen, "Interpretation and Reaction", pp. 65-6).

Binding Force in the Culture

Third, occultic belief and practice served as a binding force, giving stability to the culture. For example, such beliefs helped in holding the family or clan together against a common enemy. Such binding related not only to family, but to the social rules of the clan or tribe as a whole. The pervasiveness of witchcraft provided a rationalisation for discussion of recent events and gave everyone a common base from which to communicate, and serves as something of a negative integrating force in the society by promoting "creative gossip", gossip which centres on the events of the community and their possible explanations (Ndeti, Akamba Life, p. 123; see also Bosch, "Problem", p. 44).

While witchcraft beliefs were a "negative" binding force, ancestral beliefs tended to form a positive "glue" which bonded the society and ensured adherence to its mores. Singleton notes that, "sociologically speaking, the ancestors seem to represent a personified recapitulation of all that a given society holds sacred, in the same way that witches mirror all that the same society abhors" (Singleton, "Ancestors", p. 4).

This personification of sacred and evil elements served as a glue to keep the belief system (and therefore the society) stable. Finally, in regard to binding, the ancestral cult in particular provided a coherent means by which sociological power was passed on from one generation to the next (Ibid., pp. 7, 13).

Spiritual Police Force

Fourth, as noted above, the spirits (and particularly the ancestors) were, in effect, a "police force" from which no offender of traditions could expect to escape (O'Donohue, Spirits and Magic, p. 19). The possibility of witchcraft accusations for aberrant social behaviour helped to keep society in check by providing tight social control (Douglas, "Techniques", p. 131).

Maintaining Traditional Understandings

Fifth, the occultic system helped maintain and perpetuate some of the traditional understandings (note discussion in Jacobs, "Possession", pp. 186-7), which included the belief in the existence of supernatural forces, that man must be careful not to offend them, and the need to maintain proper "balance" in the community. Further, occultic practices demonstrated that man still had some semblance of control over spirits (they could be exorcised, and therefore they could be controlled).

Social Entertainment

Sixth, the occultic practices provided a source of social entertainment (the ritual spiritistic dances of many tribes were a great form of entertainment for the whole community; Walker, Ceremonial Spirit Possession, p. 97).

Counter-Balance of Power

Seventh, in some cases the occultic system provided a counter-balance to the power of the king or chief, who required permission from the spirits for installation and certain decisions. Such permission came through the diviners and mediums.

Introducing Social Change

Eighth, and finally, the occult provided a legitimate avenue for introducing social change, seen especially in the prophetic movements. These movements provide a means by which people can understand the upheaval their society is facing, and enables them to integrate new elements into the old belief systems. Further, they "can provide a basis for the legitimisation of new patterns of power and authority where they have come into being" (Beattie and Middleton, "Introduction", pp. xxviii-xxix).

The need for the ability to initiate social change was greatly increased with the advent of colonialism. The occultic system gave an acceptable way to initiate social change in reaction to the stresses introduced (Barrington-Ward, "The Centre Cannot Hold", p. 460).

Spiritual Functions

Introduction

One other major classification of functions served by the traditional understanding of the occult may be called the "spiritual" function. By this, we do not mean the spiritual understanding of the traditional adherents, but the theological nature of the occult as seen within the biblical world view. What functions were served by the occult from God's perspective? How did God use it to serve His ends, and how did Satan and his spirits, under the sovereignty of God, use and influence the traditional view to serve their ends?

First, it will be recognized that many early missionaries sought to perform evaluations of this nature. Such evaluations were usually exclusively condemnatory and lacked insight into the functional foundations to the whole world view

provided by the traditional understandings of the occult. Further, in their evaluations, the early missionaries approached the whole topic only with their own Western understandings. Often, the resulting evaluations were nothing more than a (Western) cultural evaluation of the African belief system, and not an accurate biblical evaluation. In addition, the sovereign hand of God ruling over all the peoples of the world was not emphasised as much as Satan's devices, resulting in insensitive, insulting, paternalistic, and theologically skewed conclusions.

Second, we will not make unjustified claims of being able to be fully "objective" in our approach here--such a viewpoint is the prerogative of God alone. At the same time, that should not paralyse us and prevent us from seeking to better understand God's perspective. Any evaluations given here will face the test of time, and faulty or biased ones will be discarded as further work by others more capable is done. This presentation is intended to serve as a starting point for discussion in an area that we believe critical for the future of the African church.

Satan's Strategy

As noted in the world view discussion, Satan's major goal seems to be stealing or diverting the glory that man is to give to God and directing it toward himself. The methods that Satan uses to achieve his goal vary from people to people, and no people group is completely exempt from his workings. That theological understanding, if correct, becomes a key to understanding Satan's strategy among all men and all cultures, whether they be Asian, African, Western, or Latin American. What "theological" functions may we say the occult served in traditional Africa? We will examine this from two perspectives: Satan's strategy to deceive and enslave people prior to the entrance of the Gospel, and his strategy in using the traditional understandings as an "anti-preparation" for the gospel.

Strategy in the Traditional Framework

Fear of the Spirit Realm. First, the occult system of beliefs was one of the tools used by Satan to keep the traditional African living in fear of the power of the spirit realm. Though it took various forms across the continent, there was an almost universal concern over the spirits and fear about their power. Also, we should note that while the traditional African universally acknowledged a God who created the world (see, for example, Beier, African Creation Myths), instances where His help was specifically invoked in controlling spirit forces were rare. Though there may be notable exceptions, usually it was the spirits who were sent to approach and placate Him, rather than His name being called upon to chastise them.

Protection from Spirits. Second, knowledge of the occult was one of the means by which the traditional African sought to protect himself not only from nature, but from the spirits as well. Almost all of the protective procedures were either aimed at driving away any spirits or, at the least, coming to a truce with them so that they would leave the victims alone. This, in itself, should be seen as another trap of Satan, designed to keep a people in bondage to himself. The biblical analysis shows that such protective magic could only "protect" on a temporary basis, and only because the spirits involved deceivingly allowed such "protection" to appear to work.

Source of Power and Prestige. Third, some individuals sought to use their knowledge of the spirits and "control" over them to gain power and prestige in the community. In turn, they became tools used of Satan to maintain his control over the people.

Spirits Thought to Control the World. Fourth, since all events were viewed as a product of spiritual forces, the spirits were given more credit than they deserved, and wanted the traditional African to consider himself indebted to them (see Jacobs, "Christian Theology", p. 35). As Beattie and Middleton point out, "What is sought is a positive, usually enduring, relationship between the inhabitants of the realms both of man and spirit, a relationship which, it is conceived, will be of lasting benefit to both of the parties to it" (Beattie and Middleton, "Introduction", p. xxii). Satan wanted the traditional African to think that the spirits were in complete control, when in reality every action they took was limited under the sovereignty of God.

Strategy as an Anti-Preparation for the Gospel

We may surmise that Satan has long been aware of the fact the God loved the African and would bring the good news of Jesus Christ to this continent. From this, we may consider how Satan sought to use the traditional understanding of the occult as a kind of "anti-preparation" to hinder the spread, acceptance, and understanding of the Gospel.

A "Works" Mentality. First, the traditional understanding of the spirit realm entailed a whole series of "works" by which the African was able to maintain harmony in the community (including the living and the dead). This laid a foundation for a works understanding of the Gospel when it was brought to the African continent.

Confusion Over Honouring Parents. Second, the traditional understanding for many of the tribes (especially among the Bantu peoples) was that the ancestors continued to be part of the family even after death. It endorsed the idea of communication between the dead and the living, and those who were brought up in this framework have a heavy cultural burden to properly respect their ancestors through appropriate sacrifices and rituals. Biblically, it appears that any spirits actually present who claim to be ancestral spirits are nothing more than demons in disguise (see Sidwaka, "Towards an African Biblical Theology of Death"). Teaching African Christians to reject them, however, is teaching many of them to go against the whole grain of their cultural framework of family respect and obligation. For example, a recent survey among the Zulu revealed that almost eighty per cent of those who had professed faith still believe that an ancestral spirit accompanies a person to protect him and bring him good fortune (Congdon, "Current Zulu Worldview", p. 129). Shona Christians are also said to participate in the ancestral cult, especially to ward off a family crisis (Daneel, "Shona", p. 160; a survey he cites indicated that only 16 per cent of Shona adults were willing to state that ancestral spirits had lost their power). The ancestral cult has become a drawing card for many independent churches (Pollitzer, "Veneration"; Oosthuizen, "Interpretation of Demonic Powers", p. 17 notes that prophet healers in Zulu Zionist churches rely on the ancestors for help in performing their tasks). Thus, Satan continues to use the deception of ancestral communications to keep Africans from understanding and fully appropriating their authority and position in Christ. At the same time, we still face the question of the biblical relationship with the departed and how that is to be worked out in culturally relevant fashion, especially when the ancestral beliefs serve to control succession to power in the culture, a question which deserves its own book (see the excellent discussion in Singleton, "Ancestors").

Spirits Misunderstood. Third, as noted above, though the spirits may have been perceived as malicious, they were not generally recognised as truly evil. They were often seen as potential mediators between man and God, and were utilised in that fashion. This is certainly not the biblical picture!

Illusion of Spiritual Control. Fourth, the system of magic used to control spiritual forces (see Mitchell, Primal Religions, pp. 58-61 for a concise overview) gave the traditional African the illusion that he had some actual power over them. We do not question whether or not traditional methods gave relief to many, but we note that the biblical perspective indicates that true authority over Satan and his hosts rests with Christ alone, and not in magical charms, formulas, and practices.

Spiritual Intimidation. Fifth, the fear of the spirits that gripped many Africans in the traditional setting has been used as a means of intimidation to keep them from responding to the Gospel. Fear of retribution for forsaking the ancestors or other spirits (by coming to Christ) was a powerful master!

Uncritical Rejection of Other Explanations. Sixth, the whole system of supernatural explanations for all the events of life prepared the African to uncritically reject the more mechanistic explanations of the West. This is not to say that the mechanistic explanations are all that we need, but rather to note that many Africans have totally forsaken some natural sciences of the Western world (medicine, for example) when they could have benefited from them. In a sense, Satan's strategy appears to have been trading one extreme (a mechanical universe) for another (a magical universe), neither of which has the whole truth.

A Distant Creator. Seventh, the system of spirit mediators was used by Satan to keep Africans at a distance from their Creator. Though knowledge of the Creator was universal, the idea of a personal, loving, and intimately caring Father was not. Why bring problems (especially small ones) to God, who was busy with the whole universe and who might crush you for your insolence in coming to Him directly? It was less threatening to go through minor spirits or the ancestors. This has opened the door for some independent churches to pray to the saints (or Mary) rather than to God the Father through Jesus the Son. Though it may be possible to modify the ancestral cult to fit Roman Catholic doctrine (see, for example, Bujo, "Two Sources of Life"; Nyamiti, "Uganda Martyrs"; and Sawyerr, "Living and Dead in Fellowship with God"), there is no biblical merit for communicating with God through anyone other than His Son Jesus. Further, the Old Testament specifically prohibited contact with the spirit realm, including the ancestors (see discussion on Lev. 19:31 and Deut. 18:9-14).

God's Strategy

As noted above, Satan's strategy and the results of his work are all subsumed under the sovereignty of God. How has God "turned the tables" on Satan and used his strategy against him? We may suggest the following four areas as a starting point for understanding God's strategy.

Intuitive Knowledge of the Spirit Realm

First, the traditional African has an intuitive grasp of the spirit realm, a perspective now lost in most of the West. In that sense, the traditional African world view is far more biblical than that of the secular West, and the African Christian has much to teach the Westerner about spirits and their workings.

Receptivity to the Freedom of Christ

Second, the bondage to the spirit realm experienced by many Africans has shown them its bankruptcy. They traditionally wanted protection from the maliciousness of the spirits. When offered a chance at true freedom in Christ, they are ready to respond and throw off the shackles placed on them by the spirits. This may be part of the reason why the African church is growing more rapidly than any other church in the world.

Sensitivity to the Spirit Realm

Third, the average African Christian is far more sensitive to Satanic works than the average Western Christian, and his cultural framework prepares him to accept them without having to develop more "natural" or "scientific" explanations. The ideas of possession and demonic activities are natural to him, and he is more willing to face them directly for what they are and deal with them as such.

Spiritual Importance of All of Life

Fourth, the traditional African recognises the spiritual importance and consequences of all the events of life, which are not seen in the compartmentalised way of the West. He is thus by nature more biblical in his outlook on the spirit realm than the typical Westerner.

The Modern Scene

Has the traditional understanding given way to the Western secular view in Africa today? If it has not, then how much has the traditional view been changed? Exhaustive answers to these questions would fill many volumes, with the answers being different for every area of the continent. Here we will briefly survey some of the more important aspects of the modern scene.

Is Witchcraft Dying Off?

In one recent newspaper article on witchcraft it was noted, "Witchcraft is alive and well in Kenya and there is no denying that whatever efforts are being make to eradicate it, its effects are bring felt" (Arunda, "Witchcraft", p. 9; see also Mutungi, The Legal Aspects, pp. 100-5). Unfortunately, even the church is not exempt (see Hardyman, "Church and Sorcery", pp. 215-6). There seem to be several reasons why witchcraft and the supernatural beliefs have not simply "died off" with the advent of education, urbanisation, and Westernisation.

First, witchcraft continues to be utilised in explaining events (failure on exams, why my brother got malaria, why someone else got a promotion, who stole my things, why someone died, and so on). As was noted in a recent Kenyan newspaper article, most people die not of natural causes, but "because somebody somewhere has 'fixed' them with some mysterious 'dawa,'" (medicine; Mutahi, "World of Witchcraft", p. 13).

It is not surprising that such explanations also carry over in the so-called "technological" areas, including car accidents. All of the mechanical facts may be known (brake failure, etc.) The mechanical side of the question, however, does not deal with the spiritual issues. To many, the real question is not *how* the accident occurred, but *why*. "*Why* then should *this* taxi, containing *these* passengers, overturn, and why, among these passengers, should some be killed and others not? These separate facts demand explanations" (O'Donohue, Spirits and Magic, p. 29; emphasis mine).

Second, it still gives an outlet for the release of tensions. The urbanization of Africa brings with it more tensions than in the traditional framework. Though some feel that the isolation that comes with urbanisation lowers the tendencies towards witchcraft (Mutungi, The Legal Aspects, pp. 100-1), we feel that it is more significant to note that beliefs in witchcraft seem to increase when society undergoes transition (Bosch, "Problem", p. 42; see also Goodman, How about Demons?, p. 27). Proof of the latter may be seen in the witchhunts that have taken place on the continent since the advent of colonial rule.

Third, it still serves as a protection against the harsh realities of life for the average African. It has not stopped being perceived as an effective means for protecting against personal failure, against family problems, against malicious neighbours, against car problems, against the witchcraft of others, etc.

Fourth, many people continue to believe in witchcraft as a means to security, prosperity, power, glory, success, and health (see Bradford, et al, The Christian Attitude, p. 5, and Onyango, Set Free from Demons, pp. 22-40). It is used to gain success in, among other things, passing examinations, business, relationships with the opposite sex, sports (many Kenyan soccer teams have their own witchdoctors), and property disputes (see Mutungi, The Legal Aspects, pp. 62-99 and Ndeti, Akamba Life, pp. 125-6), and even elections. Some choose to go the route of becoming mediums or diviners in order to obtain the social prestige of being able to manipulate the supernatural.

Fifth, and finally, as Oosthuizen notes, "A people's world-view remains intact far longer that some of its customs, beliefs and other aspects of its culture." (Oosthuizen, "Interpretation and Reaction", p. 66). In today's urban African setting, the changing of outward circumstances tends to occur far more rapidly than any corresponding shift in the deep values and beliefs which are ingrained in the people.

Legal Aspects

Public practice of the supernatural is illegal in many African countries, a legacy of the colonial times. Unfortunately, from the traditional perspective, the illegality of public supernatural practice only curbed the cultural "policemen" (those who sought, exposed, and eradicated the witches and sorcerers), since only the "criminals" did their work in secret. It is no wonder that many Africans thought that the colonial governments were on the side of the witches and sorcerers (Middleton and Winter, "Introduction", pp. 21-2; Erivwo, "Attitude", p. 28)!

Also, the laws promulgated inherently contradict themselves: witchcraft is denied to exist, yet is made illegal to practice. They cut off any outlet for the traditional African to deal with a witch or sorcerer (the Western approach being seen as irrelevant).

Effects in Modern Africa

In addition to the effects of witchcraft in traditional Africa, most of which still can be seen today (at least in the more rural areas), the following effects of witchcraft and sorcerers can be seen in modern Africa.

First, many trust in witchcraft rather than hard work or good planning to bring success in business, school, marriage, etc.

Second, there is a lack of trust in Western medical techniques, which are too mechanical and do not answer the African question of "Why?" adequately.

Third, there is misunderstanding of God and the Christian world view-- often seen in feelings that the witches and sorcerers have greater power than the Christian. This has been one factor in the proliferation of independent churches, in which the issues of witchcraft and sorcery are addressed in ways that minister to the congregation (see Oosthuizen, "Interpretation and Reaction", pp. 74-86). Such churches are further helped by their dependence on prophets, many of which are little more than a "Christianised" carry-over of the prophetic concepts of the traditional beliefs.

Fourth, there is confusion in which way to turn, with some diviners calling their brothers to deny Western influences and return to their roots (e.g., Kigaanira Ssewannyana, a Baganda diviner; Ranger, "The Churches, the Nationalist State and African Religion", p. 494).

Conclusion

Beliefs in the occult are alive and well on the continent of Africa today. Christians who expect to effectively minister to the whole man must be able to minister in this area.

In this chapter we have briefly given an overview of the traditional under-standing of the spirit realm, and tried to show its functions in the framework of the African world view. This is the foundation for understanding the occultic phenomena that continue today in modern Africa, and the foundation for ad-dressing the issues raised in seeking to develop a ministry that is biblically centred and culturally sensitive. With this foundation laid, we turn our attention in the next chapters to applying the biblical content to the African context.

QUESTIONS FOR FURTHER REFLECTION
AND STUDY FROM SECTION TWO

1. Is it important to know what your people's traditional view of the spirit realm is? Defend your answer.

2. What is the general traditional view of the spirit realm for your people? At what points does it agree with the material presented in this section? At what points does it disagree?

3. If you have been born and raised in the city, you may not have an extensive knowledge of your people's traditional views. If this describes you, seek out five elders and interview them, asking them as many questions as you can about the traditional views of your people. Prepare a brief written summary of what you learn.

4. In what ways has living in the urban areas changed the thinking of those in that environment? How do the views of the spirit realm of urban dwellers and rural dwellers differ? How are they the same?

5. If you live in a multi-ethnic setting (such as a large city), try to find out all you can (through reading, interviews, etc.) about the traditional views of a people other than your own. Compare their view with yours. How do the two views differ? How are they the same?

6. In your general traditional view of the spirit realm, what beliefs or teachings are the same or are very similar to the biblical view? What beliefs and differences contradict the biblical view?

7. Find a book written on your people by an outsider (whether Western or African). Based on your understanding, how accurate is this person's assessment of your traditional view of the spirit realm? How would you improve on what they have written?

8. Explain, in as much detail as you can, your people's beliefs about the dead and life after death. Compare this with the biblical view.

9. Explain, in as much detail as you can, your people's beliefs about spirit possession (both ceremonial and individual). Compare this with the biblical view.

10. How much of a witchdoctor's or diviner's work do you think can be attributed to sleight-of-hand or psychological manipulation? How would you be able to determine this?

SECTION THREE:

APPLICATION

CHAPTER SIX:

DEALING WITH THE DEMONIC

Introduction

At this stage we are ready to approach the practical issue of counselling African Christians who are demonically oppressed. As we noted at the outset of the previous chapter, no two traditional systems were exactly the same. The comparisons presented here will be of the most general nature possible, and we recognise that each situation will require its own analysis. We present the material here as a guideline for developing a relevant methodology in a particular context, not as a system that is equally applicable across the continent. There are two major arenas which must be included in this discussion: (1) personal protection from demonic attack, and (2) a suggested counselling procedure. We should note at the outset that the counselling procedure outlined in this chapter was developed with the "ideal" setting in mind. Satan, however, does not like to present us with "ideal" settings. We may find ourselves in an emergency situation when we do not have the time to work completely through a "normal" counselling procedure. In those times, we must enter the situation at hand with simple faith, knowing God had allowed the circumstances to arise and wants to use them for His glory. Though designed for the "ideal", our hope is that the principles outlined will also help prepare us even for the "emergency" cases when they arise.

Personal Protection from Demonic Attack

Before we attempt to suggest a counselling methodology, we should briefly examine the mechanics of personal protection from Satan's attack.

Traditional Forms of Protection

Traditionally protection from demonic attack was obtained in two ways. First, a person who wanted to avoid spirit troubles would be sure to maintain harmony in all relationships (especially with the ancestors), which would help in preventing attacks from spirits, sorcerers, or witches. This included the observance of any traditional taboos (such as respecting sacred areas or objects, living within prescribed sexual and social boundaries, etc.). It also included proper maintenance of good relationships (since interpersonal problems were often a reason for spiritual attacks). Another form of protection was magical in nature. It was usually obtained through charms, potions, fetishes, body scarring, and so on. Such magic was especially turned to once attacks had commenced, but was also available for preventative purposes.

Finally, we note that no completely effective protection was available from the ancestral spirits, who could choose anyone in the family to harass, especially if they desired a medium through whom to make their wishes known. If the chosen person did not want to become a medium, some communities had rituals by which they could make this known to the ancestral spirits, who would either accept this or persist in their demands. Generally, however, the person chosen would accept the spirit's decision.

Biblical Protection

General Protection

In contrast to the traditional view, the Bible indicates that the Christian can have definite, sure, and effective protection from demonic attack (and especially from demonisation). Biblically, the best defense against Satan is to live a holy, Spirit-filled life, which may be seen as a cultural equivalent of living "harmoniously" in the traditional sphere. The difference, however, is that God will not judge an exceptionally successful person as many traditional societies would, as long as that person is truly living a holy life. As mentioned in chapter four, sin (as God defines it) and passivity are the two major doors through which Satan seeks to gain control over us. Two sins in this regard that are particularly mentioned by Paul as channels through which Satan seeks an opening are the lack of forgiveness (2 Cor. 2:10-11) and not properly dealing with anger (Eph. 4:26-7).

In addition to maintaining a holy life and confessing sin, the Christian is to be of "sober spirit" and "alert" (1 Pet. 5:8), "taking every thought captive to the obedience of Christ" (2 Cor. 10:5). Satan is active, and we must be alert to his attempts to break down the defenses which God has given to us. The biblical concept of making it a practice of putting on God's armour daily is particularly helpful (see Eph. 6:10-18), and can replace the traditional focus on magical forms of protection. It should be noted that God's armour is impervious to all spirits, even those pretending to be ancestral ones.

Protection When Attacked

In the case of oppression, troubling, hindering, attack, etc., there are four steps (in addition to living a holy life and putting on the armour of God) that we can take to protect ourselves.

First, we should study and understand our position in Christ--we are seated in the heavenly places with Him and all authorities, powers, rulers, etc. are placed under His feet (Eph. 1:18-2:7). In Christ we are the victors! Satan wants us to think that he is in control, but the Bible shows us that God, our own Father, is the One in command.

Second, we can verbally claim our position in Christ in arenas of suspected demonic attack. We should not remain passive. Rather, we should take the offensive (Rom. 12:21). I have found this especially helpful in claiming God's protecting power and angels over my family as we sleep. We specifically ask God to protect us physically and to protect us from satanic influence in our dreams, and have seen very positive answers to prayer, especially concerning the dreams of our children.

Third, we can have strong, mature Christians pray with us, together specifically rebuking Satan's working and binding his activity in regard to the areas of our lives under attack (Matt. 18:18-20).

Fourth, if the problem seems more deep-seated and we are not able to obtain victory, we should seek counselling with someone experienced in this area.

The Scope of Protection

People are not the only things over which we can exercise Christ's authority--we can also take the initiative in claiming physical territory held by Satan. This may include property (our houses, offices, churches, hotel rooms, etc.), objects (though note that charms, fetishes, etc. should be destroyed and burned), and locations (sacred shrines, demonic habitations, or places of satanic worship).

Ministering to the Demonically Oppressed: A Suggested Counselling Procedure

We are now ready to survey a suggested counselling procedure for use in ministering to those who face problems which they suspect are demonic. At the outset, however, we must gratefully acknowledge the very practical helpfulness of the material of Tom White in providing much of the overall structural framework of the procedure we present, for which there are five major phases (see Diagram 3). First, the counsellor needs to be prepared for the work he or she intends to do. Second, the counsellee needs to be prepared. Third, the actual

cause or source of the problem needs to be properly identified. If the problem is demonic, the fourth phase is confronting the enemy. The fifth, and final, phase is that of follow-up, and concerns continuing help after the counsellee has been delivered.

Phase 1: Preparing the Counselling Team

The first phase in counselling those who feel that they are demonically oppressed is the preparation of the counselling team (see Diagram 4). Some of the suggested preparations need be done only once (e.g., checking the qualifications, the original assembly of the team, etc.). Others need to be done on a regular basis (e.g., appropriating God's armour and confessing sin).
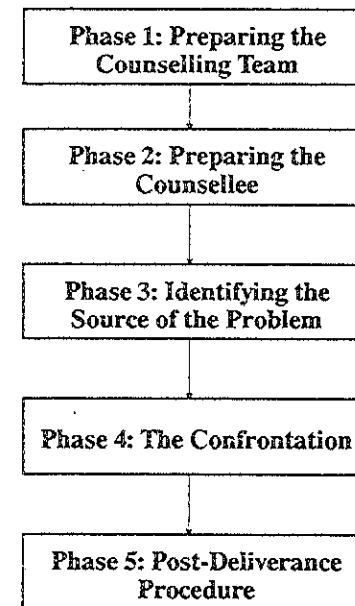

Phase 1: Preparing the Counselling Team

Phase 2: Preparing the Counsellee

Phase 3: Identifying the Source of the Problem

Phase 4: The Confrontation

Phase 5: Post-Deliverance Procedure

Diagram 3: Flow Chart of Counselling Procedure

```
┌─────────────────────────┐
│ Check the qualifications │
│      of the counsellor   │
└─────────────────────────┘
            │
┌─────────────────────────┐
│ Personal preparations of │
│  the counsellor, which   │      ┌──────────────────────┐     ┌──────────────────┐
│        include:          │─────▶│ Confess sin and       │────▶│ Put on the full  │
└─────────────────────────┘      │ appropriate the filling│     │ armour of God    │
            │                     │ of the Holy Spirit     │     └──────────────────┘
            │          ┌────────────┐   ┌──────────┐   ┌──────────────┐
            │          │ Pray for   │◀──│ Know your│◀──│ Have an      │
            └──────────│ wisdom and │   │ biblical │   │ attitude of  │
                       │ balance    │   │ resources│   │ faith        │
                       └────────────┘   └──────────┘   └──────────────┘
┌─────────────────────────┐
│ Corporate preparations   │
│ of the counselling team, │
│     which include:       │
└─────────────────────────┘
            │          ┌────────────┐   ┌──────────────────────┐
            │          │ Develop a  │   │ Assign responsibilities│
            └──────────│ team of    │──▶│ to each team member   │
                       │ like-minded│   └──────────────────────┘
                       │ people     │              │
                       └────────────┘              ▼
                       ┌────────────┐   ┌──────────────────────┐
                       │ Assemble   │   │ Prepare for warfare   │
                       │ the team   │◀──│ through prayer (and   │
                       │ for the    │   │ fasting, if desired)  │
                       │ counselling│   └──────────────────────┘
                       │ session(s) │
                       └────────────┘
            │
┌─────────────────────────┐
│ Proceed to Phase 2:      │
│ Preparing the Counsellee │
└─────────────────────────┘
```
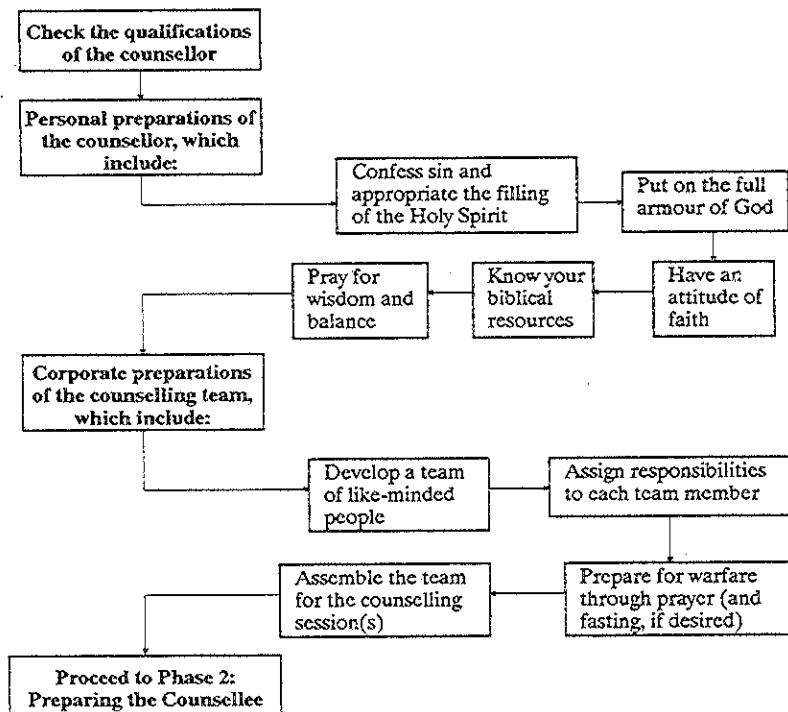
Diagram 4: Flow Chart for Preparing the Counselling Team

Qualifications of the Counsellor

As a first step in seeking to counsel the demonically oppressed, we must examine the qualifications for the one who desires to be involved directly in this type of ministry. This is especially important if this person feels that the Lord has called him or her into a full-time deliverance ministry. Kurt Koch notes four factors that should be considered in assessing the qualifications of the full-time deliverance counsellor (from Koch, Occult Bondage, pp. 85-88; see also Koch's Christian Counselling, pp. 296-305).

First, the counsellor must be a believer. Unbelievers have no authority in this area, and face severe reprisal from demonic forces, including physical attack (Acts 19:13-16).

Second, the counsellor must recognize the difficulty of the battle, but still live by the fact that he has victory in the name of Jesus. He should not rely on himself or his abilities, which will not withstand direct attacks from Satan. At the same time, however, he must bear in mind that the final victory over the adversary is already an accomplished fact.

Third, he must have a commission from God and the necessary "equipment" provided to him by the Holy Spirit, including the technical knowledge and spiritual giftedness needed to counsel in this area (including an extensive prayer life). Recent converts, who need more time to mature, should not get involved in this type of ministry.

Fourth, while any Christian who is well grounded in his faith can help others facing demonic problems, we note that counselling the demonically oppressed as a full-time ministry is not for everyone. Many authors writing on the subject give severe warnings to the casual reader (e.g., Ensign and Howe, Bothered? Bewildered? Bewitched?, p. 271; Brown, He Came to Set the Captives Free, pp. 4-5).

This type of ministry exposes the believer to the specific attention of Satan and his hosts, and is therefore potentially dangerous. Even so, it is an important ministry that too much of the missionary and mainline churches in Africa have ignored. Tom White notes the importance of it in the West, which is just as applicable here:

> There will not be many called to 'specialize' in warfare ministry--but it *is* time for the Body to be aware of, to discern, and to deal with the growing evil in our day. The *time has arrived* for more believers to apply these truths. (White, "Spiritual Warfare Bootcamp", p. 25)

As noted previously, many of the independent churches in Africa today are growing, and one of the factors in that growth is the fact that they are willing to meet the forces of evil directly. The problem with much of the independent church, however, is that those who are involved in this type of ministry are often more informed about spirits from the culture than they are from the Bible, yielding a syncretistic mix of teaching which Satan loves to manipulate. Our concern here, therefore, is to be reminded that we need to come to grips with the normative biblical truths, and, in light of them, develop a culturally relevant ministry.

Francis MacNutt (a Roman Catholic involved in deliverance/healing) notes two additional factors for those who seek this type of counselling ministry:

1. Those who are naturally aggressive may seek to enter this ministry as an outlet for their aggressive personality. This should be avoided as, "The

ensitivities of the person being prayed for may be deeply hurt by what one bserver once described as 'spiritual rape'".

2. Those who tend to look for overly simplistic explanations for everything hey see or who tend to see everything in terms of "black or white" often help some ¡eople while they hurt others. "This, in turn, gives deliverance a bad image, rightening away the very person who might be best able to exercise a discerning ministry of deliverance" (MacNutt, Healing, pp. 219-20).

Finally, Emmanuel Milango, the former Catholic Archbishop from Zam-ia, notes the need for humility: "Any speck of pride in our attitude towards the ossessed, any hint of pride in our words, will weaken the power in us to carry ut our duty to deliver our brothers and sisters from the evil spirits" Milango, The Vorld in Between, pp. 59-60).

Preparations on the Part of the Counsellor

What should the counsellor do to be prepared for counselling the demoni-:ally oppressed? There are two types of preparation: personal and corporate see Diagram 4).

?ersonal Preparations

In addition to the steps on personal protection as outlined above (espe-:ially being filled with the Holy Spirit and putting on God's armour), we suggest hat the counsellor personally prepare by taking the following steps.

First, rest in an attitude of the faith given to us by God. The victory is ulready won, and all Christians have the authority granted by Christ over Satan and his schemes. Trust that the victory already belongs to God, and that He has graciously allowed you to take part in the final outworkings of obtaining the victory.

Second, recognise that God's angels are able to also help minister to you (Heb. 1:14--White occasionally calls upon them in prayer to help the oppressed, especially if the demonic forces are holding on strongly; White, "Spiritual Warfare Bootcamp", p. 23).

Third, as a reminder, review the weapons given to the Christian for this battle. In addition to the armour given to us by God (Eph. 6:10-19), we have the authority of Christ (being seated with Him in the heavenly places, Eph. 2:6) and the privilege of declaring His authority (Acts 16:18), claiming the victory of His blood (Col. 1:13-20; Rev. 12:11), praying for His intervention (Mark 9:29), relying on the supremacy of His name (Phil 2:9-11), and, of course, simple resistance (James 4:7).

Finally, realize that it is not easy to maintain proper balance. Too many enter this type of ministry and seek to cast out demons that are not even there, potentially opening up the counsellee to demonic attack in the process! At the same time, we should not discount the demonic as a very real possibility in our counselling. Seek to maintain a balanced perspective.

Corporate Preparation

Many advise that we take a team approach in counselling rather than trying to approach it by ourselves. This goes against the grain of some traditional counselling methodologies, in which the diviner alone dealt with the problem. On the other hand, other traditional techniques required a team approach, with apprentices standing by to meet the needs of the diviner as they arose during the session. It is this latter framework which the church should utilise in contextualis-ing its approach for the African setting.

The members of the team should be spiritually mature people. During the deliverance session they may pray and sing hymns or choruses of Christ's victory as they are led by the Spirit, read appropriate scripture passages (this can be done quietly in the background even while the session is proceeding--the demons will hear it, even if the rest of the team does not!), and be ready to physically assist in any way needed by the counsellor.

As in the traditional settings, it is best if one person is the leader. Satan would love to divide a team in its approach, and it is best if one person is given the authority to make any necessary decisions for the team.

Do Not Depend on Ritual

Finally, in terms of preparation, do not depend on ritual for success--we are not reciting "magic" formulas, which abound in the literature, but stating scriptural truths. John White points out that ritualistic approaches have the weakness of using Satan's own rules. Our authority as believers does not depend on following complicated rituals, but on our relationship with Christ. "To depend on ritual for the exercise of power is to depend on magic" (White, "Problems and Procedures in Exorcism", p. 296), which the Christian must certainly avoid.

The need to avoid dropping into a ritual approach is especially prominent in Africa, where traditional rituals abound. We need not be confined to pat formulas or procedures, and, because of this, we will avoid giving suggested "prayers" in our approach. If you understand the basic principles, you can trust God to give you the necessary words at the right time.

Phase 2: Preparing the Counsellee

The counsellee also needs to be prepared for this type of counselling. We suggest, as do many others, that at the outset the counsellor give a mini-theology of spiritual warfare, using whatever materials necessary to ensure clear communication and adequate understanding on the part of the counsellee. In addition to the general overview, four things in particular should be pointed out (see Diagram 5).

The first, as noted in chapter four, is that demons *can* imitate spiritual gifts (tongues, prophecy, etc.) and miracles (such as healings), something that many Christians do not realize.

Second, depending on the traditional background of the victim, it may be necessary to explain the scriptural understanding of ancestral spirits. This may take awhile, but, in many cases, it will be critical for the victim to see and understand that he or she is not rejecting an ancestor, but a spirit pretending to be such an ancestor.

The third thing that should be carefully explained is the concept of "ground", as Penn-Lewis points out:

It has been thought almost universally that the only way to deal with demon-possession is by the casting out of the evil spirit, by some Divinely equipped believer. But facts prove that this method is not always successful,
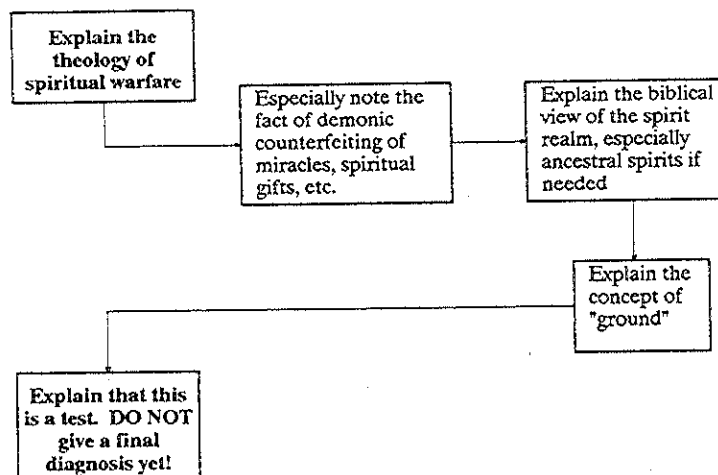
Diagram 5: Preparing the Counsellee for the Counselling Process

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 cases. (Penn-Lewis, War on the Saints, p. 180; emphasis hers)

Finally, explain that this is a test. DO NOT give a "final" diagnosis that a person has a demon until you have proof--if he does not actually have one, you may be opening ground for one to come in! Instruct the counsellee to report to you *every* reaction he feels (physical, emotional, and spiritual), which may include rejection and/or ridicule of the counsellor, feeling foolish, etc. Demons often use this to discourage further work. Explain that you *may* need to ask some very pointed and personal questions to discern if ground (see pp. 39-40) has been given up. If there is a demonic power involved, the person must be willing to renounce all sin and refuse the power(s) given him by the demon before it will leave. If the person is not willing to do this, then we suggest suspending counselling until his attitude changes.

Phase 3: Identifying the Source(s) of the Problem

Many may claim to be "possessed", and a key step in ministering to them is to determine the truth of their claims. The first step in this identification is determining what demonic activity is and the various forms that it may take so that we may note signs that will help us determine the cause of spiritual oppression. With that foundation established, the next step will be to set out a method by which demonic activities may be identified (illustrated in Diagrams 6 to 8).

A Necessary Warning

Before we proceed to identify the spectrum of demonic activity and symptoms of demonic oppression, we must note the caution needed in approaching the issue of effective counselling in this area. In such counselling, we are dealing with the lives of living, breathing *people*, not theoretical abstracts or hypothetical cases. Alfred Lechler, a medical doctor who counsels those claiming demonic oppression and possession, warns that we must be thorough in our investigation of possible causes, as all too often Christians have been "*too* ready to accept the presence of the demonic in doubtful cases of emotional disturbance" (Lechler in Koch, Occult Bondage, p. 188; emphasis mine).

Possible Source(s) for the Problem(s)

A further problem with diagnosis in this area is that there is evidence that we tend to find what we are looking for, whether or not it is there (see Bufford, Counseling, p. 137). Thus, it is critical that we recognise that there are several possible sources of problems which appear to be demonic. It should be apparent

Get the case history and examine the symptoms
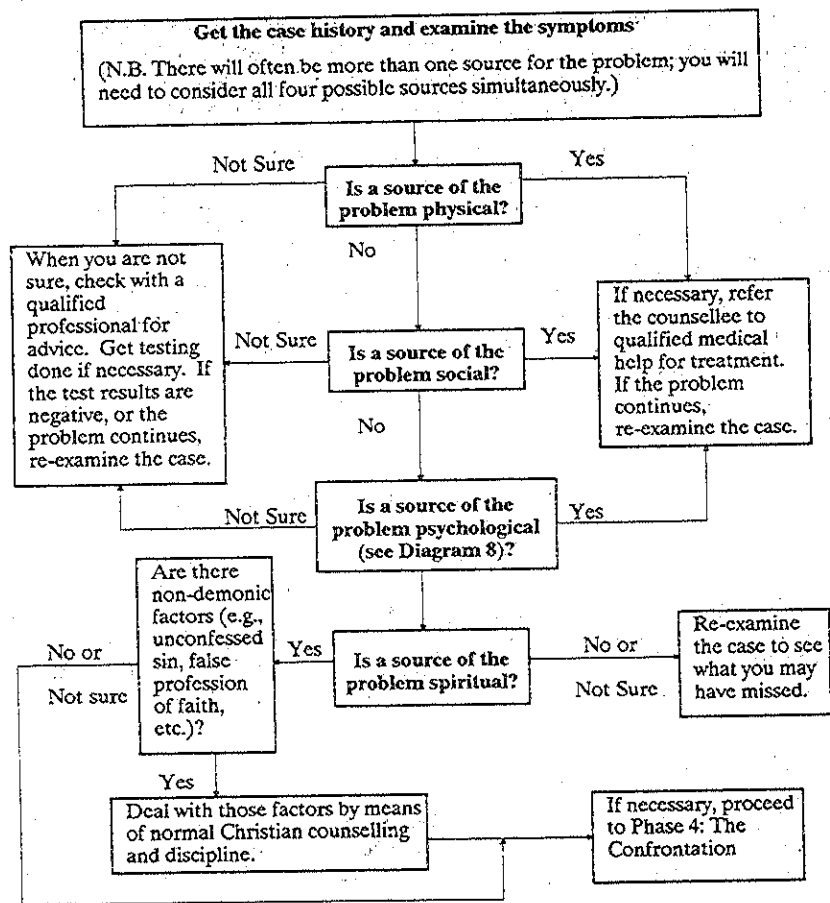
(N.B. There will often be more than one source for the problem; you will need to consider all four possible sources simultaneously.)

Not Sure — **Is a source of the problem physical?** — Yes

No

When you are not sure, check with a qualified professional for advice. Get testing done if necessary. If the test results are negative, or the problem continues, re-examine the case.

Not Sure — **Is a source of the problem social?** — Yes

If necessary, refer the counsellee to qualified medical help for treatment. If the problem continues, re-examine the case.

No

Not Sure — **Is a source of the problem psychological (see Diagram 8)?** — Yes

Are there non-demonic factors (e.g., unconfessed sin, false profession of faith, etc.)?

No or Not sure

Yes — **Is a source of the problem spiritual?** — No or Not Sure — Re-examine the case to see what you may have missed.

Yes

Deal with those factors by means of normal Christian counselling and discipline.

If necessary, proceed to Phase 4: The Confrontation

Diagram 6: Flow Chart for Identifying the Source of the Problem

that trying to list all of the possible alternatives to demonic inhabitation and how they may be diagnosed would require a book by itself. Here we will give only a brief consideration of four major areas to consider as possible source(s) of the problem(s) being investigated (adapted from White, "Clinical Testing Technique", pp. 5-7; see Diagram 6). Additionally, the reader is advised to note that there typically will be more than one source for any problem, and that we should be ready to investigate more than one area with both sensitivity and thoroughness.

Trance behavior and associated belief of possession, external control, or spirit domination

Organic mental disorder — Yes — Known organic etiology

No

See psychotic decision tree of DSM III (psychosis, multiple personality, epilepsy, etc.) — Yes — Psychotic features of thought disorder, bizarre or disorganized behavior

No

Symptoms under voluntary control — No

Yes

Attention-seeking malingering — Yes — Goal obviously recognizable — No — Facticious disorder, demonopathy (imitating possession)

Trance state associated with a particular person, ritual, or group induction phenomenon — No

Shaman's voyage, divination, mystic state, spirit communication rituals, therapist in healing trance — Yes — Person is recognized shaman, witch, diviner, or practitioner of spirit rituals

Yes

No

Person is object of incantation spell, charm, amulet, curse or recognized ritual trance induction. — Yes — Witchcraft victim, shaman's client, person in healing trance

No

Hypnotism suggestibility — Yes — Person responding to hypnotist using induction techniques — No — Dissociation

Histrionic personality disorder with high suggestibility, dissociation autohypnosis — No — Religious ideation predominant, with clearly organized position that negates core values and sacred symbols of person's religious community or context

Yes

No — Responds to core faith affirmations with explicit negations in deliberate blasphemous utterances — Yes — Dominated by evil powers, possession by evil spirits
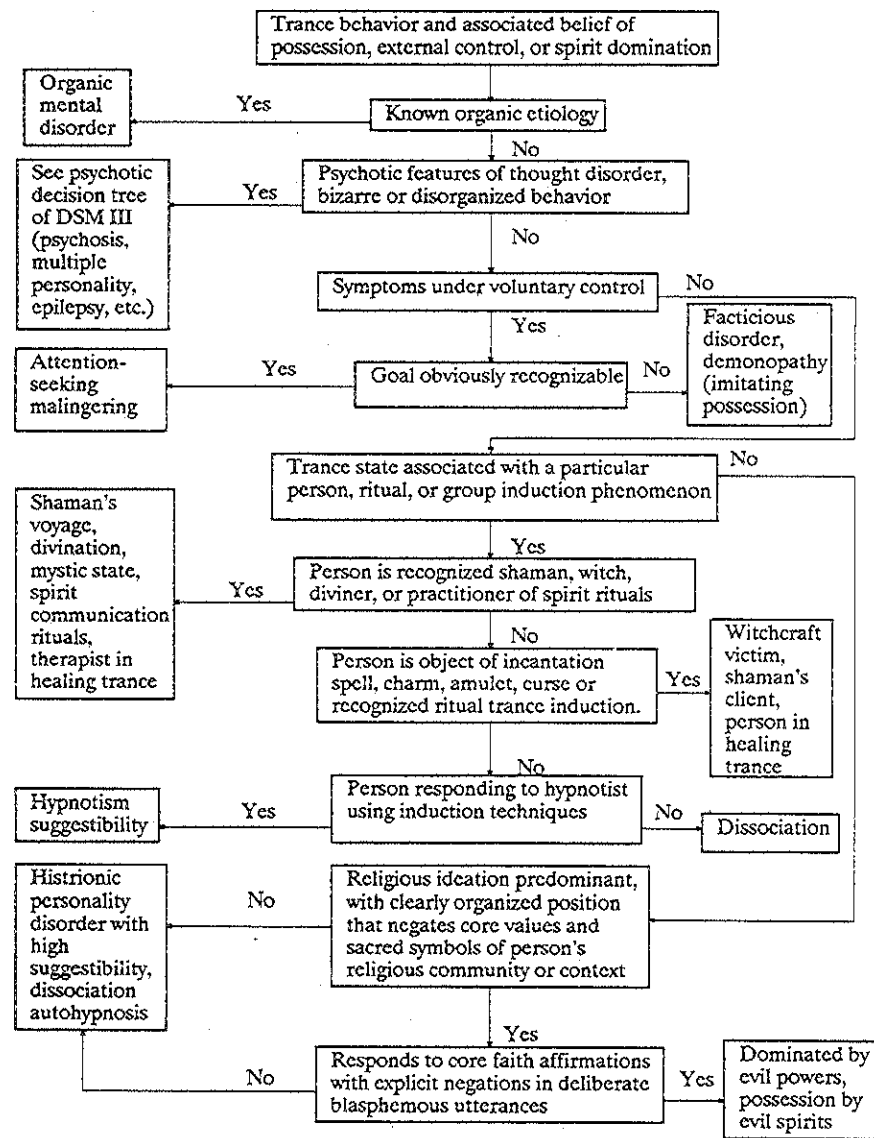
Diagram 7: Decision Tree for Differential Diagnosis of Trance Behavior and Possession Belief

(Source: David W. Augsburger, Pastoral Counseling Across Cultures, p. 307)

COMPARISON OF DEMONIC INFLUENCE AND MENTAL DISORDERS	
Characteristics of Demonic Influence	**Parallels among Mental Disorders**
Supernatural knowledge	Hallucinations, delusions or psychotic disorders; God told me .... etc. (also note parallels with psychics).
Supernatural strength	Observed in manic episodes, certain psychotic conditions; e.g., catatonic does not show normal fatigue.
Going about naked	Deterioration of appearance and social graces is typical of psychotic disorders, especially schizophrenia, and of schizotypal personality disorders.
Unable to hear, speak; blind	Associated with conversion (hysterical) disorders.
Seizures	Observed with epilepsy and many chronic brain syndromes such as syphilis, intoxication, trauma, cerebral arteriosclerosis, and intracranial neoplasms.
Use of "different" voice; presence of distinct personality	Commonly found in dissociative disorders, which include multiple personality disorder.
Bizarre behaviour	Characteristic of psychoses.
Fierce, violent influence	Common in certain psychotic conditions, especially paranoid; also found in intermittent explosive disorder, antisocial personality, and unsocialized aggressive reaction of childhood or adolescence.
Claims of demonic influence	Found in multiple personality disorder.
Involvement in occult practices	May occur with many disorders, though not used as diagnostic criterion.

Diagram 8: A Comparison Showing the Similarities of Demonic Influence, as Seen in the Gospels, with Mental Disorders

(Source: Rodger Bufford, Counseling and the Demonic, p. 121)

imply that four separate investigations take place. Rather, as the counsellor considers the case, all four should be viewed as a whole during the course of a single investigation.

Physical Sources

First, be alert to the fact that the source of the problem(s) may be physical in nature. These problems may stem from the person himself, from the environment around the person, or from a combination of these two. Problems with the person himself may include physically impaired brain functions such as senility or epilepsy; chemical imbalances in the body such as vitamin deficiency, hormonal imbalance, or hypoglycemia; reaction to stress; fatigue resulting in lack of adequate rest. Problems stemming from the environment may be caused by the weather, the season of the year, traffic, housing, etc. If you suspect this area is the cause, refer the person to a qualified medical doctor for testing. If such testing proves negative, or if the person fails to respond to treatment, you may need to look for other factors (one biblical example of a physical problem caused by a spirit is the woman with the frozen back; Luke 13:10-17).

Social Sources

Second, consider ways in which the root of the problem(s) may be social factors. Potential sources in this area include, among other things, marital or family (nuclear or extended) friction, financial stress, frustration with social status (especially if it is low and there seems little or no chance of improvement) or recently changed social status, change of school or job, and moving to a new location. If you suspect that some social friction is the cause of the problem, you may either offer biblical counselling yourself, or, if you feel unqualified, refer the person to a qualified Christian counsellor for help. If this proves ineffective, you may need to look for other factors.

Psychological and/or Emotional sources

The third possible source of what appears to be a demonic problem is psychological difficulties. These can range from simple wrong thinking to severe psychoses. Wrong thinking includes negative "programming" from bad previous influences such as family, television, peers, etc.; lack of awareness of truth due to lack of exposure to the Word; and continued maintenance of a non-biblical world view. Problems that stem from this are usually correctable by simple counselling from God's Word. Generally, modern Christian psychologists and anthropologists, even those that recognise the reality of demonic activity, are very reluctant to diagnose a client as demonised (as noted above). Many of them cite attempted "exorcisms" which were performed on a person with an easily diagnosed psychological problem which led to more problems than it solved. One

nosed psychological problem which led to more problems than it solved. One factor comes up in the literature repeatedly: the more vehemently and frequently a person insists he or she is demonised, the *less* likely that his or her claims are true. The deeper seated problems may include personal emotional weaknesses, character disorders and/or habits that are ingrained in the personality, psychotic behaviors, etc. (see Lechler's discussion in Koch's Occult Bondage and Deliverance, pp. 133-90). This is where the lay counsellor faces the greatest difficulty, as distinguishing demonic from psychological factors can be difficult at best. (as an aid to the reader, Diagram 8 shows how demonic symptoms as seen in the Gospels parallel many symptoms of mental disorders). Of special concern in this regard are faked disorders, which even the professional may have difficulty diagnosing (see Bufford, Counseling and the Demonic, pp. 91-2). *Never be afraid to consult a trained, trusted Christian counsellor for help when you are not sure of the nature of the problem.* Should the root of the problem turn out to be psychological in nature, the counsellee should be referred to a qualified Christian specialist. As with the preceding two areas under discussion, ineffectiveness in treatment may indicate that further investigation is merited.

Spiritual Sources

The fourth possible cause which should be investigated is the spiritual area. We should bear in mind that not all spiritual problems come from demonic activity. Other possible spiritual sources include a false confession of faith, unconfessed sin, unforgiveness or anger, and lack of regular feeding from the Word of God. Each of these merits investigation by the counsellor, as any of them may have significance should the problem actually be demonically related. If these "non-demonic" areas have been dealt with by confession and normal Christian discipline and the problem(s) remain, the counsellor should proceed to the confrontation phase.

Having noted four of the important possible sources for purported demonic harassment, we now turn to an examination of the actual realm of the demonic.

Identifying Demonically Caused Problems:
The Spectrum of Demonic Activity

As noted in the discussion on the biblical world view, demons and spirits do not operate on only one level. Their attacks on men range over a spectrum from harassment to inhabitation. Here we will briefly note the spectrum of demonic activity in both the traditional setting and the biblical setting.

Traditional World View

In many traditional African systems, spirit activity occurred across a spectrum. On one end, the spirits could temporarily trouble people by acting on "natural" elements (drought, floods, lightning) to inflict problems. On the other end of the spectrum, they could kill through disease, witchcraft, or sorcery. Between these extremes, they could harass people by bringing sickness or other personal disaster (lack of success in hunting, crop failure) or gain control of them by possessing them (either temporarily or in a life-long relationship) to make their needs known to the community. In all of this, bad spirits were often seen more as bothersome than genuinely evil, and ancestral spirits were generally thought of as beneficial (e.g., in helping mediums and diviners find witches and sorcerers, telling the future, discerning the cause of problems, providing protection from enemies, etc.).

The Biblical World View

As noted in chapter four, demonic activity as portrayed in the Bible can also be seen as occurring across a spectrum. The two views appear to see similar ranges of activities, though biblical "possession" appears to be on a more full-time basis than in the traditional view. The major difference was that "possession" in the biblical world view, especially in the New Testament, is always viewed negatively. The biblical perspective is thus more condemning of the activity of spirits and of the spirits themselves than the traditional African perspective.

What Is "Possession"?

Explanations for the phenomena of "possession" can be found in four major categories: traditional African explanations, sociological explanations, psychological explanations, and biblical explanations. A brief survey of each of these systems of explanation will help us in developing a process by which we may be able to validate claims of possession given by those seeking help.

"Possession" in the Traditional Framework. Possession in the traditional sense generally referred to the action of a spirit coming on a person, taking control of his or her body (and mind). The concept of possession was not linked to eternal destiny, only to actual bodily control of the living by the spirits. As noted in the previous chapter, possession was not always viewed as bad. In many cases, it was actually desired, and there were many traditional rituals in which the inducement of possession could be accomplished, the most common of which seems to have been the ritual dance. There appear to have been two kinds of possession: temporary and life-long.

Temporary Possession In the first kind of possession, the spirit would control a person only temporarily, and could be driven out or induced to leave once its demands had been met. The methodology of expulsion in these cases varied widely across the continent, but usually involved a specialist invoking specific rituals to bring the spirit up, find out the reasons for its invasion, and then either meet its demands or make it uncomfortable so that it would leave the host. Among the Lamba of Zambia, for example, "exorcism was carried out by tying the victim to the poles in a hut, locking him up, and pouring on the roof cold water which fell on the victim while they performed the ritual" (Milango, The World in Between, p. 101).

Life-Long Possession. In many cases the spirits sought a more permanent possession in which the whole life of the victim (who was then usually considered a medium) was controlled, with both positive and negative results. We should note that the concept of *permanent* possession does not mean that the spirit continually inhabited the person. Rather, the spirit would come upon the medium from time to time as either circumstances or ritual dictated. Such "possessions" were sought out on the part of the mediums and diviners, for that was their source of spiritual discernment and the only means by which they could help their clients. While more than one spirit could inhabit a person, generally the numbers of such spirits was limited by the types of manifestations shown in his or her actions. Finally, it appears that man did not have the ability to completely prevent such possessions, though there were methods available for dealing with the spirits once they possessed a person.

Traditional African Explanations. Traditionally, possession is explained simply in terms of the ability of actual spirit beings to come upon a person and gain control over him or her. Whether the spirits were seen as ancestors or not, they were known to be real beings who had supernatural powers and needed humans to make their needs known.

"Possession" in the Sociological Framework. The proponents of sociological explanations of possession generally try to explain the phenomena encountered purely in terms of subconscious responses to social tensions and pressures in culturally acceptable ways. Those who use this framework exclusively often do so because they deny the reality of spirits, and must find an alternative explanation which fits their world view in which spirits do not exist.

The temporarily possessed person was usually in an intolerable social situation that could not be rectified by normal behaviour. A dissociated (or "possessed") state in which the person (or "spirit") would make normally unac-ceptable demands was culturally available, and, by making use of this, the victim could make his demands known without facing cultural ostracism. Once the demands were met, the "spirit" would leave and not return (until circumstances resulted in another intolerable situation). Undoubtedly, this explanation serves adequately in a number of cases (see, for example, Harris, "Possession 'Hysteria' in a Kenyan Tribe").

The person with a life-time possession may have also been the victim of intolerable social circumstances. In this case, he or she escaped these circumstances permanently by shifting to the different social status conferred by "possession".

"Possession" in the Psychological Framework. Many Christian counsellors, especially those following the psychoanalytic school of thinking, are extremely reluctant to diagnose demonisation (see, for example, Peck, People of the Lie; Augsburger, Pastoral Counseling Across Cultures, pp. 273-312; and Korem and Meier, The Fakers, pp. 15-37). One reason is that symptoms of demonisation overlap those of psychopathology (for a concise survey of the problems of differentiation between demonic and psychological problems, see Virkler, "Demonic Influence", BEP). Paul Meier, a psychiatrist and lecturer at Dallas Theological Seminary, began an extensive study of this area while in medical school because he thought he would need this as a background to discern the difference between demonisation and psychological illnesses. Though he is open to the possibility of demonisation, he has yet to see an actual case of it. Hundreds of his patients have claimed to be demonised, and several claimed to hear voices. In every case to date, a more natural explanation of the problem has been readily apparent (such as a chemical deficiency) (see Korem and Meier, The Fakers, pp. 161-2).

As with Meier, it seems generally true that Christians whose "worldview" is that of a more psychological or psychiatric framework see few actual cases of demonisation. Most "possessions" arise from biological (chemical) or psychological disorders of the victim, who is usually seen as hiding, through standard defense mechanisms, what are really his problems under the cloak of other influences (i.e., demons). This is certainly an option that any counsellor must be aware of in trying to determine the source of a counsellee's problems. At the same time, however, we must note the possibility that demons are well aware of men's psychological and psychiatric theories, and may even imitate human defense mechanisms or disorders for the purpose of deceiving the counsellor. Thus, while modern Christian psychologists do have a great amount of insight into personality disorders and problems, they are not immune from demonic deception even in areas of their specialities, especially if they are prone to discount the possibility of demonic influence.

"Possession" in the Biblical Framework. The Bible does not rule out the sociological or psychological explanations, but, at the same time, it clearly indicates that any sociological or psychological explanations which omit the possibility of the supernatural are inadequate to explain demonisation". As pointed out in chapter four, the biblical concept of demonisation is demonic control of a passive person. In this case, the spirits can reside permanently, but do not manifest themselves all the time. The frequency of *manifestations* of "possession" could be the same or similar to those in traditional Africa. While both the Bible and tradition allowed for multiple inhabitation, the Bible indicates that a larger number ("legion") of spirits can inhabit a person than typically thought of in the traditional setting. Our understanding of the biblical teaching is that demonisation is not directly related to eternal salvation, as both unbelievers and believers can be controlled by demons. Unbelievers, being under the bondage of Satan, have no effective means of combatting demonic control. Believers, however, can only be controlled to the extent that they allow the control to take place. The primary function of demonisation appears to be to divert glory from God to Satan by degrading and abusing the victim. Ultimately, demons seek to take the victim's life, though, in the case of one who has consciously given his life over to Satan, they may prolong that as long as the person proves to be useful in accomplishing Satan's goals. Finally, a Christian is fully protected from demonic invasion as long as he or she is living a holy, Spirit-filled life, confessing and dealing with sins that the Holy Spirit points out.

Identifying Demonic Oppression

World View Perspectives

The accurate identification of demonic activity was relatively easy in traditional Africa, as each tribe knew the actions traditionally related to the activity of the spirits. The identification of demonisation by the New Testament authors also appears to be a relatively straightforward procedure, again using signs of the world view of the authors which pointed to such activities. In today's world, however, the reality of demonic control and the possibility of alternative explanations (psychological and sociological) has made a positive identification to which all would agree almost virtually impossible.

There are several considerations to be taken into account in seeking to determine the accuracy of a "demonisation diagnosis", and each of those considerations is coloured by the world view of the person seeking to make such a diagnosis.

Traditional Signs of Demonic Activity. What were the traditional signs of demonic activity? We note here signs of two types of activity: demonic oppression and demonisation.

Oppression. As mentioned in chapter five, the traditional signs of spiritual oppression could include any personal misfortune, but were especially seen when the misfortune did not respond to normal treatment (such as a disease which could not be healed). When these were encountered, the diviner would be called in to determine the exact nature of the problem.

Demonisation. Traditional manifestations of possession were more obvious than those of oppression. They included trance states, extremely unusual behaviour, passing out, supernatural energy or strength, speaking in tongues, prophecy, and so on. Every tribe had a particular set of behaviour(s), which, when engaged in, would result in the identification of spirits as the source. Since the activity of the spirits was generally seen as pervading all of life, diagnosis of spirit possession was fairly common in most traditional societies.

Psychological and Sociological Factors in Identifying Demonic Activity.

Biblical Signs of Demonic Activity. In comparison to the signs of demonic activity that traditions indicate, what does the Bible say are signs of demonic activity? Again, we will look for signs on two levels, demonic oppression and demonisation.

Oppression. What are the biblical signs of demonic activity of oppressing believers? They may include spiritual lethargy, strong temptation (in the areas of lust, unbelief, lying, doubt, greed, etc.), strange doctrinal teachings (abstaining from things God has given as good), depression, physical problems, etc.

Demonisation. Scripture gives us no exhaustive list of symptoms to look for in demonisation. All that we have are the separate accounts in the gospels and Acts, none of which was intended as a definitive guide to diagnosing demonisation. In addition, over the millennia since Jesus walked the earth Satan has certainly been able to change and adapt his methodology to meet new circumstances (Kallas, The Real Satan, pp. 108-9; which may be the reason why no definitive list of symptoms is given in the New Testament). What "symptoms" of demonisation does the New Testament present? The data presented can be put in three major categories: physical, social, and supernatural.

The physical symptoms include:

1. Muteness (Matt. 9:32-3, Mark 9:17, Luke 11:14),

2. Blindness (Matt. 12:22),

3. Giving self-inflicted wounds (Mark 5:5, trying to kill the victim, Mark 9:22),

4. Crying (Mark 5:4) or screaming (Mark 1:26, 5:7, 9:26),

5. Convulsions (Mark 1:26) and seizures (Matt. 17:15; of an epileptic nature [Matt. 17:15], which include falling to the ground, rolling around, foaming at the mouth, grinding of the teeth, and stiffening out, Mark 9:18, 20).

The social symptoms include:

1. Dwelling in socially unacceptable places (Mark 5:3, Luke 8:27),

2. Going around with no clothes on (Luke 8:27).

The supernatural abilities include:

1. Recognition of the person of Christ and reaction against Him (Mark 1:23-4, 5:7, Luke 4:40-1),

2. Possessing inhuman strength (Mark 5:3-4),

3. Staying active day and night (Mark 5:5),

4. Carrying on conversations through the victim's mouth (Mark 5:8-10),

5. Ability to tell the future (divination; Acts 16:16).

Symptoms Noted in Western Deliverance Literature. Several symptoms which are not specifically mentioned in the Bible are listed in Western deliverance literature. The following is a compiled list from several sources (including Dickason, Angels, pp. 184-6; Ensign and Howe, Bothered? Bewildered? Bewitched?, p. 281-5; Koch, The Devil's Alphabet, p. 130; Lechler in Koch, Occult Bondage and Deliverance, pp. 133-190; Richards, But Deliver Us from Evil, pp. 156-9; Timmons, Chains of the Spirit, pp. 45-57; Unger, Biblical Demonology, p. 83; White, "Clinical Testing Technique", pp. 2-3; White, "Spiritual Warfare Bootcamp", p. 19; and Wilson, "Hysteria and Demons, Depression and Oppression, Good and Evil" p. 224). The symptoms listed in these sources are things noted in counselling experience which are not noted in Scripture. They can be placed in four categories of symptoms: physical, mental, spiritual, and personality. As a

reminder, we note that none of these symptoms is proof of demonisation in-and-of itself, and overly hasty diagnoses based on some "symptom" as the only proof of demonisation should be avoided.

Physical symptoms of demonic manifestation **MAY** include any or many of the following:

1. Trances (or a catatonic state)

2. Ability to ignore pain or having pain with no physical cause or remedy

3. Changed voice (especially if referring to the counsellee in the third person)

4. Physical abilities that are occultly empowered (levitation, changing forms; though note that many of these are more likely sleight of hand than true powers; see Korem and Meier, The Fakers and Kole, Miracles or Magic)

5. Supernatural healing accompanied by later negative symptoms

6. Sickness with no medically discernible cause that does not respond to medical treatment (nervousness, extreme fatigue, breathing problems, cramps, pains, skin diseases, fainting, etc.)

7. Extreme cases of bed-wetting

8. Addictions (alcoholism, drugs)

9. Weakness or nausea (especially during counselling sessions)

10. Loss of body control (e.g., change of handwriting during counselling session, inability to move)

11. Avoidance of eye contact (especially in counselling sessions).

Mental symptoms of demonic manifestation **MAY** include any or many of the following:

1. Unusual knowledge which the person could not have by normal channels

2. Irresistible compulsions, especially in areas of sin

3. Unnecessary fears

4. Unusual dreams or hallucinations (especially frightening and/or recurring ones)

5. Other psychic powers (purported mind-reading, soul-travel, etc.

6. Mental problems that do not yield to normal treatment (severe depression, withdrawal, etc.)

7. Extreme sexual perversion (incest, child sexual abuse, pornography, etc.)

8. Extreme and unnecessary self-accusation/loss of hope

9. Hearing sounds (footsteps, noises) that no one else hears--especially near the person at night

10. Suicidal thoughts and/or attempts

11. Extreme passiveness (trance-like or catatonic)

12. Overwhelming fear of evil

13. Extreme confusion, cloudiness of thought

14. Unusual or inappropriate emotional reactions (laughter, sadness, crying, anger, etc.).

Spiritual symptoms of demonic manifestation **MAY** include any or many of the following:

1. Loss of spiritual vitality and/or growth, which may include loss of interest in spiritual things, ridicule, and the inability to concentrate on Scripture and/or prayer

2. Fear or reaction to the name of Jesus Christ

3. Uncontrollable or impulsive blasphemy

4. Affected by prayer/unable to pray himself (or has great difficulty praying or falls into a trance during prayer)

5. Religious fanaticism, living according to the Law, extreme self-righteousness

6. Joining a non-Christian church or cult

7. Visions directing a person to go against God's express will as revealed in the Bible

8. "Spiritual gifts" which are accompanied by consequent spiritual problems (depression, lack of interest in prayer, Bible study, doubt, unbelief, etc.)

9. Lack of peace with God

10. Having an "invisible" inner guide or friend or counsellor (who may try to claim itself to be the Holy Spirit, a lost relative or friend, etc.)

11. Inability to make a spiritual decision

12. Obsessive fear with committing the "unpardonable" sin

13. A sense of being "different" or "special" (possibly connected with an interest in reincarnation)

14. Preoccupation with the occult/supernatural powers, etc.

15. Uncontrolled surges of rebellion against spiritual authority.

Personality symptoms of demonic manifestation **MAY** include either or both of the following:

1. Multiple personalities or a new personality (especially a negative one)

2. Change in character, appearance, or manner.

Phase 4: The Confrontation

Once it is determined that the source may be demonic, with the permission of the counsellee, move into the phase of confronting any spirits present (see Diagram 9). Be sure the counsellee has forsaken all pride, confessed all known sin, and given himself unconditionally to the lordship of Jesus Christ; surrendering himself completely to Him (from James 4:6-11). Explain the purpose of this phase--to break and remove any grounds upon which any evil spirits claim attachment to the person.

Resistance at this stage will probably be more intense--hatred, ridicule, a sense of "this is foolish, why continue?", scepticism, confusion, visions and/or voices (experienced only by the counsellee), physical sensations, inability to talk, choking, etc. may be experienced. Ask the counsellee to report any inward impressions, thoughts, impulses, etc.

Binding Demonic Activity

Ensign and Howe recommend the specific verbal binding of Satan and his demons for the purpose of restricting their manifestations to the face and mouth of the suspected demoniac (Bothered? Bewildered? Bewitched?, p. 272). They point out that this must be done explicitly (see their book for suggested prayers). MacNutt agrees, though he is not as all inclusive in his methodology. He more simply prays in the name of Jesus Christ that "the force and power of any demons *be bound* and lose their force to resist" (MacNutt, Healing, p. 222; emphasis his). We also note that many deliverance counsellors bind demonic activity at the *beginning* of the counselling session, rather than waiting until the confrontation phase. The reader is advised to use his own discretion in this.
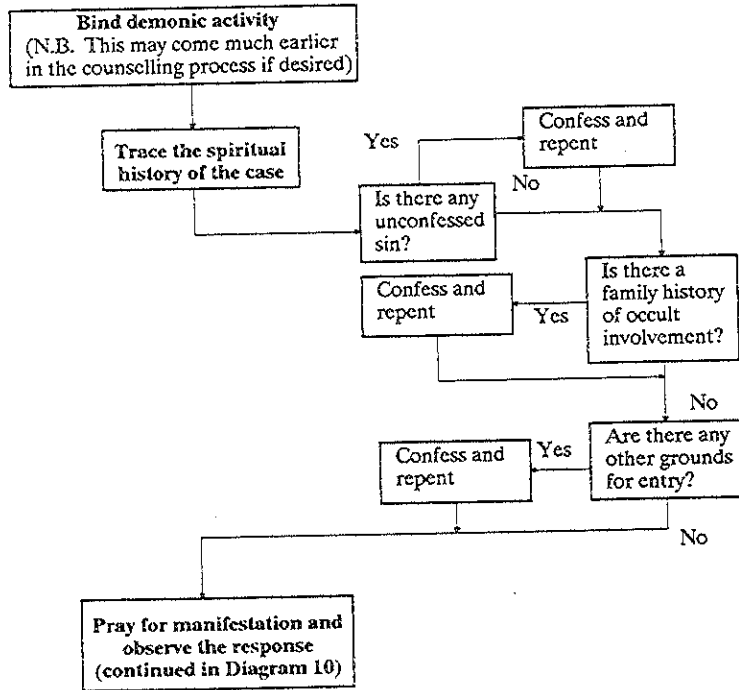
Bind demonic activity
(N.B. This may come much earlier in the counselling process if desired)

↓

Trace the spiritual history of the case

Is there any unconfessed sin? — Yes → Confess and repent

No ↓

Confess and repent — Yes → Is there a family history of occult involvement?

No ↓

Confess and repent — Yes → Are there any other grounds for entry?

No ↓

Pray for manifestation and observe the response
(continued in Diagram 10)

Diagram 9: Flow Chart of the Confrontation Phase

Pray for manifestation and observe the response

↓ (branches)

No Manifestation → Praise God! DO NOT FORCE THE ISSUE. → Observe the person's life for recurrence(s).

Uncertainty or no clarity → Admit your lack of experience and refer the person to more experienced help.

Perception of something significant accomplished. → Praise God! Thank Him together in prayer. → Move to Phase 5: Post-Deliverance Procedure

Dramatic manifestation of evil. → Expose the demonic name(s) and function(s) → Expose demonic structure. → Expose claimed grounds for demonic entry.

↓

Command the demons to leave. When possible, involve the counsellee in this process.

No Response → If there is no response, continue with the confrontation, but avoid marathon sessions. If you see that you are unable to conclude the case, use the "shutdown" procedure.

Response / Demons Leave ↓

If they leave, test for any more spirits and command any you find to leave. Once this is finished, proceed to Phase 5: Post-Deliverance Procedure.
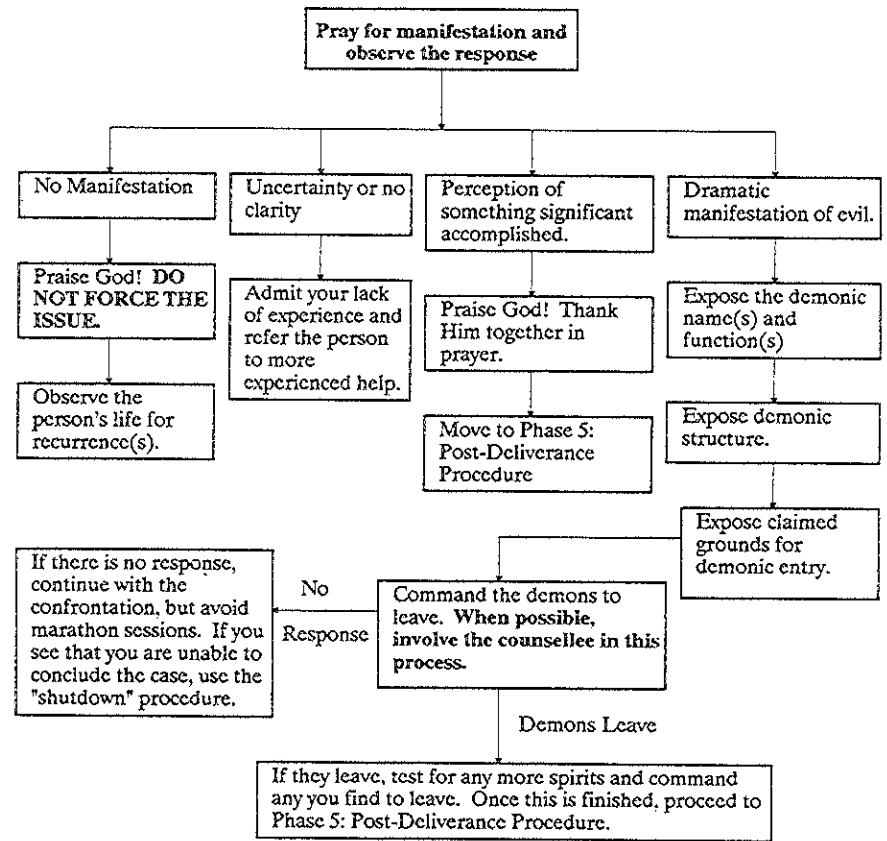
Diagram 10: Flow Chart of Possible Responses to the Prayer for Manifestation

Investigate the Personal Background

Before proceeding to the actual confrontation, take the time to thoroughly investigate the following in order to ensure that you have the history you may need in the confrontation process:

1. Is there any unconfessed or otherwise unresolved sin (especially anger, lack of forgiveness, and occult experimentation) which has not been dealt with?

2. Is there a family history (diviners in the family, history of possession in the family, etc.) which opened the doors to familial spirits?

Observe the counsellee as you discuss these issues--are there any areas in which you sense uncomfortableness or uncooperativeness?

Testing the Spirits

Traditionally, exposure of spirits was accomplished through formalised ritual, which ranged from discomfiting the victim (and the spirit) to community singing dances in which the spirits would be forced to manifest themselves by the social setting. The latter has carried over into some African Christian settings in the form of communal singing of hymns with the purpose of agitating spirits, who may be irritated to such an extent that they manifest themselves in the victim (see Murphree, Christianity and the Shona, p. 75). If the confrontation takes place in a community setting, singing hymns and reading the Bible will certainly help set the proper atmosphere for confrontation. If, however, no manifestations take place, then the counsellee takes the further step of praying authoritatively to expose any spirits present (for suggested prayers, see Bubeck, Overcoming). Do not get into a "ritual rut" in which you are bound to a certain prayer; let the Holy Spirit lead. During this stage, the community should look for manifestations indicative of oppression in the counsellee. A person who has the gift of discerning the spirits will be especially helpful here.

Assessing the Response

Once you have prayed, you should assess the response, of which there are typically four possibilities (White, "Clinical Testing Technique", p. 12; see Diagram 10).

No Manifestation

If you sense no overt or covert manifestation of a demonic presence, praise the Lord--do not go looking for demons if there are none. The validity of the test comes from God, not you. If it shows up completely negative, realize that the source of the problem is not internal demonic interference.

Uncertainty, No Clarity

If the response is one that gives no final clarity, simply admit your lack of experience--possibly refer the person to a more experienced counsellor. You may then move on to other issues, and assume and pray that if there is a demonic presence that God will force it into the open.

Perception of Something Significant Accomplished

If the counsellee senses a lifting, freedom, joy, etc. at some stage in the counselling process, there may have been a genuine release from demonic forces. The test of whether something has truly happened is the fact of a changed life over the course of time.

Dramatic, Unmistakable Manifestation of Evil

If spirits overtly manifest themselves, it will be most obvious to all present. If this occurs, and you feel prepared, move to the next step of testing the spirits.

Confronting the Spirit(s)

The basic framework for confronting the spirits which we follow in this procedure is that they must be exposed by name so that they cannot pretend that they are not being addressed. Then they should be exposed by function(s) and/or ground(s) for entry so that these can be properly dealt with by the counsellee. Both pieces of information are to be used for the purpose of expulsion and ministry to the counsellee. Do not seek to discover information which is irrelevant to the counsellee, as this is nothing more than using him to satisfy your curiosity. In your praying, use your own creativity as a person created in the image of God and your authority as His child.

Determining the Name(s) or Function(s)

Determine the Name(s). The first step in confronting the spirits is to expose them and begin to document their activity. While we note that the Bible nowhere says that this is *necessary* (though note that Jesus did this with the Gerasene demoniac; Mark 5:1-20), those involved in a deliverance ministry report that it is very helpful in enabling direct confrontation. You may pray, specifically and verbally commanding any enemies present to reveal themselves. Simply ask its name ("What is your name?", Mark 5:9) and number ("How many are you?"). Be sure to note that demons are notorious liars. Several counsellors report that they can be bound to tell the truth in the name of Christ, though the success of

such binding may be debated, as we have no specific example of it in Scripture. There are three ways in which the name might be identified:

1. *The person asking for prayer knows* what the demon is or what its characteristic activity is . . .

2. Through the *gift of discernment* the persons doing the praying know what should be prayed for, . . .

3. Through *commanding the demons to identify themselves*. They answer this command either by speaking through the person . . . or through suggesting strong mental pictures or ideas to the person's mind. (MacNutt, Healing, p. 223)

Determine the Power Structure. The next step is that of getting information about the power structure, a concept explained by MacNutt:

In dealing with demons it seems that there is ordinarily a principal one, something like the taproot of a tree around which the rest of the root system clusters. Getting rid of them is something like digging out a tree stump. Sometimes it is best to drive out lesser spirits that have less of a hold upon the person; it's something like chopping off feeder roots, so you can get more easily at the main root. Other times, the lesser ones won't move until you identify and drive out the principal spirit. (MacNutt, Healing, pp. 226-7; for a more detailed presentation, see Brown, He Came to Set the Captives Free, pp. 133-4)

You may simply ask the demon directly if there are any demons above it (demanding a "yes" or "no" answer, and testing the answer for truthfulness).

Discover the Claimed Ground(s) for Entry. The final step in determining the name(s) and function is getting information on the source of entry or the grounds for remaining. You may ask "How did you enter him/her?" and "What is your function in his/her life?", again noting the lying nature of the spirits.

If the demon is resistant, do not be afraid to address the Lord directly, and ask Him to expose the enemy and force them into the open. You may also ask for the assistance of angels to confront the enemy and force it into the light.

Expulsion

Once the enemy is exposed, force them to leave with Christ's authority and the help of the Holy Spirit. If at all possible, involve the counsellee at this stage. If he can see that he also has the authority to expel the spirits, then he will be more willing and able to defend himself later should they return to attack him. You may wish to read (or have the counsellee read) relevant passages of Scripture

(Psalm 18:37-40; 97; Rev. 20:1-10) and remind the spirits that they are all going to leave.

Penn-Lewis points out that demons which entered by deception will only be "cast out" by *un*deceiving the counsellee, who must see the truth and consequently refuse and disown the deception (removing it as ground for the demon to stand on; Penn-Lewis, War on the Saints, p. 180).

To expel the enemy, simply command them to leave. Six examples of this type of command are found in the NT (from the NIV):

1. "**Out of my sight, Satan!**" (Matthew 16:23 and Mark 8:33)

2. "**Be quiet! Come out of him!**" (Mark 1:25 and Luke 4:35)

3. "**Come out of this man, you evil spirit!**" (Mark 5:8; the verb tense indicates a continual commanding by Christ)

4. "**You deaf and dumb spirit, I command you, come out of him and never enter him again.**" (Mark 9:25)

5. "**In the name of Jesus Christ I command you to come out of her!**" (Acts 16:18)

6. "**The Lord rebuke you!**" (Jude 9)

Many counsellors report that the departure of evil spirits is usually NOT dramatic, once the conditions are met. The counsellee may report an inner experience, but we should not look for any particular sign or signal. God is very creative in this area, meeting the needs of the individual. We should also note that biblical exorcism can take place without the victim being present or even aware of it (Matt. 15:21-28; for modern examples, see McAll, "Taste and See", pp. 276-7).

Finally, test the success of the expulsion by commanding any remaining enemies to be bound and expose themselves.

"Shutdown" Procedure

You may encounter a demonic power that requires more experience than you have to deal with. For example, Runge feels that many exorcisms are "power play set ups by the demons themselves"! They lead their host to choose an "exorcist" who may be inexperienced, and proceed to play games with the exorcist, the host, and any audience (Runge, cited in Bufford, Counseling and the Demonic, p. 139--was this the case with the demonised boy in Mark 9:14-29?). If
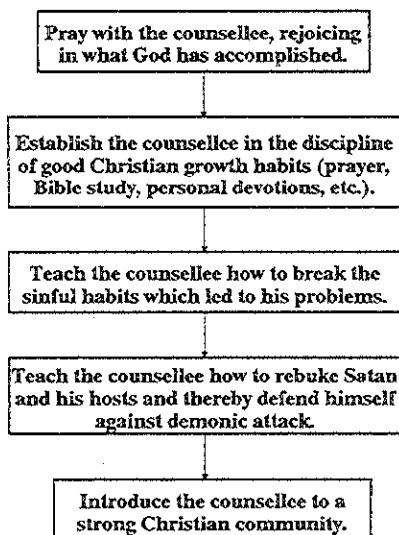
```
┌─────────────────────────────────┐
│ Pray with the counsellee, rejoicing │
│ in what God has accomplished.    │
└─────────────────────────────────┘
              │
┌─────────────────────────────────┐
│ Establish the counsellee in the discipline │
│ of good Christian growth habits (prayer, │
│ Bible study, personal devotions, etc.). │
└─────────────────────────────────┘
              │
┌─────────────────────────────────┐
│ Teach the counsellee how to break the │
│ sinful habits which led to his problems. │
└─────────────────────────────────┘
              │
┌─────────────────────────────────┐
│ Teach the counsellee how to rebuke Satan │
│ and his hosts and thereby defend himself │
│ against demonic attack. │
└─────────────────────────────────┘
              │
┌─────────────────────────────────┐
│ Introduce the counsellee to a │
│ strong Christian community. │
└─────────────────────────────────┘
```

Diagram 11: Flow Chart of the Post-Deliverance Procedure

you sense that this may be the case, you may need to use a "shutdown" procedure described by Tom White:

> A final word to the one who has plunged headlong into the warfare, and suddenly feels thoroughly inadequate. Let me assure you, if your heart is right, and you've faithfully operated with God's armor, it is okay to pursue demonic strongholds, be a catalyst for manifestation, and, so to speak, "stir things up." If you get in over your head, you can quite easily "shut things down." DO NOT press on if you receive no clear leading. DO NOT get caught in lengthy, prolonged sessions (especially all night!). DO NOT feel defeated and unspiritual if the demons do not quickly depart. Feel totally free and proper in quieting the battle down and bringing it under Christ's sovereign control.
>
> If you pray aright and intelligently at this point, no harm will come to you or your counsellee. You can buy time to back off, gain wisdom, call in reinforcements, rest, pray, search the Scriptures, etc. The following command has been proven time and again to be effective in shutting down demonic manifestation:

> "In the authority of the name that is above every name, I proclaim you to be exposed, weakened enemies of the Lord Jesus Christ. I sever you now from the orders and control of Satan, and force you into captivity. You will not harm _____ or any other person through _____. You are bound under the sovereign will of Yahweh until such time as He commands you to leave. I speak your judgment, 'For this purpose was the son of God made manifest, to destroy the works of the devil' (1 John 3:8). Your works are exposed, and will be destroyed, according to the timing and purposes of the Almighty." . . .

> Many times I have followed this procedure, walked away from a demonized person, and have witnessed no ill-affect. The key is in the confidence of our faith in the keeping power of Almighty God, to be well assured He has all of these low class, lying spirits under His ultimate control. Pray, in faith, according to the authority of the Word, and trust Him to complete, in His perfect time, what he has led you to begin. (White, "Clinical Testing Technique", p. 14; emphasis his)

Phase 5: Post-Deliverance Procedure

What happens after the deliverance? We suggest a five step procedure (adapted from MacNutt, Healing, pp. 228-9; see Diagram 11).

The first step after the counsellee has been delivered from his afflictions is to pray together with them, thanking God and rejoicing in what He has accomplished. While the counsellor may take the lead in this, the counsellee should also participate, expressing his own words of thanks to his Liberator. We should also encourage him to pray for God to fill him with His love, grace, and Holy Spirit.

Second, as a foundation for the remaining steps, the counsellee must be encouraged to develop discipline in the habits of personal Christian growth. He should adopt a regular schedule of prayer, reading and studying of the Bible, and maintain fellowship with like-minded believers.

The third step in the procedure is to teach the counsellee to break the sinful habits which were the grounds for demonic entry. It might be worth considering setting up a system by which the person will be accountable to report to a member of the counselling team on his progress (or lack of it) in turning away from sin, especially any occultic sin. If he was involved in friendships with people who are continuing occult practices, he may need to stay away from those friends until he is mature enough to reach out to them with the love of Christ without being re-captured into their old practices.

Fourth, the person should be taught that he has the authority of Christ to personally rebuke any forces of evil and keep them away. He does not have to continue to depend on the counselling team, but should be taught how to put on

his own spiritual armour. The material in the first major section of this chapter ("Personal Protection from Demonic Attack") may be helpful in developing an approach that the counsellor could use to accomplish this step. Fifth, and finally, the person should be strongly encouraged to join a local fellowship of believers who will be able to help him in his growth in Christ. As he actively participates in such a fellowship, he will be aided in walking a holy life and turning his back on the sins that led to his problems in the first place. Further, he will find help and encouragement should he encounter more harrassment from the enemy.

Conclusion

As should be obvious, ministering effectively and relevantly to those claiming to be demonically oppressed can be a daunting task. By the grace of God, however, it is certainly a task that can and must be accomplished. Our hope is that the reader will not treat this chapter as a "cookbook", but as a case study which may serve as a guide in developing a solidly biblical and culturally relevant approach for this ministry in his or her own context.

CHAPTER SEVEN:

TOWARD AN UNDERSTANDING OF THE MINISTRY OF ANGELS IN AFRICA TODAY

Introduction

Henry Garlock, serving as a missionary in Africa, faced problems from a local people. He was captured by them, but as Betty Malz relates, he spoke with assurance:

> "If my God is alive," he said, "He will send an angel to deliver me." The tribesmen laughed at him, and in response forced his head down on the trunk of a tree, underneath the executioner's axe.
> Henry sensed that the executioner had lifted the axe, then heard him gasp. After a shuffle he heard the native shout, "It's an angel!" The axe fell harmlessly to the ground. Now, where the executioner had stood was an angel of the Lord, shining and powerful.
> "You are free to go home," the angel said. "I have stopped the execution."
> Gratefully, Henry rose and walked back to the compound. (Malz, Angels Watching, p. 46).

Our previous chapter focused on combating evil angels (demons) rather than understanding the continuing ministry of the good ones. A full discussion on angels and demons, however, cannot ignore the latter. How are we to understand Garlock's story? While his may be relatively straightforward, we must recognise that other people have had experiences which are far more complicated, and that there is a dire need to be able to distinguish the ministry of good angels from the activity of fallen ones, especially those who would disguise themselves as angels of light (2 Cor. 14-15). For example, how are we to respond when a friend or a "prophet" today claims that an angel has appeared to him, giving revelations which are to be passed on to us? How are we to evaluate a church whose founder claims continuing angelic visitations as his or her source of guidance for teaching and healing (such as those of the deceased William Branham, who has a strong following in several countries of Africa; see Moreau,

"Branhamites")? How are we to understand and correctly apply experiences that happen to us personally? How are we to deal with the sick person who has a vision in which he is instructed to perform some service for the church after he gets well? As Abogunrin notes, these are important questions for the African context:

> The majority of Africans are interested in knowing something about their future or the reason behind their present condition. More often than not, 'Christian prophets' mistake their own wishes for the will of God to ascribe to the Holy Spirit an inspiration which really comes from Satan or from natural dislikes. Africa, most probably, has the largest number of prophets, many of whom are cheats and ravenous wolves in long robes. (Abogunrin, Corinthians, p. 132)

In this chapter we will seek to lay the groundwork for discussing these and related issues concerning the continuing ministry of angels in the African context today. At the outset, however, we must admit that in our opinion a "definitive" understanding of how angels are at work on this continent will not be found prior to the Lord's return. Bearing that in mind, we turn to the task at hand.

At the beginning there is one critical question to note: *how* should we approach the issue? There seem to be at least three main methods. One way would be to simply recite a number of stories readily available from either the literature or personal testimonies without trying to evaluate them. On the other hand, we could seek to discover all that the Bible has to say on the issue, and leave it at that. Finally, we could present the biblical teaching in some type of systematic form and then present examples for evaluation from the systematic analysis. Whatever method we choose, any examination of this arena must be clothed with humility and the recognition that it is extremely difficult to be "completely objective" in our analysis. When dealing with the realm of experience, it is not wise to take experiences as the plumb-line and then go to the Bible to justify our explanation of that experience. This is a common approach of many in the African independent church movement. At the same time, a "pure" doctrinal discussion which ignores the reality of experiences is in danger of being more of a culturally-bound world view imposition on the biblical teachings than an honest examination of what the Bible actually has to say. This seems to be a common problem of many of the non-Pentecostals who do not feel comfortable with modern day "visitations". In light of that, and because the Bible is our only final source of determining truth, and, at the same time, any purported biblical theology should be able to explain the events we encounter in life, we will use the third approach mentioned above.

A second important consideration is that this is an area heavily clothed in personal choice and opinion. People feel frustrated, hurt, or even "righteously" angry if a special experience which they have had is denied or reinterpreted by others. While dreams and visions are regularly reported in Africa, purported angelic visitations and ministry are not as frequently found. While not necessarily "every day" occurrences in Africa, they are experienced often enough to merit

some type of examination. This is especially seen in the rise of the prophetic movements which have blossomed in this century across the continent (see Turner, Innovation, pp. 15-20). Examples are found from west (the prophet Harris and the masses who followed him; see Haliburton, The Prophet Harris)to east (the Legio Maria of Kenya claim special angelic visitations and protection, seen especially in the colour of clothing they wear; see Moreau, Ogeke, and Kombo, "Legio Maria") as well as from north (the Ethiopian prophet Shaikh Zakarayas; see Crummey, "Zakarayas") to south (the many prophets in the independent churches in Soweto; see West, Bishops and Prophets in a Black City). Such claims and experiences are not confined to only Africa or the third world, however. Kenneth Hagin, an American Pentecostal, claims to have had many visions in which he has had direct conversations with Jesus and in which he was given an angel who would minister to him. In some of those conversations, Hagin claims to have had doctrine explained to him by Jesus Himself (see Hagin, I Believe in Visions). Anyone who would dare to dispute Hagin's claims or doctrine would thus be disputing with no less than our Lord! How are we to understand such claims?

The Biblical Data for Understanding the Role of Angels in Today's World

Their Continuing Work

What is the continuing ministry of good angels? As noted in chapter four, the Bible indicates a continuing service on behalf of believers (Heb. 1:14), so we know that they are still active today. Our difficulty comes in determining claims of angelic manifestations in today's context. In chapter four, we noted several areas of ministry that angels performed for God on behalf of the saints of old (p. 36). Here, we will review and expand on that presentation, though this time we will limit discussion to angelic ministry which is relevant to the discussion in this chapter. We were able to find twelve examples for discussion (see also Needham, Angels, pp. 36-41).

1. Angel(s) miraculously rescued first the apostles (Acts 5:19-20) and then Peter from jail (Acts 12:6-11). Peter even thought it was only a vision until he "came to himself" on the street outside of the jail.

2. An angelic army surrounded Dothan in order to protect Elisha from the Syrian army (2 Kings 6;15-19).

3. Angels brought God's revelation to men (in the form of the Law; Acts 7:53 and Gal. 3:19).

4. Gabriel was sent by God to answer Daniel's prayer (Dan. 9:23).

5. A special angel was sent to John to "show what must take place" (Rev. 22:6), which resulted in the book of Revelation.

6. God sent Elijah an angel who fed him two meals (1 Kings 19:7-8).

7. Angels interpreted visions for prophets in both the OT (Dan. 8:16-17) and the NT (Rev. 17:7).

8. Angels bring our prayers before God (Rev. 5:8 and 8:1-5).

9. Angels have some control over natural forces (under the direction of God), which can be used in their service to believers. We see this in the pillar of fire which led Israel out of Egypt (Num. 20:16), the earthquakes at the time of the resurrection of Christ (Matt. 28:2), the four angels with power over the winds of the earth (Rev. 7:1), the angels with power over fire (Rev. 14:18) and water (Rev. 16:5), and the many end-time plagues which they will unleash (Rev. 6-18).

10. In some way they are involved in influencing the governments and nations (Dan. 10:20-11:1). Under God's sovereignty, Satan temporarily has the whole world lying in his power (1 John 5:19), but angels fight this by waging war with demons over the control of nations (Dan. 10:13; see Graham, Angels, p. 36)

11. Angels, using the powers granted to them, delivered God's hand of judgment on sinning believers (2 Sam. 24:15-17) and unbelievers (Gen. 19; Ps. 78:49, Acts 12:3).

12. Angels are given charge over people who trust in God (Ps. 91:11-12). Satan used this in the temptation of Jesus, who replied that it is improper to test God by "claiming" a verse simply to show His sonship.

Evaluating Experiences

There can be little doubt that some of these ministries are continuing today. The major problem in this area, then, is not *whether* angels continue to have a ministry in the lives of believers. Rather, it is *how* we can evaluate an apparent angelic act of service and know that it was actually angelic (as opposed to demonic, psychological, or simply a mystery for which we have no answer). This becomes especially important when these experiences include "revelations" which the recipient is to pass on to the church. As Wayne Grudem points out, at least fourteen instances of angelic communication are found in the NT, in addition to five cases of a voice from heaven. (Grudem, Prophecy in 1 Corinthians, p. 132).

In order to know how to judge events or revelatory experiences which come out of them, we must first know what we mean by "prophecy". Grudem has convincingly argued that there were two authority levels of prophecy at the time of the NT. He notes: "One prophet might only claim that the general content of his prophecy was of divine origin, while another might claim that the very words he used in his prophecy had been revealed to him by God. We could call these two types 'authority of general content' and 'authority of actual words' (Ibid., p. 9). He argues that prophecy of actual words was the type of authority used in the OT and by the apostles of the NT (from which we have our Bible). These prophecies, as the very words of God, cannot be challenged at any point.

Prophecy of general content, on the other hand, is not to be seen as a word-for-word direct statement of God, but only the prophet's impression of a basic message God gives to the body of Christ through him. Grudem calls this "'ordinary congregational prophecy', for which no absolute divine authority is indicated" (Grudem, The Gift, p. 110). Since prophecies of this type do not have the same authority of prophecies which are the very words of God, they can be challenged at any point: "If a prophet only claimed a divine authority of general content, then the hearers might not be very concerned about smaller details of the prophecy: although they might think that the main point of the prophecy was to be believed and obeyed because it came from God" (Grudem, Prophecy in 1 Corinthians, p. 9). This, Grudem claims, is what is meant by the "gift of prophecy" in the NT, and the type of gift which continues to operate in the church today. If this is true, then two important ideas emerge: 1) Prophecy today is not to be seen as new Scriptural revelation or as on an equal level of authority with the Bible and 2) Prophecy today is not to be judged on a word-by-word basis as to whether or not it is the *exact* words of God. Such prophecy is imperfect and incomplete, even to the extent that "the prophet may not always understand with complete clarity just what has been revealed to him, and at times may not even know with complete certainty whether he has in fact received a revelation" (Ibid., pp. 149-50). His job is not to directly impart "revelation", but to subjectively pass on his interpretation of the revelation which he has received. As Turner notes, "The prophet may genuinely have received something from God (albeit often indistinctly), but the 'vision' is partial, limited in perspective, and prone to wrong interpretation by the prophet even as he declares it (1 Cor. 13:12)" (Turner, "Spiritual Gifts", p. 16).

Biblical Examples of Evaluating Claims of Supernatural Revelation

Bearing this in mind, there are several biblical events and passages which we should consider in seeking to understand and evaluate purported supernatural angelic experiences and/or revelations. We will present both Old and New Testament examples.

Examples from the Old Testament

Micaiah, a true prophet, challenged the false prophecies that Zedekiah and four hundred other prophets were speaking to Ahab and Jehoshaphat. The two sides argued over who was correct, and non-prophets who heard both did not know who spoke truly until the actual fulfillment of Micaiah's prophecy (1 Kings 22:13-28).

On at least two occasions, Jeremiah directly accused the false prophets of his day. The first time, they were crying "Peace, peace" when God had declared judgement (Jer. 14:13-15). God told Jeremiah that these prophets were only "prophesying to you a false vision, divination, futility and the deception of their own minds" (v. 14). Again, it appears to us, the final sure knowledge of who spoke the truth (Jeremiah or the false prophets) was seen only in the fulfillment of Jeremiah's prophecies. The second time, Hananiah prophesied the removal of the yoke of Babylon and Jeremiah confronted him as a liar (Jer. 28:1-17). The final test was to be found in the outcome of the predictions, "The prophet who prophesies of peace, when the word of the prophet shall come to pass, then that prophet will be known as one whom the LORD has truly sent" (v. 9). Hananiah's false prophecy resulted in his death later that year (vv. 16-7).

Finally, in 1 Kings 13:11-25 we read of an unnamed prophet who first lies to another prophet, saying an angel had given him a message in the name of the Lord (vv. 17-18). The "lying" prophet later correctly prophesies God's judgement on the other prophet for believing the lying prophet's lies (vv. 20-22). Thus, at least in the OT times, even true prophets can speak lies in the Lord's Name and deceive other prophets!

Examples from the New Testament

In the NT, Paul publicly confronts Elymas the magician (Acts 13:6-11; Luke notes that he is a false prophet, v. 6). In the confrontation, Paul says that Elymas is "full of all deceit and fraud", even calling him a "son of the devil" (v. 10). He notes in 2 Cor. 11:14-15 that both Satan and "his ministers" disguise themselves as angels of light. He further mentions in Galatians 1:8 that any angel which preached a different gospel than the one Paul preached would be accursed. Finally, he recognises that there is a spiritual gift which enables the "discerning of spirits" (1 Cor. 12:10; see discussion on p. 67), though we would recognise that not all Christians would have that gift. Grudem comments on the function of this gift:

This means that any situation in which first century Christians would have seen demonic influence was a potential opportunity for the use of the gift of [discerning spirits]. Was some sickness the result of demonic influence (cf. Mt. 12.22, Mt. 9.32-34)? Then the person with this gift could recognize it, and the demon could be cast out. Was an evil spirit causing someone to interrupt

preaching or teaching or worship services (cf. Ac. 16.16-18)? Then the person with this gift could recognize the source of the trouble. Was someone prophesying by the power of an evil spirit (1 Jn. 4.1-6)? Then the person with this gift could call attention to it. (Grudem, Prophecy in 1 Corinthians, pp. 59-60)

Though not all have the gift of discernment, the church as a whole is instructed by Paul to judge or evaluate prophecies given in the church (1 Cor. 14:29). There is debate as to whether or not this involves a Spirit-given *gift* of discerning the spirits which are motivating the prophetic statement (Fee, Corinthians, pp. 596-7) or is more simply a Spirit-guided *decision* to accept some of the prophecy and reject the rest (Grudem, The Gift, pp. 70-9). We agree with Grudem's assessment:

As a prophet was speaking, each member of the congregation would listen carefully, evaluating the prophecy in light of the Scripture and the authoritative teaching he already knew to be true. Soon there would be an opportunity to speak in response, with the wise and mature no doubt making the most contribution. But no member of the body would have needed to feel useless (cf. 12.22), for every member, at least silently, would weigh and evaluate what was said. (Grudem, Prophecy in 1 Corinthians, p. 62)

Finally, John commands us to test the spirits, and gives an appropriate confession of faith to use (1 John 4:1-4; see pp. 90-1).

Toward a Methodology of Evaluating Supernatural Manifestations

We have now come to the stage in which it is possible to develop evaluative criteria which will help us in understanding purported "angelic" experiences. As noted at the outset (and in the title) of this chapter, we will not pretend to have the final answers to all of the questions that can be asked concerning people's experiences. With that in mind, we turn to the issue at hand.

Possible Sources of Supernatural Manifestations

First, what are all of the possible sources for apparent supernatural occurrences? Two major categories immediately come to mind (see Diagram 12). The first is the possibility that the manifestation has a natural explanation, and the second is the possibility that some supernatural power(s) have intervened in the realm of man (see also the excellent treatment by John White on understanding revival phenomena in When the Spirit Comes, pp. 58-83).

What do we mean when we say that an apparently supernatural experience might have a natural explanation? Simply put, not all claims of supernatural
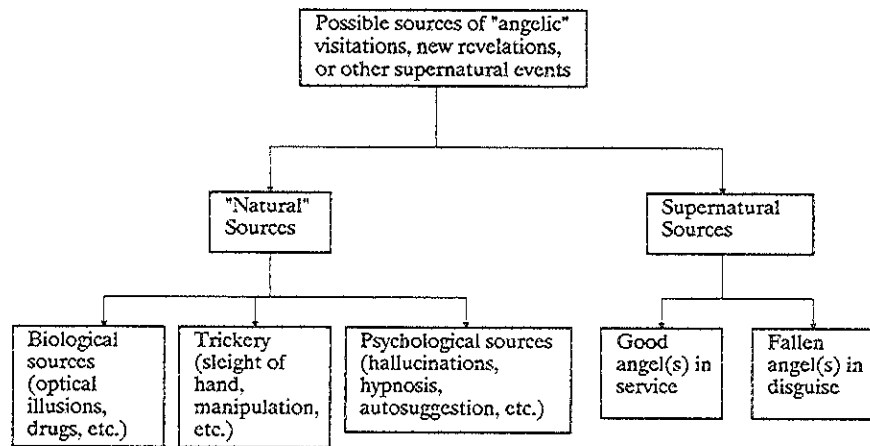
The second main category of explanations for the supernatural is that a genuinely supernatural experience has taken place. When that is the case, biblically there are two possible "power" sources: God and satanic counterfeit. Even apparently good experiences may have satanic explanations. While we must avoid giving God "credit" for a satanic counterfeit, at the same time we must be careful not to ascribe to Satan what rightfully belongs to God. Our key concern here is to note that Satan has the God-given power and authority to perform false miracles to deceive people. All too often in Africa people ascribe all miracles directly to God without taking the time to even recognise that Satan has abilities (to a certain level) in performing miracles as well.

Having seen the possible range of explanations of miracles, angelic visitations, revelations, etc., how are we then to evaluate such experiences?
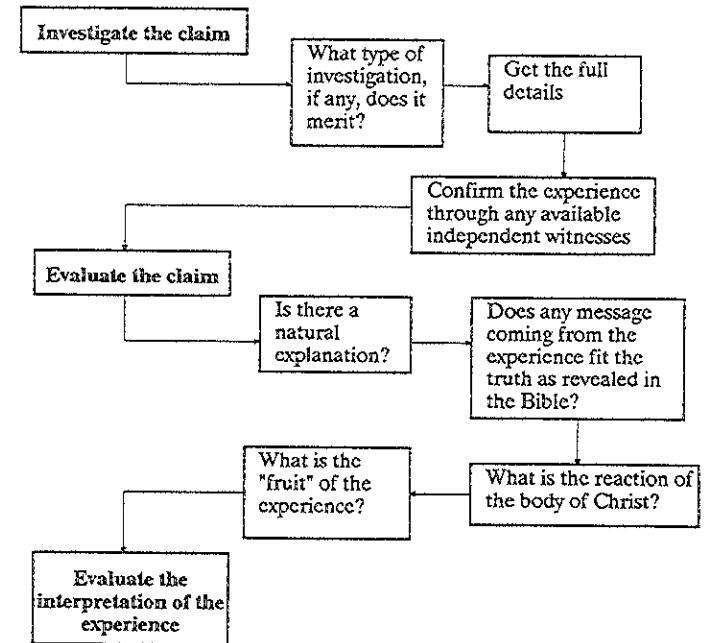
Diagram 12: Possible Sources of "Supernatural" Manifestations

experiences stand up to close scrutiny as actually requiring a supernatural explanation. The reasons for this are not so obvious. Sometimes people want to believe in supernatural experiences so strongly that they convince themselves that they have seen or heard something when nothing has actually happened. This is the case of hallucination or over-active imagination. In other cases, something strange really happens, but the explanation is that the person observing it is fooled or tricked in some way. Stage "magicians" (actually illusionists) in the West make a living out of entertaining others by fooling them into thinking that they have supernatural powers because of what they can do on the stage. A modern example of trickery being passed as supernatural ability is the Philippino traditional "doctors" who claim to perform surgical operations which leave no scars and which are done without the use of surgical instruments. They baffled international reporters and medical observers who watched their procedures closely. It was not until professional stage magicians observed them that their trickery was exposed (see Kole, Miracles or Magic, pp. 40-50). Other natural explanations involve optical illusions, such as the "water" you can see on the tarmac road far away on a sunny day. There is no actual water, but your eyes and brain deceive you into thinking that there is. Many "sightings" of unidentified flying objects have been ascribed to such optical illusions (see Ibid., pp. 89-93), and many apparent supernatural manifestations could be placed in the same category.

Diagram 13: Flow Chart of Investigating Supernatural Experiences

Evaluating Supernatural Experiences

To evaluate experiences of the supernatural, we must develop a set of biblical guidelines from which we will operate. In light of the discussion in the first three chapters and the further presentation given above, we propose the following evaluation procedure (see Diagram 13). We note at the outset that the procedure we propose is to be considered as a full and formal investigation. In many cases, this type of approach will not be necessary. The church leaders should decide *whether* a public evaluation is merited and *how thorough* that evaluation should be.

Investigate the Claim

First, take the time to thoroughly investigate the claim of the person who had the experience. Find out all the facts, questioning the person who is relating the experience closely and listening carefully to the nuances of the report. If there are any witnesses (either to the event itself or to the character of the person who is claiming the experience) be sure to have them give independent reports for purposes of comparison.

Evaluate the Claim

Once the church (or investigating body, however that is defined) has accumulated and ordered all the facts, and has seen that an evaluation is in order, proceed with the evaluation. There are four evaluative factors to consider.

Is There a Natural Explanation?

The first question to consider is whether there is any reasonable natural explanation of the reported experience. Several questions may be considered in this regard:

1. What was the physical setting of the occurrence? Could it in any way have induced an experience which is a blend of context and imagination?

2. Were there other people present who can substantiate the experience, or was it purely personal (for which there is certainly biblical precedent; Acts 22:9)?

3. Was there anyone present who may have been responsible for the experience through trickery?

4. Are there any important biological or psychological factors involved? For example, did the person eat something which disagreed with him? Is this person prone to an imbalanced disposition or frequent supernatural manifestations which have not previously been of God? Is there an intolerable situation or stress in the recipient's life for which this supernatural event provides an easy "way of escape"? Was the person looking for some supernatural experience to validate his way of life or thinking?

If the only explanation that fits seems to be supernatural, an evaluation of the experience and the message which came with it becomes critical. There are several questions to test the experience in three major areas: truth, agreement from the local body, and the "fruit" of the event.

Does Any Message Coming from the Experience Fit the Truth as Revealed in the Bible?

In regard to the truth test, you should consider the following:

1. Does this experience draw attention away from God and toward the recipient (as "God's chosen vessel for revelation") or some other supernatural power (such as an "angel") (Deut. 13:1-5)?

2. Does it focus on sensationalism or "instant" answers to problems to the exclusion of "carrying our cross daily" (see Carson, Showing the Spirit, pp. 172ff)?

3. Are there any false teachings which are expressed in the experience or given by supernatural beings (Deut. 13:1-5; Gal. 1:8; 1 John 4:1-4)? Does the message involve a "new" revelation which reveals mysteries that have been hidden for ages? Is it considered to be on the same authority level as the Bible? Does it purport to explain biblical passages whose "true" meaning has been lost over the centuries and is now finally coming to light? As Max Turner notes, *Paul does not seem to think of prophecy in Corinth as of critical importance in shaping their theology* (Turner, "Spiritual Gifts", p. 55). Therefore, any prophetic revelation which brings new doctrine or declares that hidden or lost doctrines have been rediscovered must be viewed with greatest suspicion.

4. If the experience involved angels or spirit beings, did the recipient in any way biblically challenge the source or authority of the angel(s) who delivered the message(s)? Is there some type of ongoing relationship between the recipient and the "angel"? If so, what type of relationship is it? Does it glorify God? Is the person's integrity maintained, or is he merely a slave to the "angel"?

What Is the Reaction of the Body of Christ?

If the message passes the truth test (or cannot be tested within that framework, which is often the case with predictive prophecies), consider the reaction of the body of Christ. There are several things to point out in this regard:

1. We noted earlier in the chapter that prophecy in the NT is subjected to the authority of the Apostles, who in effect replaced the OT prophets with "word by word" authority. What do the leaders (especially the elders) think of the message? Are they willing to commit the whole church to its implications? Is there uneasiness over hidden meanings?

2. What does the whole body think of the message? Are they comfortable that it fits both with the person(s) involved and with the truth of God's Word? This can be especially important in the case of prophecies of marriage ("The Lord has told me that I am to marry you"), which will often break down when brought under public scrutiny.

3. Are there any trusted, mature members of your church who have the gift of discerning spirits? I would be very cautious with this, as Satan would love to slip one of his chosen instruments claiming such a gift into a congregation to "confirm" his own messages and to denounce those from God! Nonetheless, we do know that God has provided this type of gift to the Church and it should be exercised responsibly by those to whom it has been entrusted.

4. If people other than the one with the experience are involved in a command or prophecy, how do they feel about it? Do they have any confirming witness from the Spirit in their hearts about the action(s) they are being commanded to take? The test of time and patience are important. While I would not be afraid to respond to a "supernatural" call to repentance immediately, I would be more cautious about a call to separate from the rest of the body of Christ and prepare for Christ's return. People with messages which demand instant decisions of an extremely radical nature should be made to stand the test of time themselves before the church or people to whom the message was directed proceed with the implementation. Dennis and Rita Bennett warn:

> We should also be careful of personal, directive prophecy, especially outside the ministry of a mature and submitted man of God. Unrestrained 'personal prophecy' did much to undermine the movement of the Holy Spirit which began at the turn of the century . . . Christians are certainly given words for one another 'in the Lord' . . . and such words can be most refreshing and helpful, but there must be a witness of the Spirit on the part of the person receiving the words, and extreme caution should be used in receiving any alleged directive or predictive prophecy. Never undertake any project simply because you were told to by presumed prophetic utterance or interpretation of tongues, or by a presumed word of wisdom, or knowledge. Never do something just because a friend comes to you and says, "The Lord told me to tell you to do thus and thus." If the Lord has instructions for you, He will give you a witness in your own heart, in which case the words coming from a friend . . . will be a confirmation of what God *has already been* showing you. Your guidance must also agree with Scripture . . . (Bennett and Bennett, The Holy Spirit and You, p. 107; cited in Grudem, The Gift, p. 247)

5. Even if you conclude that someone has had a genuine experience and that the message is to be taken as God's word for you or your church, I would still suggest continued prayer for wisdom (Jam. 1:5) and an evaluation of the fruit of the experience before the church takes radical action.

What Is the "Fruit" of the Experience?

The "fruit" of the experience can be examined in three ways. The first is the fruit of the experience itself. For example, are there any prophecies involved that can be tied to specific events in the near future? If so, do they come completely true, only partially true, or not come to pass at all? Note that even if they are completely fulfilled, this is not proof that the message was from God or that the person is a genuine prophet sent from God (Deut. 13:1-5). I would suggest special caution concerning end-times prophecies or claims that a person is a "special instrument" to be used by God to usher in the end of the age (Matt. 24:5). Over the centuries, the church has experienced numerous such people and none has "paved the way directly for Christ's return" to date. Don Basham, a charismatic, states:

> Personally, I feel most comfortable with prophecies which do not predict or offer direction since I'm aware of the tremendous dangers inherent in such messages. . . . I believe God is very sparing in His use of them. My personal experience has been that I've heard eight or ten times as many erroneous prediction prophecies as valid ones . . .
>
> What should our response be when someone prophesies over us? If the prophecy contains predictions or direction we should neither accept it or reject it. We should rather place it in our 'pending file' and pray and trust the Lord to confirm it out of the mouths of at least two other witnesses if it is of Him. We should *never* act hastily on the basis of an unconfirmed predictive or directive prophecy, regardless of how inspired it may sound. (Basham, "Questions and Answers", p. 29; cited in Grudem, The Gift, p. 246)

Secondly, if the message is obeyed as given, what will the "fruit" be for those who follow its implications? Will it lead the body of Christ closer to the Lord or further away from Him?

Thirdly, in light of Matthew 7:15-23, what is the "fruit" of the person who gives the message? Is he (or she) walking closely with the Lord? Is the person being used of God to lead people to Christ and effectively ministering to those who already know Him? Is he (or she) morally above reproach, or are there questions concerning his (or her) moral integrity? Are they walking humbly with Christ and trusting Him to meet all their needs, or are they seeking some type of dream fulfillment, such as security in a relationship (e.g., prophecies of marriage) or a position of prominence in the church? You may need to consider whether there are any indications of demonic overtones in the recipient of the revelation.

If there are, there may be a need to deal with this according to the guidelines presented in the previous chapter. Donald Bridge (himself a charismatic) warns of the dangers of claims of direct revelation from God:

"Illuminism" is a centuries-old phrase to describe something which is not at all new . . . It is the claim to direct personal revelations from God which transcend the 'ordinary' experiences of disciplined prayer and Bible-study. . . . The illuminist constantly finds that 'God tells him' to do things . . . . Illuminists are often very sincere, very dedicated, and possessed of a commitment to obey God that shames more cautious Christians. Nevertheless they are treading a dangerous path. Their ancestors have trodden it before, and always with disastrous results in the long run. Inner feelings and special promptings are by their very nature subjective. The Bible provides our objective guide. (Bridge, Signs and Wonders, p. 183; cited in Grudem, The Gift, p. 247)

Evaluate the Interpretation of the Experience

The last major evaluative consideration is that of the interpretation given to the experience. Does the experience merit the interpretation given it? Is a better interpretation available? Remember that even if a true believer has a genuine experience from God, that is no guarantee that his personal understanding of such an experience is correct or carries an authority equal with the Word of God.

This completes our proposed methodology of evaluation. Our hope in presenting this evaluative framework is that it will provide a useful springboard for assessing the claims that many make today of "inspiration from above". The reader is encouraged to use these as a starting point in developing his own contextualised methodology for evaluating supernatural experiences and taking his place in the spiritual warfare for the future of the church. As a final note, if the message passes the testing as described above, then the church must act on what God has given.

Case Study

How can we apply these guidelines in a particular situation? One way is to "walk" the reader through a particular case study. Here we will present a brief study of a revelatory experience from Zimbabwe.

The Testimony to Be Evaluated

The following is the testimony of John Shoniwa Masowe the Baptist, founder of the Gospel of God Church (founded in Zimbabwe, now also present

in twelve African countries, including Kenya). It is presented verbatim as printed without editing for correction:

I was named Shoniwa by my parents when I was still young at Rusape District, where I was born. While I was 18 years old, I was revealed of God. However, before I was of this age, I frequently dreamt of myself being in heaven, walking in the presence of the Ancient of Days and discussing with Holy beings.

Eventually one day I was riding upon a bike. I was approached by the Holy lightning of God, I fell down unconsciously, good men carried me to my room in which I stayed in the compound of Norton Railway Station near Harare (Salisbury).

I fell very ill for a period of ninety (90) days. My soul was taken up to heaven, I passed through three gates and arrived to the third heaven where the great Archangel welcomed me and we communicated to one another.

On the other side, I saw many children lamenting, saying: "When shall the Great Judgement come for the reprisal of the cause of our death?"

The Archangel said to me, "You are the right man to go to earth and rebuke the world, before the last judgement." From there he led me to splendid river and told me to put my right leg in the river and the whole of my right part was white, while my left part turned into a black complexion.

He said to me, "You are now baptized in this river. He revealed to me that the black complexion on my left part denotes that, I am to return to earth in the race of Cush (the black people), and after your Holy mission, you shall come back to this Holy place. The meaning of the right part being changed into white was that, the place at which you are standing is Holy of holies. After that he led me to the Ancient of Days, whose face was shown as beyond comparison. His hair was white as snow. His head looked pretty old, indeed. But his body seemed as that of a baby. His voice was very fearful in speech and with great zeal.

I fell down before Him with great honour and worshipped Him. He began His speech by reciting HALLELUAH. He ended it with Halleluah. He blessed me and changed my name from Shoniwa or sixpence to John the Baptist. The name John denotes the grace of God, to Cush and the rest of the world. I was given power to unseal the seven seals from Adam to the Covenant of 1932.

I was commanded to warn the world to FEAR GOD AND GIVE GLORY TO HIM, for the hour of His judgement is come. And worship Him (the Almighty) that made the heaven, the earth, the sea and the fountains of water. There I was given three powers in one. I was instructed to teach my people the Ten Commandments, and the prophets and my people (apostles) to inquire the ways of righteousness through the Holy Bible.

From there, I went under a large tree which was in a plain. I sat down under the tree and saw all the angels in eternity, both great and small surrounding

me. Where I was seated, all branches of that tree were flown of many birds. They worshipped with me in one accord, saying:

"Blessing, Glory, Wisdom, Thankfulness, Honour, Power and Mighty be to our Almighty God, for ever and ever, ... Amen.

At the east, there was a mount on which stood four beings at its cardinal points. The first one sung three chorus of HOSSAN, HOSSAN, HOSSAN, the second sang three chorus of GLORIA, GLORIA, GLORIA and the third sang three chorus of HALLELUAH, HALLELUAH, HALLELUAH. The fourth was only saying "AMEN", after each chorus.

I then began to sing as had been sung and the whole multitude that surrounded me, followed me in unison. The sound was quite joyous and ennoble. I stood up for my Holy Mission and the multitude also stood up and followed me. I then found myself back at Norton, where my body was lying up in my hut.

I related the story to the people who were present. The listeners testified that they heard for themselves, when the voice was uttering with me in eternity.

I went onto Mount Marimba to begin my Holy mission. I had with me a small book, a rod and a robe without seam, which were lastly and falsely taken by the British Government.

It was on the first of October, one thousand, nine hundred and thirty two years, (Anno Domini), when the word of God was published upon me to spread the Good Tidings of this new oracle.

According to what I have been instructed by the Almighty God, I built an Ark of Virgins, whom I chose from my followers. This was a Covenant of God between Him and the world.

If this Covenant shall last, then the believers shall be escaped out of the cataclysm as it were in the days of Noah, when people escaped the disaster through the saving of the Ark.

The Pastors, Evangelists and Prophets shall go all over the world, spreading the Good News together with the chosen Covenant, for ever more. (Masowe, The Message of God in Africa, pp. 1-5; emphasis his)

Evaluation

If John Masowe were a member of our church, and came to us with these claims, how would we respond? What would we do if he reported such a vision to the congregation and started drawing people away from the church? One way to handle it would be to dismiss the whole story as the product of Masowe's imagination, but this will not necessarily demonstrate to the church that Masowe's side of the story has been heard. If the church felt the need to seriously investigate his story, how could it be done?

Of major importance would be the church's evaluation of Masowe's prophecy. Bearing in mind the possible sources of supernatural experiences (see Diagram 12) and the evaluative methodology developed above (see Diagram 13), several questions (which the testimony only hints at) would need to be raised, all of which would have to be asked of Masowe himself by responsible members of the church (such as the elders). Their primary goal at this stage is to determine if there are natural causes for the vision.

First, are there physical factors involved in the vision? Certainly, especially if the "holy lightning" which initiated was actually a lightning strike. If Masowe experienced this and survived, the resulting "dream" is not surprising in the least! In addition, we note that, due to the large number of lightning strikes in Zimbabwe, there are strong cultural connotations tied to such events. The ability to survive a lightning strike would indicate great power vested in Masowe and this cultural assessment must be taken into consideration.

Second, he notes that others heard his part of the conversation in the vision. The church should be willing to bring them in as witnesses to verify or deny what Masowe states. We should remember, however, that such verification is not of the vision itself; it is only of the witnesses' observations of Masowe's physical condition, statements while apparently having the vision, etc.

Third, are there social/familial/cultural stresses involved? Again, the answer appears to be yes, though the vision testimony provides only hints of these. Such factors would need to be investigated more fully. For example, was Masowe dealing with difficult tensions (job related, family related, etc.) which the vision enables him to "escape"? Of what significance are his "previous" visions? Had he previously reported them to anyone? How was his testimony received? These and other questions must be asked and answered honestly.

If, after suitable investigation into the possible "natural" sources for Masowe's experience, the church leaders were to decide that the vision itself appears to be supernatural and in need of further examination to determine the source, we would suggest the following as important "signals" which would need to be addressed (by "signals", we mean indicators that the vision may not be of God, but of Masowe or another source, such as the evil one disguised as an angel of light).

The first "signal" is the elevated position given to Masowe in the vision. He is welcomed into heaven by the Archangel, he is declared "the right man" for a mission by the Ancient of Days, he is given a Holy Mission, the "power to unseal the seven seals from Adam to the Covenant of 1932", and "three powers in one". Further, he leads "all the angels in eternity" in worship. Such claims indicate that he must be either one of the greatest saints then alive (he died in 1973) or else a man in tremendous need of recognition by those around him. If Masowe were a member of our church, we could only evaluate this testimony according to the fruit of his life. Has he demonstrated the type of faith walk which would justify

his being given such a divine mission? If he was new to the church, such claims could only be tested with the passage of time and close observation by mature Christian leaders.

The second "signal" to be noted is that he had *frequent* dreams of being in heaven before this "Covenant" dream took place, an indicator that his testimony should be questioned as that of a man needing attention. Has he ever previously reported such dreams? Are they the dreams of a man seeking status, power, and/or prestige, or true visions of God in preparation for service? Again, only observation of Masowe's personal life over the course of time by trusted, mature men and women of God in his local assembly could answer this question.

The third "signal" is a cultural one. The vision was initiated by the "holy lightning" of God. As noted above, Zimbabwe is noted for lightning strikes and magic, and this initiation would hold a cultural promise of great supernatural power and prestige in the eyes of his fellow Shona. The significance of such claims in the context of Zimbabwe calls for special care, that the truth of this claim must be tested. Are there any witnesses to this event, or was this just an "inner" perception of Masowe? We do not observe any biblical precedent for such an initiation into a vision, though that does not mean that it could not happen. The church leaders should be careful of assigning too much significance to this part of the testimony, lest their cultural framework replace the biblical one.

The fourth "signal" is that he is the recipient of the "Covenant of God between Him and the world" and that he alone is the right man to "rebuke the world". In essence, Masowe is presenting himself as God's chosen instrument for the world. Such claims have been made by many over the course of history—what makes his different from anyone else's?

The fifth, and final, "signal" is that he is to usher in the end of the age, and, through his ministry, people have the chance to escape "out of the cataclysm as it were in the days of Noah". The Bible and time are the test for this claim. As noted previously, the testimony of *any* person who claims to have been given a special mission to usher in the return of Christ should be held in great scepticism. We should ask for God to independently verify any such testimony in the hearts of mature believers (not just friends of the recipient!). Further, there are no biblical prophecies which would seem to fit Masowe's claims. If he is a true cornerstone in the return of Christ, we would expect that there should be some biblical mention of the type of ministry he claims to have been given. Even more importantly, with Masowe's death in 1973 (Kileff and Kileff, "Masowe", p. 155, n. 6), we would have to seriously question his role in ushering in the end of the age and his role in providing a way of escape through the cataclysm.

In the above analysis, we have only provided a "skeletal" framework of questions which could be asked. We have not dealt with the history of the church, the lifestyle of its members, or the details of Masowe's teaching (see Ibid., pp. 151-67). We have not examined any of the more esoteric elements of the vision

(the Ark of Virgins, his three powers in one, the change of his name), all of which would require closer scrutiny. Some will probably point out that we could rightfully dismiss Masowe's testimony out of hand, without wasting our time in an unnecessary "investigation". Our point here is not to state that Masowe's claims need a "full" investigation, but rather to provide a case study showing how such an investigation could be made if the church (or pastor or elders) deem it necessary.

What About *My* Experiences?

At this stage, the reader may be saying, "All of this is good for coming to grips with the testimony of someone else--but what about my own personal experiences? How am I to handle them?" Our answer to this follows the same guidelines proposed for evaluating the experiences of another person. In addition to the guidelines, we would suggest two other important considerations for understanding dramatic personal experiences that the reader may have had or that he or she will have at any time in the future.

First, be open to God's guidance and the ministry of the Holy Spirit in your life. At the same time, do not try to be so "open" that you welcome *anyone* or *anything* to provide you with an "experience". As noted above in chapter 4, passivity on the part of Christians as a means to seeking dramatic encounters is one door through which Satan will be only too happy to walk.

Second, if you should have such an experience, share it with a trusted, mature Christian leader. Ask for his or her counsel, and be willing to listen to it. The hardest part is being completely honest with yourself about your experience. If it involves radical demands (quitting your job, marrying a particular person, leaving school or church, etc.), we strongly urge the test of time and confirming testimony from other trusted believers. Such experiences can be God's way of moving someone in a totally new direction, but they can also be Satanic inspirations given to deceive us. My own call into the ministry was a dramatic visionary experience which required a change of schools and focus for my entire life. As I have walked in obedience to that call, God has blessed over the years. At that same time, that original call has been confirmed by men and women of God and by God's continued working in my own life.

Further Considerations about Angels in Africa

We have said enough of the negative side of claims of angelic work in Africa. What about the positive side? A number of authors note that in ignoring angels we ignore a vital area of God's work in the world today (see, for example, Sumrall, The Reality, p. 7). Billy Graham relates that he constantly receives reports from around the world of angels ministering to the saints (Graham, Angels, p. 32).

Shortly after our return to Nairobi from a furlough, our oldest daughter, then about one year old, began to wake up at night screaming. After a few nights of this, my wife commented to me that she had read that the source of these disturbances was bad dreams. Because of previous thinking and working through of similar issues in my own life, I had come to the conclusion that one source of such dreams was Satan, who can try to intimidate us by attacking the helpless. That night, my wife and I claimed our authority in Christ and prayed for God's sovereign and angelic protection over the dreams of our daughter. That night, for the first time in several nights, she slept peacefully until the morning. As a result, we began to make it our practice to claim our parental authority over our daughter when she goes to sleep, claiming her dreams to the glory of God and asking God to send His angels to protect her through the night. With exceptions that are more directly attributable to physical causes, she has slept soundly since that time. No more screams, no more bad dreams. Another story comes from a former Muslim:

Around eight o'clock at night I was travelling in a fully loaded bus. I waited in the dim light by the front door of the bus, ready to get off at the next stop. I was a relatively new Christian, and undergoing struggles in my walk with Christ. Before reaching my stop, I heard a voice saying, "Look behind." I did so, and saw a young man sitting in the seat behind me, quietly holding a Bible. He was wearing a badge which said, "Halleluah", which suddenly shone brightly in the darkness as I looked. At that moment, I was reminded of the time I had turned to Christ, and my heart was lifted up in praise to God. As I was rejoicing, the bus suddenly swerved and I heard a big crash. At that instant, I saw the windscreen, which was directly in front of me, shatter and come towards me. I vividly remember the pieces tearing into the driver of the bus. I saw blood everywhere, with people crying out in agony. Our bus had collided head on with another bus. In that collision, forty-four were injured, and six had been killed. When the initial impact came, I thought that I was dying. I envisioned the shards of glass entering me as they had the driver. Amazingly, however, nothing happened to me except for two pieces of glass being stuck in my side. My thoughts turned to the young man I had seen earlier. I turned to look for him, but his seat was empty. I jumped out of the bus and continued my search, until I realized that he was no longer there and that I remained miraculously uninjured.

I look back on that moment as a special moment in my life. I feel that God protected me through the young man, who was an angel in disguise sent to protect me during the accident. I still do not know why he did so, but I praise him both for the encouragement he gave me just before the accident and the way he preserved my life through the accident. (Daudjee, Interview)

Selected Questions and Answers

Similar stories have been heard of God's protection of His children in Africa. It seems that every story raises as many questions as it answers. Here we will try to present some questions commonly asked about angels with brief answers.

Question 1: May I pray to angels?

This will be the easiest question to answer: certainly not! John tried to worship an angel, and was rebuked. The angel reminded him that he was only a "fellow servant", and only God was to be worshiped. Prayer, as a form of worship, is to be reserved for God alone. While we do have recorded examples of angels being sent by God as answers to prayer (see Daniel 10:2-12), nowhere in the Bible do we see either the command to pray to angels or the commendation of such prayer. Why go to angels in prayer when we can commune directly with their "Commander-In-Chief", the Lord of Lords who loves to fellowship with His children? Such prayers, rather than helping us, only cheat us of all that God wants us to have as His beloved sons and daughters. Further, if God refuses our requests, no real angel would dare go against his will. Such prayers, then, are invitations to the "father of lies" to step in disguised as an "angel of light", and should be avoided at all costs.

Question 2: Are angels ready to protect believers from attacks of the enemy, waiting for us to ask for such protection? Should I seek their protection? May I claim it? May I demand it?

Nowhere in Scripture do we see people "invoking" angelic protection. In fact, the only place where we seek someone telling another to claim such protection is in Satan's temptation of Jesus (Matt. 4:6-7)! At the same time, we have the assurance of Scripture that angels do serve "those who will inherit salvation" (Heb. 1:14) and we see definite examples of their coming to the aid of believers (1 Kings 19:5-8, 2 Kings 6:15-19, Acts 5:19-20, Acts 12:7-11, etc.) What does this mean for us today? I would suggest we may request such protection and claim the fact that God will supply for our needs *as He sees fit.* In doing this, however, we should be aware of the danger of overstepping our bounds and flippantly "testing" God (which is what Jesus' refused to do). "Demands" for angelic protection seem to cross this boundary, as well as attempts to "claim" such protection while doing something foolish or not in God's will.

Question 3: What role do angels have on this continent today? Are they involved in a "behind the scenes" struggle for authority over the ruling governments of the nations of Africa?

My suspicion is that angels are far more active (not only here but also around the world) than we can even imagine. Scripture definitely indicated angelic involvement in governmental affairs (Dan. 10:11 and 10:20-11:1). At the same time, my anticipation is that the reality of their actual involvement will

remain shrouded in mystery until the Lord returns and we shall know fully just as we are fully known (1 Cor. 13:13). In the meantime, we may question and wonder at stories that we hear from time to time. We may write books, either of biblical analysis or of personal testimonies, but always without any *virtual* certainty that we have a full grasp of the true realities of the situation outside of the biblical revelation on the subject.

Question 4: Do angels take part in bringing "natural" disasters as God's judgement, or do they restrain demons from wreaking more havoc than has already taken place across this vast continent?

There is no doubt that they will be involved in this type of work at the "end of the age" (e.g., Rev. 8:7-13). Further, there is no doubt that they have participated in bringing God's protection (for believers) and judgment (on unbelievers) throughout biblical times (Genesis 18:1-19:29; 2 Chron. 21:14-19; 2 Kings 6:16-18; Acts 11:21-23). As with the question on their role in "political affairs", there seems little reason to doubt their continuing activities on God's behalf. This does not mean that every miraculous escape of a believer or every "natural" disaster which falls on unbelievers can be attributed to angelic work, for God is surely able to save and judge without their help.

Question 5: Are angels bringing messages from God to man through selected Christians (such as John Shoniwa Masowe)?

This seems a most difficult question! Many today are *claiming* angelic revelation. In trying to determine the validity of their claims, we suggest that the evaluation procedure explained previously be used. It would seem that such revelation *may* be possible, but not revelation in the form of new Scriptures to be added to the Bible. I would urge *exceeding* caution with people who claim to have been given "true" interpretations of the Scripture or new revelations (see Gal. 1:8). At the same time, I have no doubt about the ability of angels, under God's sovereign direction, to visit men or women to bring specific messages needed for particular tasks. Key words in this area are "caution" and "investigation"--do not accept any purported angelic testimony which claims to "clarify" the Scriptures or "explain" doctrinal problems without consulting other trusted, mature believers for their counsel.

Question 6: Should we seek continued contact with angels?

I would suggest that those who actively pursue such contacts are opening doors to Satanic imitations (see the answer to Question 1). We do not see any instance of a man or woman of God seeking an angel, even after they had experienced an initial encounter. We should follow their example.

Question 7: If the work of angels is so hard to actually observe, why even worry about angelic ministry in the world today?

Mrs. George C. Needham explains some of the benefits that can come to us when we consciously realise that angels attend to us, even if we never personally know that we have experienced an angelic act of service:

Let us weigh well the benefits to be derived from an unreserved and scriptural faith in the strong and tender offices of these God-appointed messengers of grace. With such companionship and succor at hand, who need fear the loneliness or peril of any earthly circumstance? A Patmos will become a paradise, a prison a palace, and a pillow of stone a pathway of light.

The knowledge, too, of the presence of such watchers and holy ones must produce yet deeper internal results. Solemn fear will grow side by side with calmest peace in the Christian who lives, and acts, and thinks under the conscious restraint of angelic oversight. As they joyfully watch over us to defend, so do they watch over us in grief when we fall into sin. A wholesome shame and loathing of all things unclean and displeasing to them must dwell in the heart which realizes much of their fellowship. (Needham, Angels, p. 45)

Conclusion

Angels in Africa? I'm convinced that they are ever working on this continent, constantly serving the saints on behalf of our Lord. At the same time, I am equally convinced that they are perfectly content to remain in the background. Human recognition of their service is not necessary for them--they are privileged to hear directly from the Lord of the Universe, "Well done, My good and faithful servants." They will continue to serve God no matter what recognition we give to them. Our role in this is to maintain a biblical perspective, and allow angels the place of background service. We are not to deny them, but neither are we to exalt them. Let them serve as God sends, and when we hear a testimony or even personally experience their protective service, let us simply praise God that He has chosen such vessels for His work and recognise that they would want us to glorify our Lord and not His messengers, who are only fellow-servants with us (Rev. 19:10).

QUESTIONS FOR FURTHER REFLECTION
AND STUDY FROM SECTION THREE

1. Take the biblical data presented in section one and organise it in a way that will a maintain faithful witness to the Scriptures *and* communicate with your people.

2. Does your church attempt to deal realistically with the spirit realm? If not, explain how you could approach the teaching on this topic to a group of people from your church.

3. Briefly describe what a "typical" person that you would meet in your ministry setting is like. Tell how you would counsel him/her (assume that he/she has recently become a true believer in Christ) if you suspect him/her being demonised.

4. Based on your understanding of the biblical material, how can we distinguish the true "faith healers/miracle workers" from false ones? Explain the steps you would take in order to carry out an evaluation of such a person who claims to be a believer and who appears to be having an effective ministry.

5. One of your elders comes to you and excitedly reports that an angel appeared to him in a vision. After telling the elder many secrets, the angel commanded him to form a new church which will be used of God to usher in the return of Christ. From your understanding of the biblical discussion, how would you counsel him about this?

6. You have been ill for several months. You have been to the hospital and to the church for prayer, but have found no relief. Your family is now urging you to go to the witchdoctor to get protection from whoever is bewitching you. Based on the information in sections one and two, how would you respond?

7. Attend a local independent church service. Seek to locate a person in the congregation who claims to be a prophet. Interview him, asking him about his experiences as a prophet, how he receives his prophetic messages, what types of messages he has communicated, etc. Compare his responses to the biblical data AND to his people's traditional cultural understanding of a prophet.

8. Develop a series of five Bible studies to teach your people about the biblical view of the ancestors. Show how it is similar to your traditional view, and also how it differs from your traditional view.

9. A friend comes to you asking for help because he (or she) is convinced that he is demon-possessed. As he is speaking to you, he goes into a convulsion and falls on the ground. What would you do?

10. A youth member of your church, during a time for testimonies, relates that he has had a vision in which an angel revealed to him that he was to marry a particular girl in the church. She is not really that interested in him, but does not want to go against the revealed will of God. How would you counsel them?

CONCLUSION:

TOWARD A CHRISTIAN RESPONSE

Our Attitude

In light of the above discussion, what should our attitude be toward the persistence of witchcraft and occultic practices in Africa today? We may give the following suggestions.

First, we should be learners, humble in our approach. We must not make the mistake of taking the "superior" attitude of many in the West, denying the reality of witchcraft because there is no room for it in the "modern" world.

Second, we should be sensitive to traditional views. The more we understand, the more doors will be open for us to effectively minister in this area. How do the afflicted perceive the witchdoctor/diviner? How will that affect our ministry as we seek to free them from dependency on him/her? Middleton and Winter point out:

> Although in some societies they play a very minor role in the daily lives of the people, in most it is no exaggeration to say that one cannot gain any fundamental grasp of the attitudes which people have towards one another nor can one understand many aspects of their behaviour in a wide range of social situations without a fairly extensive knowledge of their ideas regarding good, evil and causation, and their associated beliefs in witches and sorcerers. (Middleton and Winter, "Introduction", p. 1)

It has been noted that the independent church has grown so phenomenally *because* it specifically deals with the occult in ways that make sense to the African (Oosthuizen, "Interpretation of Demonic Powers"). We dare not neglect this. Imasogie presents as his first guideline in developing a relevant theology for Africa the need for a new appreciation of the efficacy of Christ's power over evil spiritual forces. He maintains, "In light of our contention that the African world view is charged with spiritual forces most of whom are inimical to man, the most viable starting point for the Christian theologian in Africa is a recognition of that understanding" (Imasogie, Guidelines, p. 79).

Third, we must be sensitive to both the spiritual and the sociological dimensions of occultic practices, not attributing "demonic" powers to what are purely sociological phenomena. This will take time, study, and wisdom to discern.

Fourth, those from the West must realize that understanding the issues in a way that enables a vital, biblical, and relevant ministry will take time, persistence, and patience. It is true that almost no "outsider" can be more effective than a Spirit-filled "local", who reacts intuitively to the setting (as opposed to the "outsider", who is seeking to be relevant in an environment which is not naturally his/her own). We should not let this stop us from seeking to be used of the Lord to minister to the "harassed and helpless", but, at the same time, we should recognize that a well-trained national will generally be more effective than an expatriate.

Our Appraisal

How are we to appraise the continuing influence of and interest in the supernatural in Africa today? We must come to grips with the biblical position on the occult--it exists and is to be treated as a tool of Satan. Avoid stereotyping and overgeneralising--seek the *facts*. Take the time and effort to study the reality of the occult in your particular ministry setting--research it by reading and interviews. Seek to know what the "average" person thinks about it and how he/she reacts to it, what type of hold it has on them, what it will take to release them from that hold, etc.

For those in the urban setting, recognize that while many of the more educated in Africa deny witchcraft powers publicly, they privately recognize that they are powers to be reckoned with (just as many publicly deny superstitions in the West and yet are still careful not to break them). Do not let public pronouncements fool you as to the extent of witchcraft practices, many of which have been carried even into the church.

Finally, seek to strike a balance between "over criticism" and "over gullibility". If you treat it all as a sham, then people will not feel free to share with you their problems in the area of the occult and will continue to look for traditional solutions. At the same time, do not attribute supernatural powers to those who are only practicing sleight-of-hand. Seek to recognize what is false (both in teaching and practice), but also realize that certain scriptural truths (e.g., the existence of demons) can be beautifully illustrated from the traditional understanding of the spirit realm.

Our Application

How are we to apply what we have seen in our ministries? In addition to the approaches discussed in chapters six and seven, we have three suggestions (see also Pauw, "African Christians and Their Ancestors", pp. 40-6).

First, develop simple scriptural lessons and illustrations that deal relevantly with the traditional dilemmas in biblical fashion. Especially helpful in this regard would be messages from the Gospel accounts of Jesus' encounters with demons.

Second, do not let the fear of rejection or alienation prevent you from teaching biblical truths in a spirit of love and concern for those trapped in the spirit realm. This may include making negative judgements about traditional understandings. When doing so, be gentle, humble, loving, and firm in your approach--do not allow cultural pressure to divert you from speaking the truth!

Third, this area should be considered as an important element in the discipleship process. Seek to equip Spirit-filled lay Christians to minister in this area. One key element in this, of course, is to work in a team setting whenever possible.

The suggestions given here are really nothing more than a *starting* point for Christians who want to serve the African church. Our desire is that the material presented in this book will help to launch us into a more biblical, more relevant, and thus, a more effective, ministry.

APPENDIX: LISTING OF THE GREEK TERMS OF DEMONIC ATTACK REFERRED TO IN THE TEXT

Introduction

As was noted in the text, there are several Greek terms used in describing demonic attack and Jesus healing procedures. In this appendix we list the actual Greek terms and the references cited. We follow the order of discussion in the text, making it easier for the interested student to do his own word studies of the terms used in the NT.

Terms for Demonic Attack

Attacks on Our Holiness

1. Tempt = πειράζω (1 Cor. 7:5, 1 Thess. 3:5)

2. Take advantage of = πλεονεκτέω (2 Cor. 2:11, 1 Thess. 4:6)

3. Deceive or lead astray from truth = πλανάω (Matt. 24:11, 24:24, Rev. 12:9, 13:14, 20:8, 10; see also 2 Thess. 2:11, 2 Tim. 3:13, 2 Pet. 2:18, 3:17, 1 Jn. 2:26, 3:7; 1 Jn. 4:6, 2 Jn. 7, Jude 11 and 13; Rev. 12:9)

4. Deceive or lead astray by pleasure = ἐξαπατάω (2 Cor. 11:4, 1 Tim. 2:14; Eph. 5:6, Col. 2:8, and 2 Thess. 2:3)

5. Bring in secretly = παρεσάγω (2 Pet. 2:1)

Attacks on Our Functioning in Ministry

1. Accuse or reproach = κατηγορέω (Rev. 12:10; see Matt. 12:10)

2. Thwart or hinder = ἐγκόπτω (1 Thess. 2:18, see also Rom. 15:22, 1 Cor. 9:12, Gal. 5:7, 1 Pet. 3:7-9)

3. Buffet, beat, cuff = κολαφίζω (2 Cor. 12:7; see Matt. 26:67, 1 Cor. 4:11, and 1 Pet. 2:20)

4. Oppress = καταδυναστεύω (Acts 10:38; see also Jas. 2:6)

5. Trouble = ἐνοχλέω (Luke 6:18) and ὀχλέω (Acts 5:16)

Attacks on Our Person: Gaining Entry

1. Put/place (in the heart) = βάλλω (John 13:2; see also Mark 2:22 and John 20:25)

2. Fill (the heart) = πληρόω (John 16:6, Acts 5:3; see also Eph. 5:18)

3. Enter = εἰσέρχομαι (Mark 9:25 and Luke 8:30; see also Matt. 12:45, Luke 11:26, and James 4:5)

4. Seize = καταλαμβάνω (Mark 9:18; see also Jn. 12:35, Rom. 9:30, 1 Cor. 9:24)

5. Seize = συναρπάζω (Luke 8:29; see also Acts 6:12, 19:27-29, 27:15)

6. Lay hands on, seize = λαμβάνω (Luke 9:39; see also Luke 5:26 7:16)

7. Carry/lead astray = ἀπάγω and ἄγω (Luke 4:9 and 1 Cor. 12:2; see also Mark 14:44, Luke 4:1, 9, Acts 12:19, Rom. 8:14, and Gal. 5:18)

8. An unclean spirit IN someone = ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ (Mark 1:23; 5:2). Note the similar in whom was a spirit = ἐν ᾧ ἦν τὸ πνεῦμα (Acts 19:16)

9. Live in; dwell = κατοκέω (Matt. 12:45 and 11:26; see also Eph. 3:17)

10. Having an evil or unclean spirit = ἔχω (Matt. 11:18, Mark 3:30, 7:25, 9:17, Luke 4:33, 7:33, 8:27, John 7:20, 8:48, 8:52, 10:20, Acts 8:7, 16:16, and 19:13)

Attacks on Our Person: Enslaving

1. Demonise = δαιμονίζομαι (Matt. 4:24; 8:16, 28, 33; 12:22, 15:22; Mark 1:32, 5:15, 16, 18; Luke 8:36; John 10:21)

2. Hold captive, capture alive = ζωγρέω (2 Tim. 2:26)

3. Enslaved under = δουλόω (Gal. 4:3, 9; see also 2 Pet. 2:19)

4. Bind = δέω (Luke 13:16; see also Mark 5:3, John 11:44, Acts 12:6, 20:22, and 21:33)

5. Blind = τυφλόω (2 Cor. 4:4 John 2:11; see also John 14:20)

6. Work in; operate = ἐνεργέω (Eph. 2:2; 2 Thess. 2:7, 9, 11)

7. Drive = ἐλαύνω (Luke 8:29; see also Mark 6:48, John 6:19, Jas. 3:4, and 2 Pet. 2:17)

8. Maul = συντρίβω (Luke 9:39; see also Rom. 16:20)

9. Convulse = σπαράσσω (Luke 9:39)

10. Tear = ῥήγνυμι (Luke 9:42; see also Matt. 9:17 and Gal. 4:27)

11. Devour = καταπίνω (1 Pet. 5:8; see also Matt. 23:24, 1 Cor. 15:54, 2 Cor. 5:4, and Rev. 12:16)

12. Destroy, ruin (the flesh) = ὄλεθρος (τῆς σαρκός) (1 Cor. 5:5)

Terms for Ministering to Those Oppressed by Demons

Terms of Healing

1. Healed = θεραπεύω (Matt. 4:24, 10:22; 17:16; Luke 6:18, 7:21, 8:2, 13:14; Acts 5:16; see also Rev. 13:3, 12)

2. Healed = ἰάομαι (Matt. 15:28; Luke 6:19, 9:42; Acts 10:38)

3. Save = σώζω (Luke 8:36)

Terms of Releasing

1. Cast out = ἐκβάλλω (Matt. 7:22; 8:16, 31; 9:33, 34; 10:1, 8; 12:24, 26, 27, 28; 17:19; Mark 1:34, 39; 3:15, 22, 23; 6:13; 7:26; 9:18, 28, 38; 16:9, [17]; Luke 9:40, 49; 11:14, 15, 18, 19, 20; 13:32; see also Mk. 1:12, Jn. 9:34f, Acts 16:18)

2. Release = $\lambda \acute{v}\omega$ (Mark 7:35?, Luke 13:16)

Terms of Authority

1. Command = $\pi \alpha \rho \alpha \gamma \gamma \acute{\epsilon} \lambda \lambda \omega$ (Luke 8:29, Acts 16:18; see also Acts 16:23-4)

2. Command = $\acute{\epsilon} \pi \iota \tau \acute{\alpha} \sigma \sigma \omega$ (Mark 1:27, 9:25; Luke 4:36)

3. Rebuke = $\acute{\epsilon} \pi \iota \tau \iota \mu \acute{\alpha} \omega$ (Matt. 17:18; Mark 1:25, [8:33], 9:25; Luke 4:35; 9:42, and Jude 9; see also Matt. 16:22, Mark 3:12, 4:39, 10:13, 10:48, Luke 4:39, 17:3, and 23:41)

4. Permit = $\acute{\epsilon} \pi \iota \tau \rho \acute{\epsilon} \pi \omega$ (Mark 5:13, Luke 8:32; see also John 19:38; Acts 21:39, 40)

5. Not permit = $o\acute{v}\kappa \, \acute{\alpha}\phi\acute{\iota}\eta\mu\iota$ (Mark 1:34) or not allow = $o\acute{v}\kappa \, \acute{\epsilon}\acute{\alpha}\omega$ (Luke 4:41).

BIBLIOGRAPHY OF CITED SOURCES

Sources Cited in Section One:
Biblical Considerations

Abbot, T. K. *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, ICC. Edinburgh: T. & T. Clark, [1901].

Abogunrin, Samuel Oyinloye. *The First Letter of Paul to the Corinthians*, African Bible Commentaries. Nairobi: Uzima Press, 1988.

Alden, Robert L. "wb". TWOT.

_____. "qasam". TWOT.

Alexander, Joseph Addison. *Commentary on the Acts of the Apostles*. New York: Scribner, Armstrong & Co., 1875; reprint ed., Minneapolis, Minn.: Klock & Klock Christian Publishers, 1980.

_____. *Commentary on the Prophecies of Isaiah*. Grand Rapids: Zondervan Publishing House, 1953 [1846-7].

Alexander, William M. *Demonic Possession in the New Testament*. Grand Rapids: Baker Book House, 1980.

Allen, Ronald B. "anan". TWOT.

Anderson, B. W. "Hosts, Host of Heaven". IDB.

Anderson, Francis I. *Job: An Introduction and Commentary*, TOTC. Leicester: Inter-Varsity Press, n.d.

Ang, Lee K. "The Identity of the Spirits in Prison". M.A.B.S. thesis, Multnomah School of the Bible, 1985.

Archer, Gleason L. *Encyclopedia of Bible Difficulties*. Grand Rapids: Zondervan Publishing House, 1982.

Arnold, Clinton E. *Ephesians: Power and Magic The Concept of Power in Ephesians in Light of its Historical Setting.* Society for New Testament Studies Monograph Series No. 63. Cambridge: Cambridge UniversityPress, 1989.

Aune, D. E. "Beelzebul". ISBE Revised.

_____. "Demon". ISBE Revised.

_____. "Magic, Magician". ISBE Revised.

Aust, H. and Muller, D. "Anathema" in "Curse, Insult, Fool". NIDNTT.

Baldwin, Joyce G. *Daniel: An Introduction and Commentary,* TOTC. Downers Grove, IL: Inter-Varsity Press, 1978.

_____. *Haggai, Zechariah, Malachi: An Introduction and Commentary,* TOTC. Downers Grove, IL: Inter-Varsity Press, 1978.

Barbieri, Louis A. "Matthew", BKC (NT), pp. 13-94.

Barker, Glenn W. "1 John", EBC, 12:291-358.

Barrett, C. K. *A Commentary on the Second Epistle to the Corinthians.* London: A & C Black, 1973.

_____. *The Holy Spirit and the Gospel Tradition.* London: SPCK, 1958.

_____. *The Gospel According to John: An Introduction with Commentary and Notes on the Greek Text,* 2d ed. London: SPCK, 1978.

Barth, Marcus. *Ephesians,* 2 vols., AB. Garden City, N.Y.: Doubleday & Company, 1974.

Bauckham, Richard J. "Gabriel", NBD.

_____. *Jude, 2 Peter,* WBC. Waco, Texas: Word Books, 1983.

Beasley-Murray, G. R. *The Book of Revelation,* NCBC. Grand Rapids: Wm. B. Eerdmans Publishing Company; London: Marshall, Morgan & Scott, 1974.

Berends, William. "The Biblical Criteria for Demon-Possession". *Westminster Theological Journal* 37 (1975): 342-365.

Bernard, J. H. "The Second Epistle to the Corinthians", EGT, 3:1-119.

Bertram, G. "Syntribo". TDNT Abridged.

Best, Ernest. *A Commentary on the First and Second Epistles to the Thessalonians,* HNTC. Peabody, Massachusetts: Hendrickson Publishers, 1986.

Betz, Hans Dieter. *A Commentary on Paul's Letter to the Churches in Galatia,* Hermeneia. Philadelphia: Fortress Press, 1979.

Betz, O. "Dunamis" in "Might, Authority, Throne". NIDNTT.

Beyer, H. W. "Therapeuo". TDNT Abridged.

Bietenhard, H. "Diabolos" in "Satan, Beelzebul, Devil, Exorcism". NIDNTT.

_____. "Ekballo" in "Demon, Air, Cast Out". NIDNTT.

_____. "Kategoros". TDNT Abridged.

_____. "Kurios", in "Lord, Master". NIDNTT.

_____. "Ouranos", in "Heaven, Ascend, Above". NIDNTT.

Bigg, Charles. *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude,* ICC. Edinburgh: T. & T. Clark, 1902.

Bittlinger, Arnold. *Gifts and Graces: A Commentary on 1 Corinthians 12-14.* Translated by Herbert Klassen. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967.

Black, Matthew. *Romans,* NCBC. London: Marshall, Morgan and Scott, 1973.

Blum, Edwin A. "1 Peter", EBC, 11:207-54.

_____. "2 Peter", EBC, 11:255-89.

Boice, James Montgomery. "Galatians", EBC, 10:407-508.

Bottoms, Randall G. "Angels of the Apocalypse: A Study of the Angelology of the Book of Revelation". Th.M. thesis, Dallas Theological Seminary, 1983.

Brown, Colin. "Luo" in "Redemption, Loose, Ransom, Deliverance, Release, Salvation, Saviour". NIDNTT.

Brown, John. *Analytical Exposition of the Epistle of Paul the Apostle to the Romans.* N.p.: Robert Carter and Brothers, 1857; reprint ed., Grand Rapids: Baker Book House, 1981.

Brown, Raymond E. *The Gospel According to John: Introduction, Translation, and Notes,* AB. Garden City, N.Y.: Doubleday, 1966.

Bruce, Alexander Balman. "The Synoptic Gospels", EGT, 1:1-651.

Bruce, F. F. *Commentary on the Book of the Acts: The English Text with Introduction, Exposition and Notes,* NLCNT. London: Marshall, Morgan and Scott, 1954.

_____. *The Epistle to the Galatians: A Commentary on the Greek Text,* NIGTC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982.

_____. *The Epistle to the Hebrews: The English Text with Introduction, Exposition and Notes,* NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964.

_____. *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNTT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984.

_____. *The Gospel of John: Introduction, Exposition and Notes*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983.

_____. *1 & 2 Thessalonians*, WBC. Waco, Texas: Word Books, 1982.

Brunner, Fredrick Dale. *A Theology of the Holy Spirit: The Pentecostal Experience and New Testament Witness*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970.

Bubeck, Mark I. *Overcoming the Adversary*. Chicago: Moody Press, 1984.

Bullard, R. G. "Stones, Precious". ISBE Revised.

Burney, Robert S. *The Book of Revelation*, African Bible Commentaries. Nairobi: Uzima Press, 1988.

Burton, Ernest DeWitt. *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC. Edinburgh: T. & T. Clark, 1920.

Bush, George. *Joshua and Judges*. New York: Newman & Ivison, 1852; reprint ed., Minneapolis: Klock & Klock Publishers, 1981.

Caird, G. B. *A Commentary on the Revelation of St. John the Divine*, HNTC. New York: Harper & Row, 1966.

_____. *Principalities and Powers: A Study in Pauline Theology*. Oxford: Oxford University Press, 1956.

Calvin, John. *The Epistle of Paul the Apostle to the Romans and to the Thessalonians*, CNTC. Translated by Ross MacKenzie. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960.

_____. *The First Epistle of Paul the Apostle to the Corinthians*, CNTC. Translated by John W. Fraser. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960.

_____. *Genesis*. Translated and edited by John King. N.p.: Calvin Translation Society, 1847; reprint ed., Carlisle, Penn.: The Banner of Truth Trust, 1975.

_____. *The Gospel According to St. John 1-10*. Translated by T. H. L. Parker, CNTC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.

_____. *Institutes of the Christian Religion*. 2 vols. Translated by Henry Beveridge. Reprinted by Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981.

Carr, Wesley. *Angels and Principalities: The Background, Meaning and Development of the Pauline Phrase hai archai kai hai exousiai*. Cambridge: Cambridge University Press, 1981.

Carson, Donald A. "Matthew", EBC, 8:3-599.

Cassuto, U. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1978.

_____. *A Commentary on the Book of Genesis*, 2 vols. Translated by Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1978.

Charles, R. H., ed. *Apocrypha and Pseudopigrapha of the Old Testament in English with Introductions and Critical and Explanatory Notes to the Several Books*. 2 vols. London: Oxford University Press, 1913.

_____. *A Critical and Exegetical Commentary on the Revelation of St. John, with Introduction, Notes, and Indices*, ICC. Edinburgh: T. & T. Clark, 1920.

Cole, R. Alan. *The Epistle of Paul to the Galatians: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1965.

_____. *Exodus: A Commentary*, TOTC. Leicester: Inter- Varsity Press, 1973.

Constable, Thomas L. "2 Kings", BKC (OT), pp. 537-88.

Conzelmann, Hans. *The Theology of St. Luke*. Translated by Geoffrey Buswell. New York: Harper and Row, 1960.

Cooper, Henry. "The Biblical Justification for Exorcism". *Chrism* 17 (May 1973).

Cragie, Peter C. *The Book of Deuteronomy*, NICOT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2 vols., ICC. Edinburgh: T. & T. Clark, 1975-9.

_____. *The Gospel According to Mark*. CGTC. Cambridge: Cambridge University Press, 1959.

Dressey, M. H. "Elements", NBD.

Davids, Peter H. "Dead, Abode of the", EDT.

_____. *The Epistle of James: A Commentary on the Greek Text*, NIGTC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982.

Delitzsch, Franz. *Commentary on the Epistle to the Hebrews*, 2 vols. Translated by Thomas L. Kingsbury. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952.

Delling, G. "Pleonektes, k.t.l". TDNT Abridged.

_____. "Pleres". TDNT Abridged.

Dibelius, Martin. *A Commentary on the Epistle of James*. Revised by Heinrich Greeven. Translated by Michael A. Williams. Edited by Helmut Koester. Philadelphia: Fortress Press, 1976.

Dickason, C. Fred. *Demon Possession and the Christian*. Chicago: Moody Press, 1987.

Dods, Marcus. "The Epistle to the Hebrews", EGT, 4:219-381.

_____. "The Gospel of St. John", EGT, 1:653-872.

Driver, S. R. *A Critical and Exegetical Commentary on Deuteronomy*, ICC. Edinburgh: T. & T. Clark, 1902.

Dunn, James O. G. and Twelftree, Graham H. "Demon-Possession and Exorcism in the New Testament". *Churchman* 94:3 (1980): 210-225.

Dyer, Charles H. "Ezekiel", BKC (OT), pp. 1225-1317.

Eadie, John. *Commentary on the Greek Text of the Epistles of Paul to the Thessalonians*. Edited by William Young. London: Macmillan, 1877; reprint ed., Grand Rapids: Baker Book House, 1979.

Earle, Ralph. "1 Timothy", EBC, 11:339-90.

Edersheim, Alfred. *The Life and Times of Jesus the Messiah*, 3d ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971 [1886].

Eichrodt, Walther. *Ezekiel: A Commentary*. Philadelphia: The Westminster Press, 1970.

Esser, H. H. "Stoicheia" in "Law, Custom, Elements", NIDNTT.

Ewert, David. *The Holy Spirit in the New Testament*. Scottsdale, Penn.: Herald Press, 1983.

Fairbairn, Patrick. *An Exposition of Ezekiel*. Edinburgh: T. & T. Clark, 1851; reprint ed., Minneapolis: Klock & Klock, 1979.

Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987.

Feinberg, Charles Lee. *God Remembers: A Study of Zechariah*, 4th ed. Portland: Multnomah Press, 1979.

_____. *The Prophecy of Ezekiel: The Glory of the Lord*. Chicago: Moody Press, 1969.

Fensham, F. Charles. *The Books of Ezra and Nehemiah*, NICOT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982.

Field, D. H. "Elements, Elemental Spirits", EDT.

Findlay, G. G. *The Epistles of Paul the Apostle to the Thessalonians*, TC. Cambridge: Cambridge University Press, 1904; reprint ed., Grand Rapids: Baker Book House, 1982.

_____. "St. Paul's First Epistle to the Corinthians", EGT, 2:727-953.

Foerster, W. "Astrape". TDNT Abridged.

_____. "Daimon. TDNT Abridged.

_____. "Kurios, k.t.l.". TDNT Abridged.

Fohrer, G. "Sozo, k.t.l.". TDNT Abridged.

Frame, James Everett. *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians*, ICC. Edinburgh: T. & T. Clark, 1912.

France, R. T. "Exegesis in Practice: Two Examples". In *New Testament Interpretation: Essays on Principles and Methods*, pp. 252-81. Edited by I. Howard Marshall. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977.

Gardiner, Fredric. "Leviticus or The Third Book of Moses", in *Lange's Commentary on the Holy Scriptures*, 12 vols. Vol 1: *Genesis - Leviticus*. Translated by Philip Schaff. Grand Rapids: Zondervan Publishing House, 1960.

Geisler, Norman L. "Colossians", BKC (OT), 667-86.

Geldenhuys, Norval. *Commentary on the Gospel of Luke: The English Text with Introduction Exposition and Notes*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951.

Godet, Frederic Louis. *Commentary on Luke*. New York: Funk & Wagnalls, 1887; reprint ed., Grand Rapids: Kregel Publications, 1981.

Gordis, Robert. *The Book of Job: Commentary, New Translation, and Special Studies*. New York: The Jewish Theological Seminary of America, 1978.

Graber, F. and Muller, D. "Therapeuo". NIDNTT.

Graham, Billy. *Angels: God's Secret Agents*. Garden City, N.Y.: Doubleday, 1981.

Grassmick, John D. "Mark", BKC (NT), pp. 95-197.

Green, Michael. *The Second Epistle General of Peter and the General Epistle of Jude: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1968.

Grudem, Wayne A. *The Gift of Prophecy in 1 Corinthians*. New York: University Press of America, 1982.

Gunther, W. "Planao". NIDNTT.

Guthrie, Donald. *Galatians*, NCBC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973.

_____. *The Letter to the Hebrews: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1983.

_____. *The Pastoral Epistles: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1957.

Hahn, H. C. "Apoleia", in "Destroy, Perish, Ruin". NIDNTT.

Hanson, Anthony Tyrrell. *Studies in Paul's Technique and Theology*. London: SPCK, 1974.

Harris, Murray J. "2 Corinthians", EBC, 10:299-406.

Harrison, Everett F. *Acts: The Expanding Church*. Chicago: Moody Press, 1975.

_____. "Romans", EBC, 10:1-171.

Harrison, R. K. *Leviticus: An Introduction and Commentary*. TOTC. Leicester: Inter-Varsity Press, 1980.

Hauck, F. "Ballo". TDNT Abridged.

Hendel, Ronald S. "The Flame of the Whirling Sword: A Note on Genesis 3:24", *Journal of Biblical Literature* 104 (December 1985):671-4.

Hendriksen, William. *More than Conquerors: An Interpretation of the Book of Revelation*. Grand Rapids: Baker Book House, 1967.

_____. *New Testament Commentary: Exposition of Colossians*. Grand Rapids: Baker Book House, 1964.

_____. *New Testament Commentary: Exposition of Ephesians*. Grand Rapids: Baker Book House, 1967.

_____. *New Testament Commentary: Exposition of I and II Thessalonians*. Grand Rapids: Baker Book House, 1955.

_____. *New Testament Commentary: Exposition of the Gospel According to John*. Grand Rapids: Baker Book House, 1953.

_____. *New Testament Commentary: Exposition of the Gospel According to Luke*. Grand Rapids: Baker Book House, 1978.

_____. *New Testament Commentary: Exposition of the Gospel According to Mark*. Grand Rapids: Baker Book House, 1975.

_____. *New Testament Commentary: Exposition of the Gospel According to Matthew*. Grand Rapids: Baker Book House, 1973.

Hiebert, D. Edmund. *Mark: A Portrait of the Servant*. Chicago: Moody Press, 1974.

_____. *The Thessalonian Epistles: A Call to Readiness*. Chicago: Moody Press, 1971.

Hodge, Charles. *A Commentary on Romans*, rev. ed. Carlisle, Penn.: The Banner of Truth Trust, 1972.

Hoehner, Harold W. "Ephesians", BKC (NT), pp. 613-45.

Hoffner, Harry A. "obh". TDOT.

Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977.

_____. *Paul's Second Epistle to the Corinthians: The English Text with Introduction, Exposition and Notes*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962.

Hunt, Leslie. "Gabriel". ISBE Revised.

Johnson, Alan. "Revelation", EBC, 12:397-603.

Jones, Gwilym H. *1 and 2 Kings*, 2 vols., NCBC. London: Marshall, Morgan & Scott, 1984.

Kallas, James. *The Real Satan from Biblical Times to the Present*. Minneapolis, Minn.: Augsburg Publishing House, 1975.

Kato, Byang. *The Spirits*. What the Bible Teaches Booklet No. 5. Achimota, Ghana: Africa Christian Press, 1976.

Kasemann, Ernst. *Commentary on Romans*. Translated by Geoffrey W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980.

Keil, C. F., and Delitzsch, F. *Commentary on the Old Testament in Ten Volumes*. 10 vols. Reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980.

Kelly, John N. D. *A Commentary on the Pastoral Epistles*. TC. Grand Rapids: Baker Book House, 1963.

Kidner, Derek. *Genesis: An Introduction and Commentary*, TOTC. Leicester: Inter-Varsity Press, 1967.

Kling, Christian Friedrich. "The First Epistle of Paul to the Corinthians". In *Commentary on the Holy Scriptures*, 12 vols. Translated and edited by David Poor. Volume 10: *Romans - Corinthians*. Grand Rapids: Zondervan Publishing Company, 1960.

Korem, Danny, and Meier, Paul. *The Fakers: Exploding the Myths of the Supernatural*. Revised ed. Grand Rapids: Baker Book House, 1981.

Ladd, George Eldon. *A Commentary on the Revelation of John*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972.

_____. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.

Lane, William L. *The Gospel According to Mark: The English Text with Introduction, Exposition and Notes*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974.

Lange, John Peter. "Genesis". In *Commentary on the Holy Scriptures*, 12 vols. Translated by Taylor Lewis and A. Gosman. Volume 1: *Genesis - Leviticus*. Grand Rapids: Zondervan Publishing Company, 1960.

_____. "The Gospel According to Mark". In *Commentary on the Holy Scriptures*, 12 vols. Translated and edited by Philip Schaff. Revised by William G. T. Shedd. Volume 8: *Matthew - Luke*. Grand Rapids: Zondervan Publishing Company, 1960.

_____. "The Gospel According to Matthew". In *Commentary on the Holy Scriptures*, 12 vols. Translated and edited by Philip Schaff. Volume 8: *Matthew - Luke*. Grand Rapids: Zondervan Publishing Company, 1960.

Lee, Gary A. "Hades". ISBE Revised.

_____. "Hell". ISBE Revised.

Lenski, R. C. H. *The Interpretation of St. Matthew's Gospel*. Minneapolis, MN: Augsburg Publishing House, 1961.

_____. *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*. Minneapolis, MN: Augsburg Publishing House, 1963.

Leupold, H. C. *Exposition of Daniel*. N.p.: The Wartburg Press, 1949; reprint ed., Grand Rapids: Baker Book House, 1969.

_____. *Exposition of Genesis*, 2 vols. N.p.: The Wartburg Press, 1942; reprint ed., Grand Rapids: Baker Book House, 1942.

_____. *Exposition of Isaiah*, 2 vols. Grand Rapids: Baker Book House, 1968, 1971.

_____. *Exposition of the Psalms*. N.p.: The Wartburg Press, 1959; reprint ed., Grand Rapids: Baker Book House, 1969.

_____. *Exposition of Zechariah*. N.p.: The Wartburg Press, 1956; reprint ed., Grand Rapids: Baker Book House, 1971.

Lewis, Jack P. "yada'". TWOT.

Liefeld, Walter A. "Divination". ZPEB.

_____. "Luke", EBC, 8:797-1059.

Lightfoot, J. B. *St. Paul's Epistle to the Galatians, with Introductions, Notes and Dissertations*. Reprinted; Lynn, Mass.: Hendrickson Publishers, 1981.

_____. *St. Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introduction, Notes and Dissertations*. Reprinted; Lynn, Mass.: Hendrickson Publishers, 1981.

Litfin, A. Duane. "1 Timothy", BKC (NT), pp. 727-48.

Lloyd-Jones, D. M. *The Christian Soldier: An Exposition of Ephesians 6:10 to 20*. Edinburgh: The Banner of Truth Trust, 1977.

Longenecker, Richard N. "The Acts of the Apostles". EBC, 9:207-573.

Lowery, David K. "1 Corinthians". BKC (NT), pp. 505-49.

_____. "2 Corinthians". BKC (NT), pp. 551-86.

McNeile, Alan Hugh. *The Gospel According to St. Matthew: the Greek Text with Introduction, Notes, and Indices*. London: Macmillan, 1915; reprint ed., Grand Rapids: Baker Book House, 1980.

Mare, W. Harold. "1 Corinthians", EBC, 10:173-297.

Marshall, I. Howard. *The Acts of the Apostles: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1980.

_____. *The Epistles of John*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978.

_____. *The Gospel of Luke: A Commentary on the Greek Text*, NIGTC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978.

_____. *1 and 2 Thessalonians*, NCBC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983.

Martin, John A. "Luke", BKC (NT), pp. 199-265.

Martin, Ralph P. *Colossians and Philemon*, NCB. London: Marshall, Morgan & Scott, 1974.

Mayes, A. D. H. *Deuteronomy*, NCBC. London: Marshall, Morgan & Scott, 1979.

Mayor, Joseph B. *The Epistle of St. James: The Greek Text with Introduction, Notes, Comments, and Further Studies in the Epistle of St. James*. 3rd ed. London: MacMillan and Company, 1913; reprint ed., Minneapolis, Minn.: Klock & Klock Christian Publishers, 1977.

_____. *The Epistle of St. Jude and the Second Epistle of St. Peter: Greek Text with Introduction Notes and Comments*. London: MacMillan, 1907; reprint ed., Minneapolis, Minn.: Klock & Klock Christian Publishers, 1978.

Merrill, Eugene H. "2 Samuel", BKC (OT), pp. 457-82.

Metzger, Bruce. *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (third edition)*. London: United Bible Societies, 1971.

Michaelis, W. "Horao". TDNT Abridged.

Montgomery, James A. *A Critical and Exegetical Commentary on the Book of Daniel*. Edinburgh: T. & T. Clark, 1926.

Moo, Douglas J. *The Letter of James: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1985.

Moore, George F. *A Critical and Exegetical Commentary on Judges*, ICC. Edinburgh: T. & T. Clark, 1895.

Morris, Leon. *The First and Second Epistles to the Thessalonians: The English Text with Introduction, Exposition and Notes*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.

_____. *The First Epistle of Paul to the Corinthians: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1958.

_____. *The Gospel According to John: The English Text with Introduction, Exposition and Notes*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971.

_____. *The Gospel According to Luke: An Introduction and Commentary*, TNTC. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974.

_____. "Hebrews", EBC, 12:3-158.

_____. *The Revelation of St. John: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1983.

Moule, C. F. D. *An Idiom Book of New Testament Greek*, 2d ed. Cambridge: Cambridge University Press, 1959.

Moulton, James Hope, and Milligan, George. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1930.

Mounce, Robert H. *The Book of Revelation*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977.

_____. "Lake of Fire", EDT.

Mundle, W. "Parangello" in "Command, Order". NIDNTT.

Murray, John. *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968.

Neil, William. *Acts*, NCBC. London: Marshall, Morgan, & Scott, 1973.

Newman, Robert. "The Ancient Exegesis of Genesis 6:2,4". *Grace Theological Journal* 5:1 (1984):13-36.

O'Brien, Peter. *Colossians, Philemon*, WBC. Waco, Texas: Word Books, 1982.

_____. "Principalities and Powers: Opponents of the Church", in *Biblical Interpretation and the Church: Text and Context*, pp. 110-50, ed. D. A. Carson. Exeter: The Paternoster Press, 1984.

Oesterley, W. E. "The General Epistle of James". EGT, 4:383-476.

Osborne, Grant. "Ephesians". Unpublished class notes from Trinity Evangelical Divinity School, Deerfield, Ill. N.d. (Photocopied.)

_____. "Matthew". Unpublished class notes from Trinity Evangelical Divinity School, Deerfield, Ill. N.d. (Photocopied.)

Oswalt, John N. *The Book of Isaiah: Chapters 1-39*, NICOT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986.

Peake, A. S. "The Epistle to the Colossians", EGT, 3:475-547.

Peck, John. *I Want to Know What the Bible Says about the Holy Spirit*. Eastbourne, England: Kingsway Publications, 1979.

Penn-Lewis, Jesse and Roberts, Evan. *War on the Saints*. Ft. Washington, Pa. Christian Crusade, 1977.

Perowne, J. J. Stewart. *The Book of Psalms: A New Translation with Introductions and Notes Explanatory and Critical*. Grand Rapids: Zondervan Publishing House, 1976.

Plumer, William S. *Psalms: A Critical and Expository Commentary with Doctrinal and Practical Remarks*. Edinburgh: The Banner of Truth Trust, 1975 [1867].

Plummer, Alfred. *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians*, ICC. Edinburgh: T. & T. Clark, [1915].

_____. *The Epistles of St. John*, TC. Cambridge: Cambridge University Press, 1886; reprint ed., Grand Rapids: Baker Book House, 1980.

Pusey, E. B. *The Minor Prophets: A Commentary Explanatory and Practical*, 2 vols. Grand Rapids: Baker Book House, 1950.

Rackham, Richard Belward. *The Acts of the Apostles*. Grand Rapids: Baker Book House, 1978.

Raymer, Roger M. "1 Peter", BKC (NT), pp. 837-858.

Rengstorf, K. H. "Kopetos, k.t.l.". TDNT Abridged.

Richards, John. *But Deliver Us From Evil: An Introduction to the Demonic Dimension in Pastoral Care*. London: Darton, Longman, & Todd, 1974.

Robertson, Archibald and Plummer, Alfred. *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, ICC. Edinburgh: T. & T. Clark, 1975 [1911].

Robertson, A. T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934.

Robinson, J. Armitage. *Commentary on Ephesians: The Greek Text with Introduction Notes and Indexes*. London: Macmillan, n.d.; reprint ed., Grand Rapids: Kregel Publications, 1979.

Ross, Allen P. "Genesis", BKC (OT), pp. 15-101.

_____. "Psalms", BKC (OT), pp. 779-899.

Rowley, H. H. *Job*, NCBC. London: Marshall, Morgan & Scott, 1980.

Salmond, S. D. F. "Ephesians", EGT, 3:201-395.

Sanday, William, and Headlam, Arthur. *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed., ICC. Edinburgh: T. & T. Clark, 1907.

Sanders, J. Oswald. *Satan is No Myth*. Chicago: Moody Press, 1975.

Schippers, R. "Pleroo" in "Fullness". NIDNTT

Schlier, Heinrich. *Principalities and Powers in the New Testament*. New York: Herder and Herder, 1961.

Schneider, J. "Olethreuo". TDNT Abridged.

Schoonhoven, C. R. "Heaven". ISBE Revised.

_____. "Heavens". ISBE Revised.

Selwyn, Edward Gordon. *The First Epistle of St. Peter: The Greek Text with Introduction, Notes, and Essays*, 2d ed., TC. London: Macmillan, 1947; reprint ed., Grand Rapids: Baker Book House, 1981.

Skinner, John. *A Critical and Exegetical Commentary on Genesis*, 2nd ed. ICC. Edinburgh: T. & T. Clark, 1930.

Smith, Wilbur. *The Biblical Doctrine of Heaven*. Chicago: Moody Press, 1968.

_____. "Heaven". ZPEB.

Speiser, E. A. *Genesis: Introduction, Translation, and Notes*, AB. Garden City, N.Y.: Doubleday & Company, 1964.

Stauffer, E. "Epitimao". TDNT Abridged.

Stibbs, Alan B. *The First Epistle General of Peter: A Commentary*, TNTC. Leicester: Inter-Varsity Press, 1959.

Stigers, Harold G. *A Commentary on Genesis*. Grand Rapids: Zondervan Publishing House, 1976.

Stott, John R. W. *The Epistles of John: An Introduction and Commentary*, TNTC. Leicester: Inter-Varsity Press, 1960.

Swete, Henry Barclay. *Commentary of Revelation: The Greek Text with Introduction, Notes and Indexes*, 3rd ed. London: Macmillan, 1911; reprint ed., Grand Rapids: Kregel Publications, 1977.

Taylor, John B. *Ezekiel: An Introduction and Commentary*, TOTC. Leicester: Inter-Varsity Press, 1969.

Taylor, Vincent. *The Gospel According to St. Mark: The Greek Text with Introduction, Notes, and Indexes*. Second edition. London: MacMillan, 1966.

Tenney, Merrill C. "The Gospel of John", EBC, 9:1-204.

Thomas, Robert L. "1 Thessalonians", EBC, 11:227-98.

_____. "2 Thessalonians", EBC, 11:299-337.

Thompson, *Deuteronomy: An Introduction and Commentary*, TOTC. Leicester, England: Inter-Varsity Press, 1974.

Toussaint, Stanley D. "Acts", BKC (NT), pp. 349-432.

_____. *Behold the King: A Study in Matthew*. Portland, Oregon: Multnomah Press, 1980.

Traub, Helmut, and Von Rad, Gerhard. "Ouranos, k.t.l.", TDNT.

Turner, Nigel. *Christian Words*. Nashville: Thomas Nelson, 1981.

_____. *Syntax*. Volume 3 of *A Grammar of New Testament Greek*, by James Hope Moulton. Edinburgh: T. & T. Clark, 1963.

Tur-Sinai, N. H. *The Book of Job: A New Commentary*, rev. ed. Jerusalem: Kiryat-Sefer, 1967.

Unger, Merrill F. *Biblical Demonology*. Wheaton: Scripture Press, 1963.

_____. *Zechariah: Prophet of Messiah's Glory*. Grand Rapids: Zondervan Publishing House, 1963.

Van Groningen, Gerhard. "habar". TWOT.

Van Oosterzee, J. J. "The Gospel According to Luke". In *Commentary on the Holy Scriptures*, 12 vols. Translated and edited by Philip Schaff and Charles C. Starbuck. Volume 8: *Matthew - Luke*. Grand Rapids: Zondervan Publishing Company, 1960.

Vaughan, Curtis. "Colossians", EBC, 11:161-226.

Vine, W. E. *An Expository Dictionary of New Testament Words with Their Precise Meanings for English Readers*. Nashville: Thomas Nelson, Publishers, n.d.

Von Rad, Gerhard. *Deuteronomy: A Commentary*. Translated by Dorothea Barton. London: SCM Press, 1966.

_____. *Genesis: A Commentary*. Rev. ed. Translated by John H. Marks. Philadelphia: The Westminster Press, 1972.

Vorlander, H. "Aphiemi". NIDNTT.

Walvoord, John F. *Daniel: The Key to Prophetic Revelation*. Chicago: Moody Press, 1971.

Warner, Timothy. "World View". Class notes for lecture given in THL 161: Angelology, taught at the Nairobi International School of Theology, Nairobi, Kenya, April to June, 1985.

Wenham, Gordon J. *The Book of Leviticus*, NICOT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979.

_____. *Genesis 1 - 15*, WBC. Waco, Texas: Word Books, 1987.

_____. *Numbers: An Introduction and Commentary*, TOTC. Leicester: Inter-Varsity Press, 1981.

Wessel, "Mark", EBC, 8:601-793.

Westcott, Brooke Foss. *The Epistle to the Hebrews: The Greek Text with Notes and Essays*. 2nd ed. London: Macmillan, [1920]; reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980.

Wevers, John W. *Ezekiel*, NCBC. London: Marshall, Morgan & Scott, 1982.

Whitcomb John C. *Solomon to the Exile: Studies in Kings and Chronicles*. Grand Rapids: Baker Book House, 1971.

White, John. *When the Spirit Comes with Power: Signs and Wonders among God's People*. Downers Grove: InterVarsity Press, 1988.

White, Tom. "Spiritual Warfare Bootcamp". Unpublished seminar notes, n.d.

Whiteley, D. E. H. *The Theology of St. Paul*. Oxford: Basil Blackwell, 1964.

Williamson, H. G. M. *1 and 2 Chronicles*, NCBC. London: Marshall, Morgan & Scott, 1982.

Wilson, J. M. "Angel". ISBE Revised.

Wink, Walter. *Naming the Powers: The Language of Power in the New Testament*. Volume 1: *The Powers*. Philadelphia: Fortress Press, 1984.

Wood, A. Skevington. "Ephesians", EBC, 11:1-92.

Wood, Leon. *A Commentary on Daniel*. Grand Rapids: Zondervan Publishing House, 1973.

_____. *The Holy Spirit in the Old Testament*. Grand Rapids: Zondervan Publishing House, 1976.

Woudstra, Marten N. *The Book of Joshua*, NICOT. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981.

Wright, J. S., and Kitchen, K. A. "Magic and Sorcery". NBD.

Wuest, Kenneth S. *Wuest's Word Studies from the Greek New Testament for the English Reader*. 3 vols. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1973.

Yamauchi, Edwin M. "Magic in the Biblical World" *Tyndale Bulletin* 34 (1983):169- 200.

Yates, Roy. "Christ and the Powers of Evil in Colossians". In *Studia Biblica 1978: III. Papers on Paul and Other New Testament Authors*, pp. 461-8. Edited by E. A. Livingstone. Sheffield: JSOT Press, 1980.

Young, Edward J. *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*. 3 vols. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965- 72.

_____. *The Prophecy of Daniel: A Commentary*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949.

Zimmerli, Walther. *A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24*. Translated by Ronald E. Clements. Hermeneia. Philadelphia: Fortress Press, 1979.

Zuck, Roy B. "Job", BKC (OT), pp. 715-77.

_____. "The Practice of Witchcraft in the Scriptures". *Bibliotheca Sacra* 128 (1971):352-360.

Sources Cited in Section Two:
African Considerations

Adelowo, E. Dada. "A Comparative Study of Angelology in the Bible, the Qur'an and in the Concept of Ministers of Olodumare". *Orita* 15 (1983): 115-24.

Adeyemo, Tokunboh. "The Doctrine of God in African Traditional Religion". Th.D. dissertation, Dallas Theological Seminary, 1978.

"The African Explains Witchcraft". *Africa* 8 (1935):461-520.

Arunda, Buong. "Witchcraft: The Scourge That Is Alive and Kicking". *Sunday Nation* 11 October 1987, p. 9.

Awolalu, J. Omosade. *Yoruba Beliefs and Sacrificial Rites*. Singapore: Longman Group Limited, 1979.

Barrington-Ward, Simon. "'The Centre Cannot Hold . . .' Spirit Possession as Redefinition". In *Christianity in Independent Africa*, pp. 455-70. Edited by Edward Fashole'-Luke, Richard Gray, Adrian Hastings, and Godwin Tasie. Bloomington, Indiana: Indiana University Press, 1978.

Beattie, John. "Sorcery in Bunyoro". In *Witchcraft and Sorcery in East Africa*, pp. 27-56. Edited by John Middleton and E. H. Winter. London: Routledge & Kegan Paul, 1963.

_____. "Spirit Mediumship in Bunyoro". In *Spirit Mediumship and Society in Africa*, pp. 159-170. Edited by John Beattie and John Middleton. London: Routledge & Kegan Paul, 1969.

Beattie, John and Middleton, John. "Introduction". In *Spirit Mediumship and Society in Africa*, pp. xvii-xxx. Edited by John Beattie and John Middleton. London: Routledge & Kegan Paul, 1969.

_____, eds. *Spirit Mediumship and Society in Africa*. London: Routledge & Kegan Paul, 1969.

Beier, Ulli, ed. *The Origin of Life and Death: African Creation Myths*. Nairobi: Heinemann, 1966.

Berinyuu, Abraham Adu. "The Practice of Divination and Christian Pastoral Care and Counselling in Ghana". *African Christian Studies* 3:3 (September 1987):49- 58.

Bloomhill, Greta. *Witchcraft in Africa*. Capetown: Howard Timmins, 1962.

Bosch, D. J. "The Problem of Evil in Africa. A Survey of African Views on Witchcraft and of the Response of the Christian Church". In *Like a Roaring Lion . . . Essays on the Bible, the Church, and Demonic Powers*, pp. 38-62. Edited by Pieter G. R. deVilliers. Pretoria: University of South Africa, 1987.

Bradford, P. F.; Cheal, C. H.; Dankwa, T. B.; Pwol, K.; and Williams, D. J. *The Christian Attitude: Witchcraft and Charms, Drinking, Sickness, Cults, Marxist Socialism*. Achimota, Ghana: African Christian Press, 1980.

Bujo, Benezet. "The Two Sources of Life: The Eucharist and the Cult of Ancestors in Africa". *African Christian Studies* 2:1 (July 1986): 67-85.

Byaruhanga-Akiiki, A. B. T. *Religion in Bunyoro*. Nairobi: Kenya Literature Bureau, 1982.

Congdon, Garth. "An Investigation into the Current Zulu Worldview and its Relevance to Missionary Work". D. Miss. major project, Trinity Evangelical Divinity School, 1984.

Daneel, Marthinus L. "Shona Independent Churches and Ancestor Worship". In *African Initiatives in Religion*, pp. 160-170. Edited by David Barrett. Nairobi: East African Publishing House, 1971.

Dickson, Kwesi. *Theology in Africa*. London: Darton, Longman, and Todd; Maryknoll, N.Y.: Orbis Press, 1984.

Dieterlen, G. and Fortes, M., eds. *African Systems of Thought: Studies Presented and Discussed at the Third International African Seminar in Salisbury, December 1960*. London: International African Institute, 1965.

Dopamu, A. "Health and Healing within the Traditional African Religious Context". *Orita* 17 (1985):66-80.

Douglas, Mary. "Techniques of Sorcery Control in Central Africa". In *Witchcraft and Sorcery in East Africa*, pp. 123-41. Edited by John Middleton and E. H. Winter. London: Routledge & Kegan Paul, 1963.

Erivwo, Sam U. "Christian Attitude to Witchcraft". AFER 17 (1975):23-31.

Evans-Pritchard, E. E. *Nuer Religion*. Oxford: Oxford University Press, 1956.

_____. *Witchcraft, Oracles, and Magic among the Azande*. Abridged with an introduction by Eva Giles. Oxford: Clarendon Press, 1976.

Ezeanya, Stephen N. "God, Spirits and the Spirit World". In *Biblical Revelation and African Beliefs*, pp. 30-46. Edited by Kwesi Dickson and Paul Ellingsworth. Maryknoll, N.Y.: Orbis Books, 1969.

Gehman, Richard Joseph. *African Traditional Religion in Biblical Perspective*. Kijabe, Kenya: Kesho Publications, 1989.

_____. "Ancestor Relations among Three African Societies in Biblical Perspective". D. Miss. dissertation, Fuller Theological Seminary, 1985.

Gelfand, Michael. *The Spiritual Beliefs of the Shona: A Study Based on Field Work among the East-Central Shona*. Foreword by M. Hannan. Harare, Zimbabwe: Mambo Press, 1977.

Noble, D. S. "Demoniacal Possession Among the Giryarra". *Man* 16 (1961):50-52.

Nxumalo, Jabulani. "Christ and Ancestors in the African World: A Pastoral Consideration". *Journal of Theology for Southern Africa* 32 (1980): 3-21.

Nyamiti, Charles. "Uganda Martyrs: Ancestors of All Mankind". *African Christian Studies* 2:1 (July 1986):41-66.

O'Donohue, John. *Spirits and Magic: A Critical Look*. Spearhead series no. 68. Eldoret, Kenya: Gaba Publications, 1981.

Omijeh, Matthew. "Ehi: The Concept of the Guardian Angel in Bini Religion". In *Traditional Religion in West Africa*, pp. 265-72. Edited by E. A. Ade Adegbola, Ibadan, Nigeria: Daystar Press, 1983.

Ongong'a, Jude J. *Life and Death—A Christian/Luo Dialogue*. Spearhead No. 78. Eldoret: Gaba Publications, 1983.

Onyango-Ogutu, Benedict and Roscoe, Adrian A. *Keep My Words: Luo Oral Literature*. Nairobi: Heinemann Kenya, 1974.

Oosthuizen, George C. "Interpretation of and Reaction to Demonic Powers in Indigenous Churches". In *Like a Roaring Lion ... Essays on the Bible, the Church, and Demonic Powers*, pp. 63-89. Edited by Pieter G. R. de Villiers. Pretoria: University of South Africa, 1987.

_____. "Interpretation of Demonic Powers in Southern African Independent Churches". *Missiology* 16 (1988):3-22.

Onyango, Symons. *Set Free from Demons*. Nairobi, Kenya: Evangel Publishing House, 1979.

Parrinder, E. Geoffrey. *West African Psychology: A Comparative Study of Psychological and Religious Thought*. London: Lutterworth Press, 1951.

_____. *West African Religion*. London: Epworth Press, 1949.

_____. *Witchcraft: European and African*. London: Faber and Faber, 1963.

p'Bitek, Okot. *Religion of the Central Luo*. Nairobi: Kenya Literature Bureau, 1971.

Penwill, D. J. *Kamba Customary Law: Notes Taken in the Machakos District of Kenya Colony*. Nairobi: Kenya Literature Bureau, 1951.

Pollitzer, Philip. "Ancestor Veneration in the Oruuano Movement". *Missionalia* 12 (1984):124-8.

Ranger, Terence. "The Churches, the Nationalist State and African Religion". In *Christianity in Independent Africa*, pp. 479-502. Edited by Edward Fashole'-Luke, Richard Gray, Adrian Hastings, and Godwin Tasie. Bloomington, Indiana: Indiana University Press, 1978.

Ray, Benjamin C. *African Religions: Symbol, Ritual and Community*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1976.

Rubombora, Dora. "Bible Studies to Help Prepare Christians for Dealing with Spiritual Problems that Result from Occultic Practices". M.Div. thesis, Nairobi International School of Theology, 1988.

Sawyerr, Harry. "Living and Dead in Fellowship with God". In *African Christian Spirituality*, pp. 130-134. Edited by Aylward Shorter. Maryknoll: Orbis Books, 1978.

Schoffeleers, Matthew. "The History and Political Role of the M'Bona Cult among the Mang'anja". In *The Historical Study of African Religion: with Special Reference to East and Central Africa*, pp. 73-94. Edited by T. O. Ranger and I. N. Kimambo. London: Heinemann, 1972.

Schneider, Harold K. *The Africans: An Ethnological Account*. Englewood Cliffs, N.J.: Prentice-Hall, 1981.

Shorter, Aylward. *African Culture and the Christian Church: An Introduction to Social and Pastoral Anthropology*. Maryknoll, N.Y.: Orbis Books, 1974.

Sidwaka, Francis Juma Ogeke. "Towards an African Biblical Theology of Death and the Dead with Application for the Abamaraki of Western Kenya". M. Div. thesis, Nairobi International School of Theology, 1988.

Singleton, Michael. "Ancestors, Adolescents and The Absolute: An Exercise in Contextualization". *Pro Mundi Vita* 68 (1977):1-35.

_____. "Spirits and 'Spiritual Direction': the Pastoral Counseling of the Possessed". In *Christianity in Independent Africa*, pp. 471-78. Edited by Edward Fashole'-Luke, Richard Gray, Adrian Hastings, and Godwin Tasie. Bloomington, Indiana: Indiana University Press, 1978.

Snell, G. S. *Nandi Customary Law*. Nairobi: Kenya Literature Bureau, 1954.

Tanner, R. E. S. "The Theory and Practice of Sukuma Spirit Mediumship". In *Spirit Mediumship and Society in Africa*, pp. 273-89. Edited by John Beattie and John Middleton. London: Routledge & Kegan Paul, 1969.

Tippett, Alan R. "Spirit Possession as It Relates to Culture and Religion". In *Demon Possession*, pp. 143-74. Edited by John W. Montgomery. Minneapolis: Bethany Fellowship, 1976.

Goodman, Felicitas D. *How about Demons? Possession and Exorcism in the Modern World*. Bloomington, Indiana: Indiana University Press, 1988.

Gray, Robert F. "The Shetani Cult among the Segeju of Tanzania". In *Spirit Mediumship and Society in Africa*, pp. 171-87. Edited by John Beattie and John Middleton. London: Routledge & Kegan Paul, 1969.

Greenberg, Joseph H. "African Languages". In *Peoples and Cultures of Africa: An Anthropological Reader*, pp. 71-80. Edited by Elliot P. Skinner. Garden City, N.Y.: The Doubleday/Natural History Press, 1973.

Hardyman, Majorie. "The Church and Sorcery in Madagascar". In *African Initiatives in Religion*, pp. 208-221. Edited by David Barrett, Nairobi: East African Publishing House, 1971.

Harris, Grace. "Possession 'Hysteria' in a Kenya Tribe". *American Anthropologist* 59 (1957):1046-66.

Hetsen, Jac and Wanjohi, Raphael. *Anointing and Healing in Africa*. Spearhead series no. 71. Eldoret, Kenya: Gaba Publications, 1982.

Idowu, E. Bolaji. *African Traditional Religions: A Definition*. London: SCM, 1973.

Imasogie, Osadolor. *Guidelines for Christian Theology in Africa*. Achimota, Ghana: African Christian Press, 1983.

Jacobs, Donald R. "Christian Theology in Africa". N.p., 1966. (Photocopied.)

_____. "Possession, Trance State, and Exorcism in Two East African Communities". In *Demon Possession*, pp. 175-87. Edited by John W. Montgomery. Minneapolis: Bethany Fellowship, 1976.

Kenyatta, Jomo. *Facing Mount Kenya: The Tribal Life of the Gikuyu*. London: Martin Secker and Warburg, 1938; reprint ed., Nairobi: Heinemann Educational Books, 1978.

Kihara, James. *Ngai, We Belong to You: Kenya's Kikuyu and Meru Prayer*. Spearhead series no. 89. Eldoret, Kenya: Gaba Publications, 1985.

Kileff, Clive and Kileff, Margaret. "The Masowe Vapostori of Seki: Utopianism and Tradition in an African Church". In *The New Religions of Africa*, pp. 151-67. Edited by Bennetta Jules-Rosette. Norwood, N.J.: Ablex Publishing Corporation, 1979.

King, Noel Q. *African Cosmos: An Introduction to Religion in Africa*. Belmont, California: Wadsworth Publishing Company, 1986.

Korem, Dan. *Powers: Testing the Psychic and Supernatural*. Downers Grove, Ill.: Inter-Varsity Press, 1988.

Kraft, Marguerite G. *Worldview and the Communication of the Gospel: A Nigeria Case Study*. Pasadena: William Carey Library, 1978.

Lagerwerf, Leny. "Witchcraft, Sorcery and Spirit Possession--Pastoral Response in Africa". *Exchange* 41 (September 1985):1-62.

Lee, S. G. "Spirit Possession among the Zulu". In *Spirit Mediumship and Society in Africa*, pp. 128-56. Edited by John Beattie and John Middleton London: Routledge & Kegan Paul, 1969.

LeVine, Robert A. "Witchcraft and Sorcery in a Gusii Community". In *Witchcraft and Sorcery in East Africa*, pp. 221-56. Edited by John Middleton and E. H. Winter. London: Routledge & Kegan Paul, 1963.

Malusu, Joseph. *The Luyia Way of Death Based on the Isukha People of Kakamega District*. Nairobi: Oxford University Press., 1978.

maMpolo, Masamba. "Kindoki as Diagnosis and Therapy". *Africa Theologica Journal* 13:3 (1984):149-67.

Mbiti, John S. *African Religions and Philosophy*. London: Heinemann, 1969.

_____. *Concepts of God in Africa*. London: SPCK, 1970.

Middleton, John. "Spirit Possession among the Lugbara". In *Spirit Mediumship and Society in Africa*, pp. 220-31. Edited by John Beattie and John Middleton. London: Routledge & Kegan Paul, 1969.

Middleton, John, and Winter, E. H. "Introduction". In *Witchcraft and Sorcery in East Africa*, pp. 1-26. Edited by John Middleton and E. H. Winter London: Routledge & Kegan Paul, 1963.

Milango, Emmanuel. *The World In Between: Christian Healing and the Struggle for Spiritual Survival*. Maryknoll: Orbis Books, 1984.

Mitchell, Robert Cameron. *African Primal Religions*. Major World Religion Series, ed. by Donald K. Swearer. Niles, Illinois: Argus Communications 1977.

Murphree, Marshall W. *Christianity and the Shona*. London: The Athlone Press University of London, 1969.

Mutahi, Wahome. "Strange Tales from the World of Witchcraft". *Sunday Standard*, 2 October 1988, pp. 12-13.

Mutungi, Onesmus K. *The Legal Aspects of Witchcraft in East Africa with Particular Reference to Kenya*. Nairobi: East African Literature Bureau 1977.

Ndeti, Kivuto. *Elements of Akamba Life*. Nairobi: East African Publishing House, 1972.

Uchendu, Victor C. "Ancestorcide! Are African Ancestors Dead?" In *Ancestors*, pp. 283-96. Edited by William H. Newell. The Hague: Mouton Publishers, 1976.

Wakatama, Pius. *Independence for the Third World Church: An African's Perspective on Missionary Work*. Downers Grove, Ill.: InterVarsity Press, 1976.

Walker, Sheila S. *Ceremonial Spirit Possession in Africa and Afro-America: Forms, Meanings, and Functional Significance for Individuals and Social Groups*. Leiden, Netherlands: E. J. Brill, 1972.

Sources Cited in Section Three:
Application

Abogunrin, Samuel Oyinloye. *The First Letter of Paul to the Corinthians*, African Bible Commentaries. Nairobi: Uzima Press, 1988.

Augsburger, David W. *Pastoral Counseling across Cultures*. Philadelphia, Penn.: Westminster Press, 1986.

Basham, Don. "Questions and Answers". *New Wine* 9:1 (Jan. 1977).

Bennett, Dennis and Bennett, Rita. *The Holy Spirit and You*. Eastbourne, England: Kingsway Publications, 1971.

Bridge, Donald. *Signs and Wonders Today*. Downers Grove, Ill.: InterVarsity Press, 1985.

Brown, Rebecca. *He Came to Set the Captives Free*. Chino, California: Chick Publications, 1986.

Bubeck, Mark I. *Overcoming the Adversary*. Chicago: Moody Press, 1984.

Buerkle, Horst W. "The Message of the 'False Prophets' of the Independent Churches of Africa." *Makerere Journal* 11 (December 1965):51-55.

Bufford, Rodger K. *Counseling and the Demonic*. Dallas, Texas: Word Books, 1988.

Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*. Grand Rapids: Baker Book House, 1987.

Crummey, D. "Shaikh Zakarayas: An Ethiopian Prophet". *Journal of Ethiopian Studies* 19:1 (1972):55-66. (Microfiche.)

Daudjee, Rafik. Personal Interview. 1 February 1990.

Dickason, C. Fred. *Demon Possession & the Christian*. Chicago: Moody Press, 1987.

Ensign, Greyson and Howe, Edward. *Bothered? Bewildered? Bewitched?: Your Guide to Practical Supernatural Healing*. Cincinnati: Recovery Publications.

Fee, Gordon. *The First Epistle to the Corinthians*, NICNT. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1987.

Graham, Billy. *Angels: God's Secret Agents*. Garden City, N.Y.: Doubleday, 1981.

Grudem, Wayne A. *The Gift of Prophecy in 1 Corinthians*. New York: University Press of America, 1982.

_____. *The Gift of Prophecy in the New Testament and Today*. Eastbourne, England: Kingsway Publications, 1988.

Hagin, Kenneth E. *I Believe in Visions*. Old Tappan, N.J.: Fleming H. Revell, 1972.

Haliburton, Gordon MacKay. *The Prophet Harris: A Study of an African Prophet and His Mass-Movement in the Ivory Coast and the Gold Coast 1913-1915)*. London: Oxford University Press, 1973.

Harris, Grace. "Possession 'Hysteria' in a Kenya Tribe". *American Anthropologist* 59 (1957):1046-66.

Kallas, James. *The Real Satan from Biblical Times to the Present*. Minneapolis, Minn.: Augsburg Publishing House, 1975.

Koch, Kurt E. *Christian Counseling and Occultism*. Grand Rapids: Kregel Publications, 1965.

Kock, Kurt E. and Lechler, Alfred. *Occult Bondage and Deliverance*. Grand Rapids: Kregel Publications, 1970.

Kole, Andre and Janssen, Al. *Miracles or Magic*. Eugene, Oregon: Harvest House Publishers, 1984.

Korem, Danny, and Meier, Paul. *The Fakers: Exploding the Myths of the Supernatural*. Revised ed. Grand Rapids: Baker Book House, 1981.

McAll, R. Kenneth. "Taste and See". In *Demon Possession*, pp. 268-78. Edited by John Montgomery. Minneapolis: Bethany Fellowship, 1976.

MacNutt, Francis. *Healing*. Notre Dame, Ind.: Ave Maria Press, 1974.

Malz, Betty. *Angels Watching Over Me*. London: Hodder and Stoughton, 1986.

Masowe, John Shoniwe. *The Message of God in Africa 1932 A.D.*. Nairobi, Kenya: The Gospel of God Church, n.d.

Middleton, John, and Winter, E. H. "Introduction". In *Witchcraft and Sorcery in East Africa*, pp. 1-26. Edited by John Middleton and E. H. Winter. London: Routledge & Kegan Paul, 1963.

Milango, Emmanuel. *The World In Between: Christian Healing and the Struggle for Spiritual Survival*. Maryknoll: Orbis Books, 1984.

Moreau, A. Scott. "Branhamites", *East African Journal of Evangelical Theology*, 7:2 (1989): 1-18.

Moreau, A. Scott; Ogeke, Francis Juma; and Kombo, James. "An Introduction to Legio Maria". *East African Journal of Evangelical Theology*. Forthcoming.

Murphree, Marshall W. *Christianity and the Shona*. London: the Athlone Press, University of London, 1969.

Needham, (Mrs.) George C. *Angels and Demons*. Colportage Library No. 292. Chicago: Moody Press, n.d.

Oosthuizen, George C. "Interpretation of Demonic Powers in Southern African Independent Churches". *Missiology* 16 (1988):3-22.

Orchardson, Ian Q. *The Kipsigis*. Abridged, edited and partly re-written by A. T. Matson. Nairobi: Kenya Literature Bureau, 1961.

Pauw, B. A. "African Christians and Their Ancestors". In *African Independent Church Movements*, pp. 33-46. Edited by Victor E. W. Hayward. London: Edinburgh House Press, 1963.

Peck, M. Scott. *People of the Lie, The Hope for Healing Human Evil*. New York: Simon and Schuster, 1983.

Penn-Lewis, Jessie and Roberts, Evan. *War on the Saints*. Ft. Washington, Pa. Christian Crusade, 1977.

Richards, John. *But Deliver Us From Evil: An Introduction to the Demonic Dimension in Pastoral Care*. London: Darton, Longman, & Todd, 1974.

Sumrall, Lester. *The Reality of Angels*. Nashville: Thomas Nelson Publishers, 1982.

Timmons, Tim. *Chains of the Spirit: A Manual for Liberation*. Washington, D.C.: Canon Press, 1973.

Turner, M. Max B. "Spiritual Gifts Then and Now". *Vox Evangelica* 15 (1985):7-64.

Unger, Merrill F. *Biblical Demonology: A Study of the Spiritual Forces behind the Present Unrest*. Wheaton, Ill.: Van Kampen Press, 1952.

Virkler, H. A. "Demonic Influence and Psychopathology". BEP.

West, Martin. *Bishops and Prophets in a Black City: African Independent Churches in Soweto and Johannesburg*. London: Rex Collings Ltd., 1975.

White, John. *When the Spirit Comes with Power: Signs and Wonders among God's People*. Downers Grove, Ill.: InterVarsity Press, 1988.

_____. "Problems and Procedures for Exorcism". In *Demon Possession*, pp. 281-99. Edited by John Montgomery. Minneapolis: Bethany Fellowship, 1976.

White, Tom. "Clinical Testing Technique". Unpublished seminar notes, 1984.

_____. "Procedure for Breaking Satanic Strongholds." Unpublished seminar notes, n.d.

_____. "Spiritual Warfare Bootcamp". Unpublished seminar notes, 1984.

Wilson, William P. "Hysteria and Demons, Depression and Oppression, Good and Evil". In *Demon Possession*, pp. 223-31. Edited by John Montgomery. Minneapolis: Bethany Fellowship, 1976.

Wimber, John, and Springer, Kevin. *Power Healing*. London: Hodder and Stoughton, 1986.