

**DELIVERANCE IN GHANAIAN NEO-PENTECOSTAL  
MINISTRIES:  
A CRITICAL ASSESSMENT FROM AN EVANGELICAL  
PERSPECTIVE.**

**THESIS**



**BY**

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**Deliverance in Ghanaian Neo-Pentecostal Ministries:  
A Critical Assessment from an Evangelical Perspective.**

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## DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any previous university for a degree and that all quotations have been distinguished with quotation marks or indentation and all the sources of information specifically acknowledged.

Signature

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## **ABSTRACT**

The worldwide phenomenal growth of Pentecostalism is a well-acknowledged fact, which no one can deny. Research shows that much of the growth is in the neo-Pentecostal or charismatic wing of the movement. Ghana is not left out of this.

One phenomenon that has become so pronounced in the charismatic movement in Ghana is the practice of the so-called “deliverance”. This phenomenon purports to let Christians attain to the abundance of life that Christ offers as part of God’s salvation package to humankind. Most of the deliverance ministries, to a large extent, attribute situations such as sicknesses, poverty, late marriage, denial of visa to travel abroad and even some natural disasters among others to supernatural causes. These supernatural causes, which are said to hinder Christians from achieving the abundance of life, are mainly identified as demonic contamination, demonic influence, demon-possession, witchcraft or ancestral curses. The prescribed antidote to these is to be taken through deliverance by a special person of God.

Due mainly to a very bad economic situation which has made many Ghanaians live below the poverty line; it makes it very difficult for many people to afford the cost of western medical care. Many Ghanaians are also daily looking for avenues to go and better their lot in other countries. The traditional Ghanaian like many Africans has a worldview, which believes in a supernatural dimension to every physical occurrence including difficulties in the acquisition of visa to travel abroad.

The emergence of the deliverance ministries has therefore provided a legitimate haven to which people who would otherwise have gone to the traditional shrines to seek solutions to their problems can now go. The challenge that this phenomenon poses to evangelical Christianity is highlighted in this research. A

critical assessment of the phenomenon as it pertains in Ghanaian Christianity has been done from the perspective of a specific definition of evangelicalism.

Much as the fact cannot be denied that some of the deliverance ministries are meeting real felt needs of people in biblically unquestionable ways, there are obviously, some who are for various reasons employing anti-Christian and superstitious principles. The purpose of this research therefore, is to inform evangelical Christians on what the whole phenomenon is about in the light of Scripture so that practices that are not in line with the whole truth of the word of God can be avoided.

On the other hand, evangelical Christian ministers can find ways of inculcating some of the useful practices of the phenomenon into their ministry for the benefit of their congregations and all people who might need such assistance. This is very necessary because the people from these congregations are patronizing the services of the deliverance ministries anyway.

## OPSOMMING

Die wêreldwye fenomeniese groei van die pinksterbeweging is 'n welbekende feit wat niemand kan ontken nie. Navorsing toon dat die meerderheid van die groei binne die “neopinkster” of charismatiese deel van die beweging plaasvind. In Ghana is dit geen uitsondering nie.

Een verskynsel wat so prominent geword het in die charismatiese beweging in Ghana is die beoefening van die sogenaamde “bevryding”. Hierdie verskynsel beweer dat die Christene lewe in oorvloed sal hê wanneer hulle Christus aanbid, as deel van God se verlossingsplan vir die mens. Meeste van hierdie bevrydingsbewegings, in 'n groot mate, skryf situasies soos siekte, armoede, die weiering van 'n visum vir ander lande en selfs sommige natuurlike rampe, onder andere toe aan bonatuurlike oorsake.

Hierdie bonatuurlike oorsake waarvan gepraat word wat die Christene daarvan weerhou om die lewe in oorvloed te geniet, word hoofsaaklik geïdentifiseer as demoniese kontaminasie, demoniese invloed, demoniese heksery of bloedlynvloede. Die voorgeskrewe teenmiddel hiervoor is om deur bevryding te gaan deur middel van 'n spesiale persoon in God.

Hoofsaaklik as gevolg van 'n haglike ekonomiese situasie, leef baie Ghanese onder die broodlyn en is dit werklik moeilik vir baie mense om Westerse medisyne te bekostig. Ghanese soek ook daaglik 'n ander heenkome en probeer hulle lot verander in ander lande. Die tradisionele Ghanese, soos meeste Afrika inwoners, het 'n wêrelduitkyk wat glo in die bonatuurlike dimensie vir elke fisiese verskynsel, insluitend die probleem om 'n visum te kry.

Die verskyning van die bevrydingsbedienings, het gevolglik 'n legitieme toevlugsoord gebied aan mense wat andersins na tradisionele heiligdomme sou gaan, om antwoorde op hulle probleme en vrae te soek. Die uitdaging wat hierdie verskynsel aan die Evangeliese Christendom bied, is onderstreep in hierdie

navorsing. 'n Kritiese evaluering van dié fenomeen, soos dit voorkom in Ghanese Christendom, is vanuit die perspektief van 'n spesifieke definisie van evangelisasieleer gedoen.

Net soos die feit dat sommige bevrydingsbedienings werklik die mens se egte behoeftes op 'n onbetwisbare, bybelse manier aanspreek, net so is dit duidelik dat sommige mense om verskeie redes anti-Christelike en bygelowige beginsels implementeer. Die doel van hierdie navorsing is dus om Evangeliese Christene in te lig waarom hierdie verskynsel handel, in die lig van die Woord. Sodoende kan praktyke wat nie ooreenstemmend met die waarheid van God se Woord is, nie vermy word.

Aan die anderkant, kan Evangeliese Christen predikers maniere vind om die nuttige praktyke van hierdie verskynsel in hul eie bedienings te integreer tot voordeel en opbou van die gemeente en alle mense wat sulke bystand mag benodig. Dit is noodsaaklik omdat die mense van hierdie gemeentes in elk geval dié bevrydingsbedienings ondersteun.

## DEDICATION

To my dear wife Maud, my lovely children Daniel, Benny Jr., Charis,  
And to the memory of my dear Godmother and former Principal of CSC,  
Mrs Juliana Senavoe (Mama Julie).  
May She Rest Peacefully in Christ.

## ACKNOWLEDGEMENT

Ebenezer, thus far the Lord has brought us. Indeed "*...we know that in all things God works for the good of those who love Him, who have been called according to his purpose*" (Romans 8:28).

I count it a great miracle that I could at the time that I did, have the opportunity to pursue this study. In many situations of our lives, there is no doubt that many Christians have the faith that God cares about us and will act in some way to liberate us, or meet our need to his own glory. The problem however, is whether God can act in time by our estimation. If there is any response to this, it is exactly what the Lord did in my situation. He is indeed right on time. A present help in time of need.

I want to acknowledge first and foremost my dear wife Maud and our lovely children Daniel, Benny Jr., and Charis for their concern, prayer, deep love and support for me during the events leading to my departure from Ghana and during the period of my absence from them, not to mention the costly sacrifice they made. I cannot appreciate you enough my dear ones especially Charis our youngest son who was just three months old when I was leaving home. My thought of you always posed a great challenge to me that this sacrifice should never be in vain. Indeed your name - Charis - has carried me through this far. What else but God's amazing grace could do this? May the God of grace bless you all richly.

To the Council of Christian Service College (CSC) and Staff, particularly the Principal, I deeply appreciate the confidence you reposed in me and all the support.

I cannot end this piece without a special mention of my supervisor, Professor Dirkie Smit, Chair, Department of Systematic Theology and Ecclesiology of the faculty of Theology of Stellenbosch University, for his patience and guidance throughout my two years of study under him. God richly bless you.

Finally, to all my friends and loved ones who supported me in diverse ways, may the good Lord richly bless and replenish you for everything that you expended directly or indirectly on me.

To God Be the Glory, Great Things He has Done!

Ebenezer Adu Ampong  
University of Stellenbosch  
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## KEY WORDS

Demonology

Exorcism

“Deliverance”

Spiritual warfare

Evangelicalism

Pentecostalism

Neo-Pentecostalism (Charismatism)

Ancestral curses

GPC	Ghana Pentecostal Council
HIPC	Heavily Indebted Poor Country
IMF	International Monetary Fund
IVCF	Inter-city Christian Fellowship
KJV	King James Version
LCWE	Louisiana Committee for World Evangelization
NAE	National Association of Evangelicals
NDC	National Democratic Congress
NIV	New International Version
NPP	New Patriotic Party
PNDG	Provisional National Defence Council
SU	Scripture Union
UCF	University Christian Fellowship
UK	United Kingdom
USA	United States of America
USSR	Union of Soviet Socialist Republics
WEF	World Evangelical Fellowship
YFC	Youth for Christ
YWAM	Youth with a Mission

## LIST OF ABBREVIATIONS

AIC	African Independent Church
CCC	Campus Crusade for Christ
CCG	Christian Council of Ghana
CIA	Central Intelligence Agency
CoP	Church of Pentecost
FGBMFI	Full Gospel Business Men's Fellowship International
GEC	Ghana Evangelism Committee
GHAFES	Ghana Fellowship of Evangelical Students
GPC	Ghana Pentecostal Council
HIPC	Heavily Indebted Poor Country
IMF	International Monetary Fund
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UCF	University Christian Fellowship
UK	United Kingdom
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USSR	Union of Soviet Socialist Republics
WEF	World Evangelical Fellowship
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## CHAPTER ONE

### INTRODUCTION

#### 1.1 STATEMENT OF PROBLEM AND BACKGROUND.

'Deliverance', a widespread phenomenon among Ghanaian neo-Pentecostal or charismatic ministries, has become one of the contentious Christian practices in Ghana in the last decade or more. It promises to be literally, a divine fulfilment of God's intervention to anoint some special servants of his "...to preach the good news to the poor, ... to proclaim freedom for the prisoners and recovery of sight for the blind, and to release the oppressed, to proclaim the year of the Lord's favour" (*Luke 4:18-19 NIV*). It is having a tremendous impact on Christianity in Ghana with many Christians and churches of various persuasions, besides the neo-Pentecostal, under pressure to either adopt its practice or reject it for various reasons.

Some of the reasons for which some churches and Christians are embracing this phenomenon could probably be to simply get their numerous problems solved or to prevent their membership from leaving to join these deliverance churches and ministries. Those who are sceptical about embracing it, especially, some of the evangelicals, want to be very sure of the scriptural basis of the whole phenomenon of deliverance and the way it is practised in the charismatic ministries. The problem of this research therefore, is to assess the whole phenomenon of deliverance as it pertains in the Ghanaian charismatic ministries in the light of the whole of Scripture. This is a way of informing 'evangelical non-Pentecostal/charismatic'<sup>1</sup> Christians in various churches to make informed decisions as to how to treat the whole phenomenon.

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<sup>1</sup> "Evangelical non-Pentecostal/charismatic" is used cautiously in this research to refer to evangelical Christians who do not want to be considered Pentecostal or charismatic as will be defined in this work.

The background of neo-Pentecostalism in Ghana will serve a useful purpose in placing the whole issue into perspective for an objective assessment. What follows is therefore, an attempt to look at the background of neo-Pentecostalism or charismatism in Ghana, looking out for various avenues through which this phenomenon of deliverance might have emerged.

### **1.2 Neo-Pentecostalism (Charismatism) in Ghana.**

After stating the problem for this research, it will be appropriate to place neo-Pentecostalism or charismatism, as it is popularly referred to in Ghana, in context. Neo-Pentecostalism or charismatism in Ghana is part of the broad global phenomenon of Pentecostalism. The history of Pentecostalism globally, started as "...an evangelical charismatic reformation movement" (Synan, 2001:899-902). Its root is traced to Topeka, Kansas in 1901 and to Charles Fox Parham, a former Methodist preacher. Parham, on experiencing the reality of *glossolalia*, (speaking in tongues) in his Bethel Bible School formulated a basic Pentecostal doctrine, which is the doctrine of tongues speaking being the initial evidence of baptism in the Holy Spirit.

Pentecostalism was however launched as a worldwide movement through William J. Seymour, an African-American student of Parham and a Holiness preacher from Houston, Texas. Seymour preached that *glossolalia* was evidence of Holy Spirit baptism and was expelled from his first Los Angeles parish. He however, continued preaching until he and a small group experienced *glossolalia*. A lot of people were attracted to the meeting so he had to hire a bigger mission space, a run-down building of the African Methodist Episcopal church at 312 Azusa Street in Los Angeles. The Azusa Street revival, which lasted for about three years (1906-1909), embraced people of all classes, race, and sex, and also

promoted leadership of women.<sup>2</sup>

Pentecostalism, as it manifested in Ghana, is broadly defined to embrace the African Independent Churches (AICs), the evangelical Pentecostal movement also known as the classical Pentecostals and a third strand which is, the "Charismatic Renewal movement or the neo-Pentecostal movement" (Larbi, 2001:57).<sup>3</sup> These three strands of Pentecostal manifestation will be examined by way of throwing more light on how the charismatic deliverance ministries and deliverance ministration in general came to be an issue in Ghanaian Christianity. The first of these strands is the African Independent Churches.

### 1.2.1 The AICs

The African Independent Churches (AICs), the first strand of Pentecostalism in Ghana was a phenomenon, which was not restricted to Ghana but Asamoah-Gyadu sees it as part of a continental religious stirring. It is designated variously in different parts of Africa. Scholars interpret the abbreviation differently as African instituted churches, African initiated churches or African indigenous churches. The latest addition to the list is that of Pobee and Ositelu II, which is "African Initiatives in Christianity" (1998: 3-4).

The name as it is designated in Ghana is of historical significance in the sense that the churches against which these AICs defined themselves maintained historical and theological connections with Western mission bodies. They are often seen as distinguishing themselves by their African indigenous origin as they express themselves in ritual and doctrine. "In general, these churches are characterized by their prophetic leadership and, particularly, their emphasis on healing, thus obeying the injunction of the Bible to heal by prayer and anointing"

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<sup>2</sup> Synan notes that "The major milieu out of which Pentecostalism sprang was the worldwide Holiness movement, which had developed out of the nineteenth-century American Methodism." He goes on to outline how it spread to many nations of the world "...usually under the auspices of Methodist missionaries and traveling evangelists."

<sup>3</sup> See also Asamoah-Gyadu. 2002. Pentecostalism in context: An intercultural perspective on 20<sup>th</sup> century 'Waves of Revival' within West African Christianity. In *African Journal of Pentecostal Studies*, Vol. 1. Dec.: 4-33. for more on the classification of Pentecostalism in Ghana.

(Haar, 1994: 221-240). In Ghana they are also called "Spiritual Churches (*Sunsum soré*)" (Asamoah-Gyadu, 2002: 4-33). They are of the same phenomenological types as "*Aladura*" ("praying churches") in Nigeria (Walls, 1994: 310-338) and Zionist churches in South Africa (Sundkler, 1961).

William Wade Harris, a Liberian and an acclaimed prophet of God is said to be the "progenitor of the spiritual church movement" (Larbi, 2001:58). Harris arrived on the then Gold Coast in 1914 and he is said to have made very significant inroads in mission because he had a God-given ability to operate in the realm of the supernatural. Larbi makes this assertion and he substantiates this by listing a number of spiritual gifts, which Harris had.<sup>4</sup> Harris' emphasis on the supernatural was not at the expense of the traditional forms of doing things. For instance, Harris did not discourage the use of traditional herbal medicine, which the earlier European missionaries had completely condemned and discarded as animism. He however "placed its potency in the context of prayer to the High God"(Larbi, 2001:61). He used the liturgical forms of the people which were familiar in their traditional worship but insisted on a radical turn away from fetishism.

It is therefore of no wonder if Dovlo describes the AICs as churches that bridged the gap between the African Traditional worldview and Christianity by using the Gospel to make suitable responses to the needs of adherents and clients (2002:1-34). One can argue that Harris, though well acclaimed for his genuine efforts at the conversion of the people, played a part in the blend of Christianity and the traditional religion that emerged in Ghana especially in the AICs.

Walls, attesting to Harris' prophetic calling cites Shanks as saying that Harris was a prophet of modern times who was convinced of his prophetic call (Walls,

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<sup>4</sup> Larbi lists the gifts of Harris as "prescience (ability to accurately foretell future events), exorcism, healings, speaking in tongues and the working of miracles." See Larbi, 2001:58-60.

1994:319).<sup>5</sup> He is said to have pointed people to the God of the Scriptures, baptized with water and, by prayer and exorcism, triumphed over the spirits. The influence of Harris' work prevailed in Ghanaian Christianity and served as a precursor to the formation of some spiritual churches. The emergence of the second strand of Ghanaian Pentecostalism has however not been directly linked to the AICs. It seems rather to have been linked to Western Pentecostal influence.

### **1.2.2 The Evangelical/Classical Pentecostals**

The evangelical or classical Pentecostals constitute the second strand of Pentecostalism as manifested in Ghana. They are the Western Mission-Related Pentecostal denominations. Larbi calls them the mainline or evangelical Pentecostal movement. They are also called the classical Pentecostal churches (Larbi, 2001). These were also of indigenous initiatives but were linked up with foreign Pentecostal missions early in their formation (Asamoah-Gyadu, 2001). For instance, Ghana's Church of Pentecost (CoP) one of the foremost classical Pentecostal churches was established in the 1930s and had links with foreign missions like Faith Tabernacle in Philadelphia for a short time and a more lasting link with UK Apostolic Church.

Characteristic of Pentecostalism generally, the classical Pentecostals in Ghana believed in the supernatural. In particular, divine healing and supernatural solutions to many problems in life of diverse nature were sought through prayer. One spectacular characteristic that came to be associated with some of the classical Pentecostal churches, especially CoP, was the "prayer camps and prayer centres."<sup>6</sup> Some of the leaders of these prayer camps and healing centres broke away eventually, to establish their independent deliverance ministries as they are

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<sup>5</sup> See Walls, 1994. Walls recalls how Harris read the Bible in a way quite different from the missionaries but could make it intelligible within his own frame of reference. He called people to repentance and persuaded many to abandon their traditional African religious practices. This researcher can attest to the influence of Harris on Ghanaian Pentecostal Christianity by the number of churches in the western region of Ghana that bear his name; Harris church.

<sup>6</sup> Larbi sees these as "...prayer and healing centres where people with various needs go for supernatural succour." He classifies them into two; the residential and the non-residential. He further points out how they mostly gravitate around one key person: a prophet, a prophetess, or an evangelist. See Larbi, 2001: 367.

now mainly referred to. Besides the schisms, the phenomenon of deliverance has been so much publicised by the neo-Pentecostal ministries and has even had tremendous impact on the traditional historic churches (Larbi, 2001) as will be seen in the next section.

### **1.2.3 The Neo-Pentecostal/Charismatic Movement**

In the view of this researcher, most of the attention that deliverance ministration has attracted of late in Ghanaian Christianity has been as a result of the involvement of the charismatic churches and the independent deliverance ministries most of which have been established through the charismatic ministries.

The neo-Pentecostal or charismatic movement constitutes the third strand of Pentecostalism in Ghana. This strand manifests in three forms, the first being the independent charismatic churches. In Ghana, they refer to themselves as the Charismatic ministries. There are secondly, the non-denominational or trans-denominational fellowships like the Full Gospel Business Men's Fellowship International (FGBMFI) and Women's Aglow. These are also referred to as the Para-church Movement making up the second wave (Asamoah-Gyadu, 2002).<sup>7</sup>

The third are the renewal groups within the traditional western missionary churches. An example of such is the Charismatic Renewal Movement. Larbi adds a fourth one, which are the Prophet/Healer-centred Pentecostalist Prayer Camps (Larbi, 2001). These are what are currently designated as deliverance ministries in Ghana and it is on these that the issues that are being assessed in this research are centred. Reference to charismatic deliverance ministries or simply deliverance ministries in Ghana so far as this work is concerned, refers to these.

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<sup>7</sup> Asamoah-Gyadu categorizes them in terms of waves, a metaphor likening the emergence of Pentecostal innovations and creativity in Africa in terms of waves on the seashore.

The neo-Pentecostal/charismatic movement emerged in Ghana in the 1970s. Larbi (2001) sees its emergence as the aftermath of the evangelical/charismatic renewal in the 1960s and the 1970s. Most of the charismatic ministries have developed into independent churches with some becoming very huge in less than a decade. Pentecostalism generally is the area in which the phenomenal growth in African Christianity has been most conspicuous (Asamoah-Gyadu, 2002). In 1993 a Ghana Evangelism Committee (GEC) survey put their growth over a five-year period at ninety-nine percent (99%) (Gifford, 1998). Burgess records that out of Pentecostals in Ghana neo charismatics constitute sixty-one percent (61%) (Burgess, 2002:11-21). The phenomenal growth of the charismatic ministries in particular makes the phenomenon of deliverance in which they are involved very strong in its influence over Christianity in Ghana.

The next section takes a closer look at the charismatic ministries in particular and the factors that precipitated their emergence and look specifically at their involvement in deliverance.

### **1.3 Charismatic Ministries in Ghana, a Closer Look.**

The charismatic ministries in Ghana emerged within a specific historical and socio-economic context. The emergence and growth of the deliverance ministries cannot be totally isolated from historical and some sociological trends. Stark has noted that in response to failures of traditional faiths, societies have frequently evolved or adopted new faiths (Stark, 1997). The emergence of this deliverance phenomenon can be seen in the light of some of these factors. A look at the historical and socio-economic situation in Ghana at the time in reference throws some light on this.

#### **1.3.1 The Christian Climate in Ghana in the Late 1970s and the Early 1980s**

The Christian climate in Ghana in the 1970s had been strongly influenced by evangelical Christian fellowships such as the Scripture Union (SU) which operated mainly in second cycle educational institutions and their counterparts

in the polytechnics and the universities such as the University Christian Fellowship (UCF) and the Ghana Fellowship of Evangelical Students (GHAFES).

Very characteristic of these evangelical groups were their emphases on biblically sound and balanced doctrine such as the sovereignty of God, the authority of the Bible in all matters of faith and practice, the centrality of the death of Christ to the gospel and salvation by faith through Christ alone. There was also the emphasis on the need for lives to be changed, hence the need for the total commitment of all truly born again Christians to evangelism. Many Christians who graduated from the universities and other institutions where these evangelical groups existed therefore went out with a burning desire for soul winning.

Adubofuor (1994), whose view is shared by Larbi (2001) claims that this period saw the influence of many mainly North American evangelists and faith preachers. These included Oral Roberts with his 'abundant life' television programme and numerous literatures; there was TL and Daisy Osborn of the Osborn Foundation of Tulsa, Oklahoma, who came to Ghana to hold Crusades. Others were Kenneth Copeland, Kenneth Hagin, Reinhard Bonnke and Derek Prince who all had a lot of influence on Ghanaian Pentecostal and Charismatic Christianity either through their visits to hold crusades and other programmes or through their literature and tapes which were mainly mailed freely to those who requested for them. There was also the Morris Cerullo School of Ministry.

Another significant factor was the Nigerian factor spear-headed by the late Benson Idahosa of the Church of God Mission, who offered scholarships for the training of most of the independent charismatic ministers in Ghana at his Bible school in Benin City in Nigeria (Adubofuor, 1994). All the above contributed immensely to the proliferation of many nondenominational evangelistic fellowships and associations many of which later developed into churches, mainly the charismatic. Many also started as churches outright.

It is asserted that the charismatic movement was a reaction to the nominalism in the mainline established churches. These churches for their long existence in the nation had not fully met the needs of the people especially in the area of spiritual or power encounter. This situation is not unique to Ghana as Marguerite Kraft expresses a similar concern about some other African countries, that "Spiritual powers and their place in the universe were given very little attention or relevance in daily living" (1995:8). This is because the western worldview within which the early western missionaries who established the traditional western missionary churches presented the gospel to the African, failed to "recognize the need human beings have for power beyond themselves" (1995:36).

Individual gifts and talents were also not given full expression. The charismatic movement therefore, came as a liberationist movement, and a response to it was more of a spontaneous response to get felt needs of people met and to give vent to a desire to freely express one's conviction and also see to the speedy conversion of souls. This seems somehow to give some credence to Stark's assertion that a new faith or in this case, a new spirituality is being sought as a result of the seeming failure of the existing spirituality to meet certain expectations of society (1997). The period was also associated with intensive prayer, which was stressed as a result of the precarious economic situation in Ghana at that time. Larbi describes it as "...the worst economic crisis the nation had ever seen" (2001:295). A brief look at the socio-economic situation might clarify Larbi's description of the situation.

### **1.3.2 The Socio-Economic Situation in Ghana.**

This period was one of political and economic difficulty in the history of Ghana. Formerly called the Gold Coast, Ghana was the first sub-Saharan African country to gain independence from Britain in 1957. With an estimated population of twenty million,<sup>8</sup> Ghana is predominantly an agricultural-based economy with

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<sup>8</sup> See July 2003 estimate of CIA World Fact on Ghana.  
Online: <http://www.cia.gov/cia/publications/factbook/geos/gh.html>

sixty-five percent of the population engaged in farming, most of them subsistent. Located on the West Coast of Africa and with a total land area of 239,460 sq. km., Ghana is bordered on the South by the gulf of Guinea, on the East by the Republic of Togo, on the West by Ivory Coast, and on the North by Burkina Faso, all francophone countries.

Ghana's post-Independence history has been characterized by a lot of turbulence. Kwame Nkrumah, the first President after independence from the British, was deposed in a military *coup d'etat* in 1966. Until 31<sup>st</sup> December 1981, the country had been characterized by military adventurisms with short-lived civilian governments interspersed. These resulted in plunging Ghana into an economic quagmire the resultant effect of which was unemployment and poverty of the people. It is no wonder that on the assumption of office in January 2000, the New Patriotic Party (NPP) government opted for the Heavily Indebted Poor Country (HIPC) programme of the International Monetary Fund (IMF) to solicit for debt relief after Rawlings' nineteen years rule.

The nineteen years seemingly stable political period during which Flight Lieutenant Rawlings' Provisional National Defence Council (PNDC) turned President Rawlings' National Democratic Congress (NDC) ruled plunged the nation into a more serious situation. This was not just an economic hardship with poverty of the masses but also brutalities and general insecurity. There was a total disregard for the rule of law. Gifford's description of the situation is that:

Rawlings is simply not the type of person to encourage participation or value consensus; his autocratic streak could even lead him to beat up his Vice President in a cabinet meeting. Nor, for all the World Bank's stress on private enterprise, does Rawlings find it easy to encourage local businessmen; he will often harass them for supporting the opposition (Gifford, 1998:60).

In such crisis situations Stark affirms from a sociological point of view that new religions become "revitalization movements" (1997:75). The supernatural turns to be a plausible source of help. It is of little wonder that "the message of these charismatic churches is a focused reflection of the economic and social realities of the time" (Larbi, 2001:89). It was out of this situation that the deliverance ministries emerged as an integral part of the charismatic movement.

Gifford sees a direct link between the country's desperate situation and the rise of the deliverance theology (1998:107). He thinks, "With so little available, people will turn to anything to try to better their lot, or to discover why they are faring so badly" (1998:107). Initially, some of the charismatic churches were a bit sceptical about incorporating the deliverance ministry, but with time most of them have incorporated this dimension into their services. If you cannot beat them, the best option is to join them, seemed to be the philosophy in these churches.

#### **1.4 Deliverance Ministries in Ghanaian Neo-Pentecostalism, a Closer Look.**

Until the emergence of the deliverance ministries within the charismatic movement, the AICs dealt with issues related to the ones that are dealt with by these deliverance ministries. Then emerged the Pentecostalist prayer camps, which were centred on one dominant person who was the prophet-healer. These were mostly people belonging to the classical Pentecostal churches who came out to establish these prayer camps.

The initial hesitation of some of the charismatic ministries to embrace these deliverance ministries was for various reasons, among which are the following:

- Most of their operations bordered on the traditional new cultic shrines where all sorts of issues are dealt with in addition to healing (Larbi, 2001).
- The worldview behind it underlies much traditional thinking (Gifford, 1998:97).

- There was no credible biblical basis for a lot of their practices, which made a lot of Christians feel a bit cautious in embracing it. In the 1990s, however, "the thinking that underlies it has ceased to be latent, and has assumed a remarkable prominence" (Gifford, 1998:97).

The proceeding section narrows in on the actual phenomenon of deliverance, which has to this point been mentioned but not actually explained as to what it really means and what it entails.

#### **1.4.1 Deliverance in Context**

The basic idea of deliverance, the main focus of this research, is that "a Christian's progress and advance can be blocked by demons who maintain some power over him in spite of his coming to Christ" (Gifford, 1998:97). Onyinah is of the view that the sort of Pentecostalization as it prevails in the Ghanaian Charismatism has deliverance as its main agenda. He further asserts that the reality of witchcraft accounts, to a great extent, for the growth of the charismatic churches and ministries in Africa and for that matter Ghana. He even posits that the deliverance ministries have replaced the anti-witchcraft shrines and the exorcist activities of the AICs (2001). Without disputing this reality, this researcher would want to agree with Kalu (2002) that deliverance is more than exorcism even though that seems to be the most significant and more conspicuous aspect in the whole phenomenon.<sup>9</sup>

In effect, deliverance in Ghanaian charismatic and deliverance ministries is a preoccupation, which seeks to break the stranglehold of demonic or evil spirits of various degrees on the lives of people. These strangleholds to which even Christians are said to be held bound, are attributed to many causes from which, irrespective of the genuineness of one's conversion and maturity in Christ, one

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<sup>9</sup> Kalu writes that "It includes replenishment with new power to cope victoriously". He states two opinions, one of which believes that as soon as one is born again, the person starts to gain victories in life- situations. The second opinion is the belief that until old covenants have been deliberately broken such covenants will still be operative, because Satan is very legalistic and has legal authority to make demands on the individual. See Kalu, 2002.

needs the guidance of a special deliverance minister to be freed from. A major cause of the need for Ghanaian Christians to seek deliverance is attributed to the "cultural background" (Larbi, 2001:304).<sup>10</sup> There are some scriptural bases upon which the deliverance ministries base their propositions for deliverance. Some will be examined in the following section.

#### **1.4.2 Some Scriptural Bases for Deliverance.**

From the researcher's interaction with some of the deliverance ministries and churches that conduct deliverance services, it has been realized that there are some basic scriptural texts which almost all the deliverance ministries make reference to in explaining most of their practices.

In Ghana, any listener who tunes in to most of the local radio stations is likely to hear a lot of these biblical allusions as some of the main deliverance ministries have regular air times within which they conduct some of their deliverance through phone-in sections. Gifford (1998) cites some of the scriptural bases by making references to Tabiri, Vuha<sup>11</sup> Abamfo<sup>12</sup> and Kalu among others.

Kalu makes a very important point to note. He remarks on how Pentecostals generally "conscientise the individual to fight back, to refuse to accept defeat, want, failure and pessimism or negativity" (2002; 235-264). This stand of Pentecostalism underlies most of the scriptural basis on which deliverance

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<sup>10</sup> See also Gifford, 1998: 97. Gifford shares the view that the cultural background of the Ghanaian plays an important role in the resort to the supernatural for solutions to almost all of their problems. In Ghana today, one of the commonest questions that anyone who seems to be encountering any problem, be it spiritual, economic or material is asked is whether he/she has gone for deliverance.

<sup>11</sup> Aaron Vuha belongs to the Evangelical Presbyterian Church of Ghana but he is well known for his involvement in deliverance, which is not different from those of the charismatic deliverance ministries. This is an indication of the concerns that this work has raised regarding the challenge that this deliverance phenomenon poses to the mainline and evangelical Christianity in Ghana. Gifford refers to his book, *The Package: Salvation Healing and Deliverance*. Accra: EP Church of Ghana, 1993, 36. In this he makes reference to John 11:1-44, in which Lazarus is called forth from death to life but remains bound and therefore by deliverance, needs to be loosed and 'let go'

<sup>12</sup> Abamfo Atiemo is also cited by Gifford (1998) from his work on 'Deliverance in the Charismatic Churches in Ghana', *Theology Journal of Church and Theology* 4,2 (1994-5), 41. Gifford refers to Atiemo who in reference to Lazarus wonders if the reference to his call from death and being loosed from his grave clothes suggests that deliverance is a necessary stage that every Christian should go through, as some of the deliverance ministries seem to suggest.

ministries depend for their deliverance practice. There is the notion that Christians are made in the image of God and are therefore made in the image of “the rulers and controllers of wealth” (Kalu, 2002:256). It is upon this that according to the interpretation of charismatic deliverance ministers, in the words of Kalu, “Jabez (*1 Chronicles 4:9-10*) among others refused to accept defeat and cried to the Lord, worked hard to reverse the verdict of poverty” (Kalu, 2002: 256).<sup>13</sup>

- **The Gospel of Luke 16: 19-31** is one of the scriptural references, which are cited by Gifford (1998). In this Scripture Lazarus whose life is recorded as one of misery and poverty is ushered into paradise on his death by Abraham whose life on earth had been blessed with great wealth and power. Christians, it is proposed by the deliverance ministries, are therefore to undergo deliverance for their earthly lives to be transformed from that of Lazarus into that of Abraham. “All Christians are supposed to be like Abraham” (Gifford, 1998:97). Christians are supposed to have life and have it more abundantly (*The Gospel of John 10:10*).

- **The Gospel of John 11: 1-44**, another Scripture which is alluded to is also incidentally about another Lazarus who was raised from death to life by Jesus Christ. The issue here is that Lazarus was called forth to life but was still bound in his burial clothing. He therefore needed to be let loose and be “let go” (Gifford, 1998:97) and that, according to the deliverance ministers, can be done through deliverance.

- **Other.** There are other sources of Scripture that also serve as main grounds for the practice of deliverance in various charismatic deliverance ministries in

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<sup>13</sup> A passage such as Ecclesiastics 10:7 “I have seen servants upon horses and princes walking as servants upon the earth” according to Kalu are quoted with seriousness and by this Christians are advised to seek to be restored to their senses of worth as children of Abraham. The restoration of this lost position, which is described as “taking the chair back from Satan “ is done through deliverance and intercessory ministries. See Kalu, 2002: 257.

Ghana.<sup>14</sup> In my ministerial interaction with charismatic and deliverance ministries one of such that this researcher frequently heard was about Jabez who prayed for God to change his destiny (*1 Chronicles 4: 9-10*). This prayer, as interpreted by most of the deliverance ministries, was necessitated by the circumstances that surrounded his birth and particularly, the name that was given him by his mother which had apparently resulted in a lot of pain in his life and lack of the desired progress.

Based on this story of Jabez, most deliverance ministers counsel people with names which by interpretation suggest negative connotations, to be taken through deliverance and also have their names changed. This has led to some people with names such as *Berko*<sup>15</sup>, *Badu*<sup>16</sup>, *Bosompim*<sup>17</sup> and others to have their names changed.

Besides these cited, there are many traditionally significant names and practices that have been rendered demonic or said to have demonic repercussions on people so named. Some deliverance ministers delivered people from the so-called effects of their day names. In the *Akan* tradition there is a special name by which

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<sup>14</sup> One significant factor, which this researcher noticed in my long association with charismatic churches that practice deliverance as well as deliverance ministries is that, most of the deliverance ministers had very little theological training. Many of them therefore depended on what they heard others in the deliverance ministries bandying around as their theological basis. Some also depended on the numerous easy-to-read literature that had flooded the Ghanaian market, mostly from Nigeria.

Many of them did not see the need for theological training because they believed that what they needed was the anointing and not education. Theological seminaries were even castigated by some of them as being spiritual cemeteries.

The fact however, is that some of them did not have the basic qualification to enroll in theological colleges. Things are however changing. With many of the charismatic churches establishing deliverance departments and with the outcry that some of the activities of deliverance ministries raised, the more educated ministers who are involved and such evangelical groups such as the Scripture Union are working to streamline some of the theological deviations. This, in my view, is very laudable.

<sup>15</sup> *Berko* is a traditional *Akan* name which literally means "prone to fight or battle". It is believed that people given that name go through a lot of struggles in life and barely make it by way of success.

<sup>16</sup> *Badu* is the traditional *Akan* name for a tenth born. Such children are considered very significant traditionally so women who deliver ten children with the same husband are supposed to be offered a sheep (*badu dwan*) by their husbands. There are however some people by that name not as a result of their position in birth but as a surname or they were named after someone by that name. The *Badu* ritual is believed to have negative consequences on people by that name hence the need for them to be delivered and get their names changed if possible.

<sup>17</sup> *Bosompim* is also a typical *Akan* name literally meaning "thousands of gods".

a child born on any of the days of the week is given. For instance, a male child born on a Saturday is *Kwame* and a female, *Ama*. There is a call for deliverance because for them these days were named after Greek gods such as Thursday for Thor the god of thunder, Sunday for the *sol invictus*, and others. People with such names are said to open doors for either demonic possession or influence by those Greek gods and other demonic spirits and therefore need to be taken through deliverance.

Besides the Greek connection, some days in the *Akan* traditional calendar are also considered as sacred days that are dedicated to certain ancestral rituals such as *adae*. These are all said to impact negatively on people who are given those day-names.

It is worth noting that two well known charismatic ministers and gospel singers in Ghana who were called *Berko* and *Badu* had their names changed to *Brempong* (literally meaning a noble man) and Benjamin respectively for obvious reasons. They are just two of the many people who as a result of this charismatic deliverance belief have had their names changed and been delivered from the said consequential negative effects of the names on their identity and destiny. Deliverance therefore, as defined by the Ghanaian charismatic and deliverance ministries, supposedly, places people in their rightful positions to be able to enjoy the abundant life that they are supposed to enjoy through Christ unhindered.

Besides the ancestral sources by which one can contract curses, deliverance ministers also appeal to scriptural sources to claim that people can be under curses. Gifford records some of them as: inheritance, murder, wrong worship, divorce, robbing God by not paying tithes, cursing Israel among others.<sup>18</sup>

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<sup>18</sup> Some of the scriptural bases for these are: Ex. 20:5 for curses due to inheritance which can stretch on up to the fourth generation. This implies that anyone who falls within this generation of people must as a matter of course, be taken through deliverance else the person suffers the consequences. Malachi 3: 8-10 for not paying tithes; Gen. 12: 1-3 for cursing Israel. See Gifford, 1998: 104.

There are also the appeals to cultural and traditional factors that, supposedly, make Ghanaians predisposed to demonic or negative spiritual impediments for which deliverance must be sought.

### **1.4.3 Traditional Basis for Deliverance (The Traditional Ghanaian Worldview)**

Traditionally, the Ghanaian cosmology like that of other African countries asserts that the cosmos is "divided into two inseparable, yet distinguishable parts" (Larbi, 2001:4). It is made up of the world of spirits and the world of human beings. Parrinder categorizes the spirit world within West African religions into four, the Supreme God, divinities or gods, ancestors, and charms or amulets (1947:16). The understanding of the *Akan* spirit world falls within this categorization. The *Akan* is the dominant traditional grouping in Ghana constituting forty-four percent (44%) of the total black African population of ninety-eight and a half percent (98.5 %).<sup>19</sup> It is therefore a fair reflection of the Ghanaian traditional worldview.

The *Akan* concept of humanity according to Larbi, maintains that, there are people who can manipulate the spirit force within humans for evil purposes. These are charmers, enchanters, sorcerers and witches/wizards (2001:7). There is a belief that evil forces are always working against humankind to hinder their enjoyment of abundant life or from fulfilling their destiny. In the African worldview therefore, the African gets involved in spiritual exercises to harness the spirit force for his/her own advantage. As a means of enjoying abundant life the *Akan*, (*and it is true for many Ghanaians*) like many Africans, believes that behind the physical is the spiritual, behind the seen is the unseen therefore every disaster or undesirable occurrence is attributed to a supernatural source. It is also

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<sup>19</sup> CIA world fact on Ghana, July 2003 estimates.

Online: <http://www.cia.gov/cia/publications/factbook/geos/gh.html>

from the same source that the *Akan* believes protection against malevolent forces comes.

Kraft calls African societies "spiritual-power-oriented societies" (1995:28-29). She makes reference to certain basic assumptions that characteristically hold in the worldview of spiritual-power-oriented societies. Among these are the assumptions that "spiritual power, both good and evil, exists apart from human power. There are evil powers and there are good powers" (1995:28-29). Kraft goes on to state other assumptions that spiritual powers are active and involved in human daily experiences and that they may be used by humans to harm other humans. With this worldview, many Ghanaians, like many Africans, one could conjecture, are attracted to the deliverance ministries.

Bosch for instance recounts one of the reasons for the mushrooming of the independent, indigenous church movement in Africa as the way it restores the traditional relationship between medicine and religion (1969:20). Whereas the western worldview emphasizes the individual, African culture emphasizes the group. To the African there is no distinction between the sacred and the secular, neither is there a distinction between the natural and the supernatural. "...Nature, man and the universe are inseparably involved in one another in a total community" (1969:20). Health and healing is also seen as a life force and sickness a diminution of this vital force. The worst that can happen to the African is diminishing of this life force through either sickness or any spiritual orchestration. Disease, to the traditional African therefore, is never natural. Even if a medical diagnosis is made there is still the belief that an external force that wants to drain his/her life force is behind it, mostly ancestral, witchcraft or personal guilt.

A person under any form of affliction is believed to have either offended the ancestors or violated a taboo. The person could be haunted by an evil witch or has offended someone for which he or she is guilty. Bosch asserts that the whole area of sin and sickness in African traditional societies is "...equivalent to the

connection between sin and sickness in the Bible” (1969:20). The traditional remedies to these are either to appease the ancestors through sacrifices, confess to the offended and ask for forgiveness or in the case of witchcraft, counteract the force with a stronger magic or destroy the witch/wizard.

There is also the assumption that the strongest spiritual power wins in encounters involving more than one spiritual power and that the struggle with spiritual powers continues throughout life. This, in the view of this researcher, accounts, to a large extent, for why many Ghanaian Christians would want to patronise the deliverance ministries where a supposedly Christian approach to what would have been traditional rituals is employed to combat these afflicting spiritual forces. This is where Stark's assertion comes in again that "in response to failures of their traditional faiths, societies frequently have evolved or adopted new faiths" (1997:78).

The emergence and growth of the deliverance ministries is therefore largely influenced by the traditional cosmological belief, which has been given biblical credence by the literal translations of some of the deliverance ministers.<sup>20</sup> Meanwhile, the testimonies of people who attend these deliverance sessions are broadcast all around through the various news media, which suggests that so far as power encounter is concerned, the deliverance ministries are the winners. The obvious thing for people with various needs to do therefore is to go there too since they are also seeking for solutions to their problems.

The propensity to solicit for a spiritual help (*deliverance*) for almost everything in life is therefore strongly entrenched in the Ghanaian traditional worldview. Onyinah is actually of the view that the whole fight of the Ghanaian against

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<sup>20</sup> Larbi is of the view that the traditional worldview seems to have a dominant influence on the theological understanding of some of the deliverance ministers. He made this assertion in reference to the ideological perspectives of the deliverance camps and particularly to Owusu Tabiri. See Larbi, 2001: 391. Gifford describes Tabiri as Ghana's most celebrated deliverance exponent (1998:97). This could probably be accepted at the time that Gifford published his book but five years hence, it is highly debatable if Tabiri could still be described as the most celebrated, given the number of deliverance ministries and ministers that have emerged on the Ghanaian scene.

malevolent spirits is actually against witchcraft, which they believe to be the most treacherous of all the malevolent spirits.<sup>21</sup>

Besides the scriptural and the traditional appeal, there was a strong influence from Nigeria that also played a very significant role in shaping the deliverance phenomenon in Ghana.

#### **1.4.4 The Nigerian Influence on Deliverance in Ghanaian Neo-Pentecostal Ministries.**

The common British colonial heritage of Ghana and Nigeria has somehow created some close affinity between the two countries. With English as the *lingua franca* of both countries, interaction is a bit easier between them than with the francophone neighbours.

Nigeria has had a strong influence on the deliverance scene in Ghana through these interactions and particularly through literature on the subject written by Nigerian authors. Benson Idahosa,<sup>22</sup> one of the foremost charismatic ministers in Nigeria who trained most of the leading charismatic church leaders in Ghana is cited by Gifford as saying, in establishing his church he taught (his disciples) only two subjects "to cast out devils and to baptize in the Holy Spirit" (Gifford, 1987:63-92).

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<sup>21</sup> The name witchcraft has to a large extent, come to be used to signify any evil spiritual activity. The western idea of demonology has been synthesized with the African cosmological focus of attributing all undesirable occurrences to evil forces especially witchcraft. The synthesis, which Onyinah sees as the focus of deliverance ministries currently in Ghanaian Charismatism, he calls "*witchdemonology*." This he says embraces witchcraft, demonology, ancestral curses and exorcism. See Onyinah, "Deliverance as a Way of confronting Witchcraft in Modern Africa: Ghana as a Case History" (2001: Online: [<http://www.pctii.org/cybertabl.html>] 1.

<sup>22</sup> Larbi highlights the contribution of the late Archbishop Benson Idahosa as very significant in the history of neo-Pentecostalism in Ghana. Apart from his evangelistic crusades and the establishment of his Redemption Hour Faith Ministry in Ghana, his offer of scholarships for the training of many of the leading Ghanaian charismatic ministers at his Church of God International Bible School was very significant. Larbi lists many of those trained in Idahosa's school, among whom is Duncan-Williams, whose pioneering work "defined the nature of the independent charismatic movement in Ghana in terms of its theology, liturgy, polity and ethos." See Larbi, 2001: 298-299.

Larbi is of the view that the leading apostles of the deliverance ministries have their inspiration directly from the Nigerian Pastor, Abraham Chigbundu, and that his two books: *Loose him and let him go* (1991), *Discover to recover* (1993), his questionnaire for deliverance, together with the Holy Bible, are the main texts for this group (2001). Another example of such literature authored in Nigeria is "*Prayer rain*" by Olukoya (1999). In this book Olukoya has prescribed prayers for various problems and breakthroughs.<sup>23</sup> He gives detailed instructions in the introduction on how to use the book in relation to the various issues outlined for deliverance.<sup>24</sup> This makes the book an easy handbook for even those ministers who have no theological or any academic training to be able to use. The issues outlined for deliverance and the approach to tackling them gives a fair idea about how these deliverance ministries operate and their understanding of Scripture. They suggest the issues that deliverance ministers believe can be caused or are caused by demonic spirits and therefore to be dealt with through deliverance.

There is a very popular book, which also came to the Ghanaian market from Nigeria entitled *Delivered from the Powers of Darkness* (1987) by Emmanuel Eni.<sup>25</sup> Even though many of the charismatic ministers who were involved in deliverance in Ghana criticized most of the Nigerian books as exaggerative and of shallow biblical credibility, they nevertheless had a great influence among a lot more of them. Those who were not so enlightened to ascertain the biblical soundness of materials that were flooding the Ghanaian market from outside or even from within just imbibed everything. There was also the possibility for those who were educated to have imbibed everything or most of the things uncritically because many of them had had very little or no proper theological education. Gifford lists a collection of Nigerian books found on the Ghanaian market in the

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<sup>23</sup> See appendix 1

<sup>24</sup> See appendix 2

<sup>25</sup> Eni writes about how he got initiated into the world of darkness and set out to destroy a lot of lives particularly Christians'. On his conversion he wrote this book in which he reveals a lot of things about the schemes of the devil and his agents against Christians. Eni goes on to name specific demons for almost every problem that people encounter. Some of the names he gave to the demons became household names in Ghanaian deliverance circles.

1990s, which gives an indication of the enormous influence that Nigeria had on the Ghanaian charismatic deliverance scene.<sup>26</sup>

Gifford records that Matthew Addae-Mensah, the pastor of Gospel Light International Church in Accra, who is one of the stalwarts of deliverance ministration in the Ghanaian charismatic scene actually claims that he brought the deliverance thinking to Ghana in 1986 (1998:100). He is said to have brought it after attending Idahosa's Bible school in Benin City, and then pastoring churches for three years in Nigeria. The encounter of Addae-Mensah and other Ghanaians who trained at Idahosa's school in Nigeria with Abraham Chigbundu is very significant in the Nigerian influence on the Ghanaian deliverance phenomenon.<sup>27</sup> This assertion is however questionable as to whether Addae-Mensah was actually the one who introduced the deliverance thinking to Ghana. This is because deliverance thinking as he puts it, had been in Ghana earlier in the twentieth century but probably in a different form than it emerged in the 1970s.

“The Pentecostal practices of deliverance had been developing gradually since 1937” (Onyinah, 2001). Onyinah in the same article asserts that, at this period the emphasis of the classical Pentecostal churches was on speaking in tongues as an initial evidence of the baptism of the Holy Spirit and also a powerful weapon for evangelism. Healing and exorcism were to be accompanied. From this perspective, some early Pentecostals opposed those who attempted to make

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<sup>26</sup> Paul Gifford, lists the following Nigerian authored books on the Ghanaian market in the 1990s: Victoria Eto, *Exposition on Water Spirits*, Warri: Shalom Christian Mission, 1988; EO Omoobajesu, *My Experience in the Darkness of this World before Jesus Saved Me*, Agege (Lagos State): Omoobajesu World Outreach, n.d.; Kaluy Abosi, *'Born Twice': From Demonism to Christianity*, Benin City: Joint Heirs Publications, [1990]; Sunday Adekola, *Understanding Demonology*, Ibadan: Scripture Union, 1993; Victoria Eto, *How I Served Satan Until Jesus Christ Delivered Me: a True Story of my Twenty-one Years Experience as an Agent of Darkness and of my Deliverance by the Powerful Arm of God in Christ Jesus*, Warri: Shalom Christian Mission, 1981; Heaven U. Heaven, *How to Cast out Demons or Evil Spirits: A Practical Guide to Deliverance*, Lagos: Heaven and Blessings Books, 1985; Iyke Nathan Uzora, *Occult Grandmaster Now in Christ*, Benin City: Osabu, 1993; Nathaniel O. Adekoba, *Fundamentals of Deliverance Ministry*, Ikeja: Highways Publications, n.d. (Gifford, 1998: 103)

<sup>27</sup> Larbi reiterates Gifford's assertion that Ghanaian ministers' encounters with Nigerian ministers who were already in the deliverance ministry played a significant role in the emergence of the phenomenon in Ghana. See Larbi, 2001: 303.

deliverance a speciality. The Ghanaian Pentecostal churches held a similar position until the visit of the Latter Rain team from the U.S.A. to Ghana and Nigeria in 1953.

The Latter Rain Movement bore many similarities to the early Pentecostal movement that originated at the Azusa Street Revival, yet it emerged with the aim to revitalise Pentecostalism since for them, Pentecostalism was experiencing dryness of faith. Among other things, the Latter Rain laid emphasis on deliverance and was opposed to the establishment of human organisation. After their visit, lay prophets and prophetesses emerged and exorcised people of afflicted spirits. Some misunderstanding between them and the leadership, however, made their ministry short-lived. By the end of 1958, all those lay exorcists had left the classical Pentecostals to establish their own ministries. Their ministries led the exorcistic activities in Ghana in the 1960s.<sup>28</sup> Deliverance thinking in Ghana therefore, if it should be credited to anyone, should rather be ascribed to the classical Pentecostal prayer camps.

Addae-Mensah could therefore not be the one who brought the deliverance thinking to Ghana. The fact however remains that Nigeria had a strong influence on the establishment and upsurge of the charismatic deliverance ministries in Ghana in the early 1970s which has led to the current phenomenon.

#### **1.4.5 Influences from other Places**

The western European and North American influence which was stated earlier to have influenced the development of the neo-Pentecostal movement, played a further significant role in the development of a theology of deliverance in the neo-Pentecostal or Charismatic churches and ministries during the 1970s and 1980s.

Among the western preachers who featured prominently in this were: Oral

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<sup>28</sup> See Onyiah's article for further information on the latter Rain Movement's visit to Ghana. 2001. Online: [<http://www.pctii.org/cybertab1.html>] 1.

Roberts, Kenneth Hagin, Kenneth Copeland, Reinhard Bonnke, Marilyn Hickey, Robert Liardon, Lester Sumrall, Gordon Lindsey, Rebecca Brown and later on Benny Hinn among others. Their books and tapes, both audio and video which were used extensively by Ghanaian Charismatic ministers, sought to increase awareness of and interest in seed faith principles, mainly centred on prosperity, faith healing, and in demons and how to exorcise them. Prominent among these materials are the books and cassettes of Derek Prince, a Pentecostal theologian, who visited Ghana in 1987 at the invitation of the Ghana Pentecostal Council (GPC). All of these factors and personalities significantly impacted on the emergence and growth of the Ghanaian charismatic deliverance phenomenon, which has now become a very big force to reckon with.<sup>29</sup>

#### **1.4.6 Conclusion**

The ministry of deliverance, however it is viewed by various Christian traditions, is fully entrenched in Ghanaian Charismatism. Apart from the independent deliverance ministries, there are now departments or special programmes in almost all charismatic churches which deal with issues of deliverance. The renewal movements in many of the traditional missionary related churches incorporate many of the practices of these charismatic deliverance ministries into their services, consciously or unconsciously. Gifford records an instance where a deliverance minister receives letters of invitation to organise deliverance programmes for some of the mainline churches (1998:106). As to whether it is to prevent their members from going to the established deliverance ministries or to genuinely minister to their felt needs is another issue for research.

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<sup>29</sup> Tabiri and other deliverance ministers such as Agyin Asare and Eastwood Anaba prefer to attribute their knowledge of the deliverance phenomenon to American and European deliverance theologians rather than to African traditional conceptions and even Nigerian writers. Tabiri for instance attributes most of his knowledge to the writings of Derek Prince, Marilyn Hickey and Robert Lairdon. Anaba attributes his to Lester Sumrall, Kenneth Hagin and Gordon Lindsey, all Americans.

Agyin Asare, who is very well known in Ghana currently, as endowed with the gift of healing and deliverance, claims to concentrate on the works of Frank Hammond, an American writer. See Gifford, 1998: 102-103.

It is interesting to note that most of those deliverance ministers who are enlightened are quick to disassociate themselves from traditional conceptions and also from books that border on traditional and theologically suspicious principles. The problem however, is with the many others who are not so enlightened and would therefore imbibe anything. All they require is to get their work going.

However one looks at it though, it tells of the effect that these deliverance practices are having on other non-Pentecostal/charismatic churches including the evangelicals. Gifford cites in an article the challenge that some of these deliverance ministries are posing to some mainline churches including the Catholic Church which is even more sympathetic to some of their practices like exorcisms. In the article was a response to a concern an earlier article had raised about the operations of some of the healing practices of some catholic priests, which did not conform to catholic doctrine. The response to this was:

Until the local church comes out with some guidelines about healing services, "self-made rites" will continue to be popular with the faithful... Until then, some of our faithful will continue to drift to the other Christian denominations...or attend their healing services and Bible classes, consult spiritualists, *malams* and fetish priests (Gifford, 1994:241-265).

This is true for many of the evangelical non-Pentecostal/charismatic Christians as well, and it shows how widespread the phenomenon of charismatic deliverance is in Ghana, and the challenge that it poses to the mainline churches.

From a GEC national church survey update in 1993, the AICs area are declining; the mainline churches are static if not decreasing; and substantial growth lies with new Pentecostal and 'mission-related' churches.<sup>30</sup> Some of the deliverance ministries have programmes on some local radio stations through which they minister to people's needs on air. This gives a picture of the sort of influence they are having on the Ghanaian scene given the influence of the electronic media.

This researcher can therefore say that, until non-Pentecostal/charismatic evangelical Christians come out with informed insights about deliverance,

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<sup>30</sup> Gifford states in the footnotes in reference to the survey that the African Independent churches are decreasing by 3% and the new Pentecostal classified under 'sundry charismatic' are increasing by 99%, and the older orthodox churches were failing to maintain their relative position. See Gifford, 1998, *African Christianity, its public role*. London: Hurst & Company, p.63.

comments such as "self-made rites" (Gifford, 1994:253) will continue to be used in describing the phenomenon anyway, but the challenges it poses to Christianity in Ghana cannot be denied. But how can one be sure if it is self-made or not? This work therefore is an attempt at contributing to enable the traditional evangelical non-Pentecostal/charismatic denominations and theologians make the needed informed decisions so far as deliverance in the charismatic churches is concerned, by critically and objectively assessing the phenomenon. Simply describing it as self-made does not change its impact.

The next chapter therefore looks into the dynamics of the deliverance phenomenon as it pertains in the Ghanaian charismatic deliverance ministries.

### **1.5 RELEVANCE**

The issue of deliverance, whether for good or for bad, has become an entrenched reality in Ghanaian Christianity. Evangelical non-Pentecostal/charismatic Christians cannot deny the fact that the principle of deliverance has been alluded to Scripture. As to whether it has been rightly or wrongly interpreted in the charismatic deliverance ministries is yet to be ascertained.

Of course Jesus delivered a lot of people in his earthly ministry and commissioned the apostles to do the same as part of the proclamation of the gospel of the kingdom of God. The Charismatic ministries have taken steps in operating in this area of ministry but not without many theologically questionable practices and allusions.

There are a few evangelical Para-church ministries like the Scripture Union that have ventured into this area of ministry trying to organise seminars to train people involved in this ministry through its "prayer warriors" retreats. Efforts by other evangelical Christians to give it a wider evangelical assessment will therefore go a long way to bring the reality of this deliverance phenomenon, if indeed it is biblical, in a wider evangelical perspective to bear on a wider spectrum of non Pentecostal or Charismatic Christians. Kraft, an evangelical,

thinks that Christianity with power is Jesus' heritage to all Christians including evangelicals and not the exclusive preserve of Pentecostals and charismatics. (1989:8). This, in the view of the researcher, includes deliverance and it is this statement among others that this work seeks to ascertain. It is therefore very relevant for Christianity for such a research to be undertaken.

## **1.6 METHODOLOGY**

A critical desk study analysis of relevant literature is the main approach to the conduct of this study. The researcher's involvement for fifteen years full-time in a typical Ghanaian Charismatic ministry also serves as a vital primary source to the understanding and practice of deliverance in Ghanaian charismatic ministries. This will be counted on extensively since the practical outworking of the deliverance is so diverse. Moreover, there are very few published scholarly materials on it.

## **1.7 DELIMITATION**

The "Deliverance" ministry in Ghanaian Charismatism is so widespread due to the independent nature of the charismatic churches and ministries in Ghana. The approach to deliverance is therefore varied but with very scanty scholarly documentation on their activities.

This study, therefore, does not focus on a particular church or ministry but is an attempt to sample broad issues that run through most of the deliverance ministries for general assessment.

## **1.8 LAYOUT OF CHAPTERS**

Chapter one of this study has so far dealt with stating the introductory issues and stated the problem statement. A historical and socio-economic background of Charismatism in Ghana has been given to give a background to the whole issue of deliverance. Other factors like its scriptural motivation, the traditional Ghanaian basis and especially the influence of some Nigerian and western charismatic

ministers and literature on deliverance in Ghanaian Charismatism have been examined.

Chapter two looks at the actual dynamics of deliverance as it pertains in the Ghanaian charismatic ministries. Chapter three seeks a working definition of evangelicalism by first giving a brief overview of how the whole tradition emerged. Based on the working definition, an evangelical perspective of the whole issue of demonology and exorcism, which encapsulates the phenomenon of deliverance as it is defined in the Ghanaian charismatic ministries, is given. This is a representative evangelical view. How Jesus and the Apostles dealt with demons and exorcisms is examined. Is every problem or sickness demon induced? This is a question for which an answer is sought to ascertain the fact as to whether deliverance and particularly demon expulsion is the answer to all physical ailments and problems. The role of the cross in the life of Christians concerning the work of demons is also looked at.

Chapter four is an analysis of the issues that emerge out of chapters two and three. It is an attempt to spell out a wider evangelical perspective of the so-called deliverance, which is encapsulated in the broader evangelical theological view of spiritual warfare. Recommendations and conclusions that emerge from the study are presented in chapter five, which is the last.

## **CHAPTER TWO**

### **DELIVERANCE IN GHANAIAN CHARISMATIC AND DELIVERANCE MINISTRIES**

#### **2.1 Introduction.**

Having looked at the background of neo-Pentecostalism and its deliverance ministries in Ghana, and the challenges that they pose to non-Pentecostal/charismatic Christians, this chapter examines the actual practice of deliverance. It must be emphasized that this study is not a case study of any particular church or deliverance ministry in Ghana. It is an assessment of some general observations about some of the practices of deliverance ministration in some Ghanaian charismatic churches and deliverance ministries as observed by the researcher and also as recorded in some available materials on the subject. The researcher has been involved in charismatic ministry in Ghana for fifteen years and has therefore had a close association with a lot of the ministries involved in this practice. This experience will be drawn on as much as possible.

#### **2.2 Sources of Issues of Deliverance**

From what sources do these issues that call for deliverance come? Various sources are attributed to insofar as cases of deliverance are concerned. Gifford, echoing Addae-Mensah, a Ghanaian charismatic deliverance minister's views, states that the victim may have no idea at all of the cause of the hindrance, and it may be through no fault of his/her own that he/she is under the sway of a particular demon. It often takes a special man/woman of God, one endowed with the gift of deliverance to diagnose and then deal with the situation appropriately (Gifford, 1998:97). Some non-Pentecostal evangelicals who are into deliverance, of course, dispute this position. Charles Kraft for instance, is of the view that God has not given any Christian the gift of deliverance since all Christians have been

commissioned to go and preach the gospel and also to cast out demons (1992:242).<sup>31</sup>

Some of the issues that call for deliverance concerns in the Ghanaian deliverance ministries are attributed to the sources below.

### **2.2.1 Ancestral Sources**

It is believed that there are a lot of problems that come through ancestral sources and these are contracted through various links. Reference has already been made to the call for all Christians to undergo deliverance because of the Ghanaian Christian's cultural past, which is believed to be demonic.<sup>32</sup>

Some of the routes that are believed to link up people to ancestral sources are parental. In the indigenous African traditional world the concept of humanity makes sense in the context of the community. One therefore lives first and foremost as a member of a community before doing so as an individual. His/her whole life is expected to be directed towards the total well being of the community of which he/she is an integral part (Larbi, 2001:6-7). Death does not even break one's relationship with the community. All the various rites that take place at the various crises and transitional moments such as birth, naming, puberty, marriage, and death are all communal, involving both living and dead ancestors. It is upon this that the ancestor cult thrives. "The now living is merely a link in the chain which connects the already departed with the still unborn" (Bosch, 1969:21).

To the deliverance ministry therefore, this serves as a link by which people inherit

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<sup>31</sup> See also Kraft in (Springer, 1988: 65).

<sup>32</sup> Larbi recalls Normanyo, one of the deliverance ministers in Ghana as saying that, " ... not every Christian needs deliverance, though I will encourage African Christians to seek to go through deliverance because of our cultural background." This in a way suggests that every African needs to go through deliverance since every African automatically shares in the African cultural background, except probably non Africans who have legally taken up African citizenship. See Larbi, 2001: 304, also Gifford, 1998: 97.

all the ancestral curses and share in ancestral demonic covenants, which prevail in one's family or clan. The Ghanaian, like other Africans, believes that behind the seen is the unseen. Many charismatic and deliverance ministries and even Pentecostals in general advise their members against participation in many traditional cultural rites and festivals as a means of breaking links with the ancestors in order not to inherit their curses. Most Ghanaian churches generally, have also fashioned their own Christian versions of most of the traditional practices. By this they seek to replace most of the links to ancestors with Christ and the Holy Spirit. They say Christian prayers at places and on occasions where libation should have been poured to ancestral spirits. The reasons for some of the mainline historical churches' ceasing some of those cultural practices though have been purely on economic, medical and other grounds. One of such is especially to cut down on expensive funerals and also stop lengthy vigils besides corpses and other unhealthy cultural funeral practices. There are others aimed at easing the cost of marriages to encourage young people ready to get married to be able to do so.

Aside of these and other purely social, economic or medical reasons, there are others that are specifically aimed at discouraging people from meddling in cultural festivals and practices that are believed to expose them to curses and demonic contact. Such reasons are mostly heard among the charismatic deliverance ministries.<sup>33</sup> This suggests how Pentecostals generally, and charismatic and deliverance ministries particularly, consider ancestral sources as one of the means of demonic activities in people's lives. Aside from the metaphysical transference of demonic influences, there is also the belief that some physical contacts can also result in evil spiritual influences.

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<sup>33</sup> See appendix 3.

### 2.2.2 Physical Contact

Some of the problems, it is believed, are contracted through various physical contacts. Gifford citing Vuha states that demons enter people through "doorways" (Gifford, 1998:98)<sup>34</sup> or openings, such as ancestral gods, traumatic childhood experiences (such as sexual abuse or an accident). Involvement in "wrong churches" (1998:98), eastern cults, sexual intercourse with demonic agents, sin, pornography, addiction and spiritually contaminated objects such as rings, earrings, food, clothing and footwears of others can also be 'doorways' to demonic contact. It is believed that demons can even be transmitted through the exchange of money. The researcher was a witness to a deliverance ministration involving a young lady who was apparently infested with a fetish spirit through exchange of money with her grandfather who wanted her to succeed him as a priestess of their family fetish.

Contact with some occult materials or a visit to fetish priests, *malams*, and some secret societies like the lodges are also believed to result in demonic contacts. Some of their practices like incisions, administration of concoctions, ritual baths are said to be sure ways of demonic contact. In their initial investigations to establish the cause or causes for whatever problems that are presented therefore, clients are supposed to give accounts of all such contacts and interactions with all these suspected sources. Those who have had any such contacts are taken through deliverance to be freed from demonic influences on their lives.<sup>35</sup>

### 2.2.3 Other Factors

There are other means through which people are said to encounter problems that call for deliverance. One of them is through dreams. For instance having a sexual affair with someone in a dream, it is believed, can be the cause of many problems in marriages.<sup>36</sup>

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<sup>34</sup> See also appendix 3 a typical deliverance ministry's questionnaire which gives an indication of some of the physical doorways and openings through which people are believed to come into contact with demonic forces.

<sup>35</sup> See appendix 3 for a sample of one such questionnaire used by a typical deliverance ministry.

<sup>36</sup> See appendix 3. Some of the means of demonic contact are spelt out in detail.

Gifford also mentions other means by which people come under curses apart from the ancestral, such as: "belonging to a nation that is under a curse, or living in an area or in a home whose inhabitants have been cursed" (1998:104). Someone in authority or a superior person such as a teacher, pastor, husband or parent can also pronounce a curse over a subordinate. The example of Jacob and Rachel in (*Genesis 31: 31*) is given as the basis for this. Rachel is said to have died at childbirth because Jacob pronounced a curse that the person who had taken Laban's idol was not going to live. Some theological attributions on this have already been looked at under an earlier sub section. These curses, whether inherited from ancestral sources or directly incurred are said to be the cause of a lot of hindrances in life. It is also believed that evil forces can hinder one's promotion in life. Olukoya attributes this to so many strategies of evil forces (Olukoya, 1999:86).<sup>37</sup>

Attributing almost every problem or failure in life to demonic causes and therefore suggesting a spiritual solution to almost every problem on earth, is one of the accusations most critics of the deliverance phenomenon raise. Having looked at the sources of demonic activities, the activities themselves and the way they are believed to manifest in practice will be examined.

### **2.3 Demonic Activity, Types and Categories.**

Deliverance ministries group demonic activity into various types and categories. There is the belief that just as there is a hierarchy in the kingdom of the devil; demonic activity also varies in accordance with what type of demonic power is responsible for the activity. This is one area where a lot of diversity prevails among the Ghanaian deliverance ministries. This is mainly due to the fact that

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<sup>37</sup> Olukoya actually attributes almost every misfortune in life to some demonic activity. For instance he makes mention of such strategies as conspiracy and treachery, caging of finances by demons, consumption of money by demons and a host of others. See Olukoya, 1997:83-87. The whole book actually has identified a lot of problems and outlined their causes as well as scriptural quotations and prescribed prayers to deal with those problems. One simply has to read through the table of contents and look out for the one that matches with his/her situation and then go through the instructions for self-deliverance.

most of the ministers depend solely on their experiences to categorise the various demonic activities.

There is no clearly scholarly defined hierarchy but it is generally portrayed that witchcraft is the most treacherous of all the demonic activities (Onyinah, 2001).

### **2.3.1 Demon Contamination, Demonization, Demon-Possession or Witchcraft.**

These are terminologies that are used to describe various forms and degrees of demonic activity. From the observation of this researcher, the use of these terminologies is so fluid and sometimes so subjective that it becomes very difficult to understand what is actually meant by their use.<sup>38</sup>

Onyinah asserts that the terms 'witch' and 'witchcraft' are used synonymously with the terms 'demon,' 'demonology' and 'evil spirit.' Demon possession is described as when a demon comes to take an abode in someone without the one's consent. It is considered a covenant of soul and spirit without one's permission. Witchcraft is considered as an advanced form of spirit possession (2001).

From the researcher's interaction with deliverance ministries in Ghana it has been realised that some of the ministers make a distinction between demonization and witchcraft. In a case of witchcraft, the person involved is said to have control over the spirit and can wilfully manipulate the spirit to any end, mostly evil. In the case of demonization however, the person involved is said to

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<sup>38</sup> Normanyo, one of the deliverance ministers in Ghana teaches that a Christian cannot be possessed by a demon but can be oppressed or demonized. See Larbi, 2001:304. He is one of the few who can actually make some distinction between demon-possession and demonization. For the majority of the deliverance ministers it is not likely, in the view of this researcher. Such distinctions can be made due to the lack of any credible theological education. Many of them also lack the very basic education that can enable them even to read and understand some of the literature that are circulating on the topic.

It must be emphasized that there are some who are very well educated and have very credible testimonies about their approach to the whole phenomenon. It is however obvious, from what is heard on the airwaves and what ordinary Ghanaians often say about the deliverance phenomenon that many of those who are catching on now are those who make the most noise but have very little substance. This is a general observation of this researcher, which might be wrong.

have no control over the spirit. So in this case the spirit uses the person involuntarily while in the case of witchcraft the person's will has been totally taken over and so subdued that the person acts voluntarily in line with the evil spirit's wishes, which have become the wish of the possessed. In some instances, witchcraft is even believed to be passed on to loved ones as an inheritance by a dying relative or through food and other gifts by people possessed by the witchcraft spirit.

What this implies is that a person can be possessed by a demon or an evil spirit and that is what is mostly referred to by many traditional Ghanaians as witchcraft. For most of the ministers, a clear distinction is not made between the various demonic activities. Most of the cases are attributed to witchcraft. The culprits are therefore said to be witches or simply "possessed".

Demon contamination is said to be a milder form of demonic activity. Larbi calls it "demonic infection" (2001: 305). This is where a person meddles, consciously or unconsciously, in activities that have links with some demonic powers or gets into contact with any demonic object. It could be reading an occultic book, listening to music dedicated to a demon, eating food offered to a god, watching a movie that is either dedicated to a demon or promotes demonic approval. It could even be partaking in some traditional festivals without the covering of the blood of Jesus.<sup>39</sup>

Indigenous churches that use some types of incense and blessed water (normally called Holy Water) for various rituals are also considered demonic. People who attend these churches therefore get contaminated, as they are believed to come

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<sup>39</sup> Larbi, recounting the thoughts of Normanyo and other deliverance ministers writes that these pre-Christian infections can survive conversion and become agents of demonic bondage which must be thoroughly investigated and exorcised before the Christian can enjoy *abundant life*. See Larbi, 2001:305. Also see appendix 3 for some of the links to demonic contamination or infection.

into contact with demons.<sup>40</sup> This is how contamination occurs and by that demons are said to have access to meddle in one's life or anything related to him/her, mostly to hinder his/her progress in life, or prevent him/her from enjoying the fullness of life that God offers to humanity.

### **2.3.2 Ancestral Curses**

An ancestral curse is a new type of demonic activity that has emerged with the charismatic theology of deliverance. Traditionally, the Ghanaian, if not all indigenous Africans who believe in the ancestor cult, sees the ancestors as the ones who watch over the land and the community. They are regarded as custodians of all the values of the community or clan. They are believed to bestow blessings and good wishes. Qualification for ancestorship therefore, is a life lived in productivity, bravery, and good conduct and of any other virtues worth emulation by posterity. The traditional ancestor, to them, is therefore not a demon. Bosch believes that even if the ancestors were demons they “will not be so foolish as to exterminate their offspring, thus running the terrible risk of themselves severing the chain which connects them with the still unborn” (1969:23)

With this concept of 'ancestral curses' however, even though the basis is in tradition, its emphasis is on curses and not on blessings. The belief is that the consequences of the sins committed by the ancestors are recurrent in their family lines. Some of the consequences are believed to be chronic diseases or hereditary diseases, emotional excesses, allergies, repeated miscarriages, repeated tragic or untimely deaths such as in suicides and accidents, and other recurrent misfortunes or undesirable situations (Onyinah, 2001).

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<sup>40</sup> See Appendix 3 also Gifford, 1998; 98. In Ghana churches that are noted for the use of the blessed water (holy water), like the AICs are normally called the 'spiritual churches', see Asamoah-Gyadu, 2002. One of the effects of the Pentecostal churches generally and the Charismatic deliverance ministries particularly, on these churches has been their decline. The evidence of this is seen in a survey of the Ghana Evangelism Committee (GEC) conducted over a period of time. See Ghana National Evangelism Committee, 1993. *Facing the unfinished task of the church in Ghana: national church survey update*. Accra: Ghana Evangelism Committee.

The whole ancestor cult of the African has been demonized by deliverance ministries because to them the ancestors worshipped the Supreme Being through created objects like trees, rivers, stones, which became the abode of fallen angels. Any allegiance to anything linked to the ancestors therefore, places one under a curse. Theologically, *Exodus 20: 5* is referred to in substantiating the point that people inherit the curses of ancestors up to the third and fourth generations (Gifford, 1998).

This accounts for why most charismatics, if not all, advise abstention of their members and clients from most, if not all traditional festivals and practices. Christians, they believe, should be taken through deliverance so that they can break with the past by denouncing and breaking all traditional links with their unchristian ancestors. By that, it is believed that one is delivered from all ancestral curses. The demonization of the ancestral and most of the traditional practices raises a lot of sociological concerns, which portrays Pentecostals generally in Ghana as anti tradition.<sup>41</sup>

#### **2.4 Deliverance Ministration, *Modus Operandi***

The Pentecostal and Charismatic ministries that are mostly associated with deliverance ministration in Ghana operate as independent ministries. Generally, oversight of the activities of Pentecostal and charismatic ministries in Ghana is not very strict if there is any at all. The GPC, which embraces some of the classical Pentecostal churches and ministries, is not even a legally mandated body with control over the activities of its member bodies. It is the acknowledged and recognised mouthpiece when it comes to government dealings with Pentecostal churches just as the CCG is for the mainline member churches.

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<sup>41</sup> There are instances where some Pentecostals have blatantly defied some traditional taboos by eating fish from certain streams considered sacred shrines and therefore forbidden to be eaten. Others have had clashes with traditional authorities when they beat drums and used musical instruments on occasions that are supposed to be observed as silent moments. See Ghana International Review, online: <http://www.newsinghana.com/news/archive/ban-drumming.htm>

With the Charismatic ministries there is, as of the time of this research, no national council or committee that embodies them. Each maintains total independence in its existence and operation. This is reflected in their deliverance ministries most of which, if not all, operate as absolute independent bodies. Their understanding and approach to deliverance therefore vary widely. There are however, some general principles and approaches that run through.

#### **2.4.1 Initial investigation**

To ascertain the actual causes of the problems of their clients, the deliverance ministries have adopted various means of making the right diagnosis. The people are grouped according to their needs and in some places interviewed extensively. Gifford cites one deliverance ministry where the people are grouped into those with problems of marriage, sickness, general (normally financial) constraints, or deliverance (Gifford, 1993). With the ministries growing, most of them have adopted the use of questionnaires that solicit detailed information about their past associations with churches, fetish priests, card readers, dwarf worship or witch doctors among others. They are asked whether they have been given any rings, amulets or some concoctions to drink, gone through ritual baths, gone through any traditional rites like puberty rites, participated in any traditional festivals and many others.<sup>42</sup>

Enquiries about people's tribal or clan backgrounds feature prominently in the questionnaires as a result of the belief that the single most crucial factor that causes demonic afflictions in the lives of most people in Ghana, and probably Africa, is ancestral. This notion is highly debatable but in any case, that is the popular belief among most deliverance ministries. The comprehensive probe into the traditional linkages and involvement in their questionnaires gives a fair view of this notion. In instances where the information given cannot give convincing clues to the cause of the problem, the minister has to rely on discernment to find

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<sup>42</sup> See appendix 3

out the cause. One clue, which makes out a witch, is that "they feel uneasy in the presence of a 'spiritual' person" (Onyinah, 2001: *online*).

#### **2.4.2 Manifestations of Demonic Activities or "Symptoms".**

Generally, the deliverance ministries believe that anything that prevents anybody from enjoying the abundant life that Christ offers humankind is attributable to a demonic activity. Vuha, cited in Gifford, lists some of the manifestations, which are referred to in this work as 'symptoms'. Among them are: phobias, complexes, allergies, chronic diseases, repeated hospitalization, repeated miscarriages, non-achievement in life, emotional excesses and strikingly odd behaviour. Others are: spiritual marriages resulting in unhappy marriage relationships, prevention from marriage, childlessness, and even killing of rivals of these spiritual spouses and others (1998:97). Some even attribute drowsiness in church during ministration of the word of God to demons.

Apparently, any unusual occurrence is attributed to demonic causes especially among those groups whose leaders have not gone through any appreciable level of either secular or theological education but depend mostly on charisma and their experiences. With the more enlightened leadership, some of the problems are attributed to human responsibility or purely economic or medical reasons for which appropriate counsel is given. In some cases though the distinction is made yet the two strands are combined and treated by faith (Gifford, 1998:105).

#### **2.4.3 The Dynamics of Deliverance in Ghanaian Charismatic Ministries.**

This section looks at the actual process of getting people freed from whatever problems they encounter after having gone through the various processes of diagnostic tests and the cause or causes ascertained. It marks the climax of the deliverance ministration.

This is where the people are freed from whatever evil forces that have been the cause of their not attaining the abundance of life that they are supposed to attain

in Christ. Various means and strategies are adopted some of which are looked at below.

### **2.4.3.1 The Deliverance Minister**

One characteristic of prayer camps of the classical Pentecostals that preceded the Charismatic and independent deliverance ministries was that, they were centred on one dominant person who was seen as the prophet/healer. Prophet Mintah of *Okantah*, Prophetess Grace Adu of *Edumfa*, Prophet Sampson Adum of *Suhum* and Elder Joseph Yaw Boahen of *Sepe-Buokrom* are just a few examples (Larbi, 2001:380, 383, 385).

There has not been any significant change in this trend. Most of the charismatic deliverance ministries are also centred on some dominant personalities who are said to have special gifts of deliverance. For instance Larbi writes: "Breaking takes place every month except when Tabiri is away from the country" (2001:393, 394).<sup>43</sup> Gifford cites another Ghanaian deliverance minister, Addae-Mensah, as saying that, it often takes a special man of God to diagnose and then bind and cast out this demon (1998:97).

This places some emphasis on the special role that deliverance ministers play in the whole phenomenon. They are seen or they portray themselves as special people of God with special God-given abilities to 'deliver' people from their problems. With the increases in attendance though, many of the leaders have trained special teams of assistants who play various supplementary roles such as analysis of questionnaires, counselling, restraining of violent people and others (1998:99) (Onyinah, 2001). These are all done under the instructions and directions of the dominant deliverance minister.

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<sup>43</sup> Tabiri is the leader of a deliverance ministry in Ghana and the dominant figure at his Bethel prayer Camp. He does most of the preaching and teaching. There are some activities like his "breaking" that do not go on without him.

### **2.4.3.2 Exorcism (Casting out Evil Spirits)**

The whole practice of deliverance, as it is done in the charismatic deliverance ministries, seems to be centred on exorcism. This probably stems from the traditional African belief that every problem has a spirit, which is responsible for it (Larbi, 2001:8).

There are two types of deliverance offered, collective and personal. A deliverance minister and his team in a service often administer the mass deliverance service. Deliverance can also be administered to an individual or the person can be given specific instructions and guidance to administer self-deliverance (Olukoya, 1999: x). Self-deliverance mostly happens in situations where the client is enlightened and is not a non-believer or a recent convert. For such Gifford also echoes the position of many other deliverance ministers in Ghana on the fact that one can expel or exorcise demons oneself or another can cast them out (1998:98). In such situations, the persons are either given verbal directions to follow on their own or given some printed instructions to follow. An example of the self-deliverance instructions is what is depicted in Olukoya's book (1999).<sup>44</sup> Most of the deliverance ministries however, for obvious reasons, would want their clients to be in a service for them to be 'delivered'.

Deliverance in such situations mostly takes place on special days set apart for deliverance service. A typical deliverance service begins like a normal Pentecostal type of service. Onyinah, a typical Pentecostal minister, recounts that the focus is on testimonies and some preaching about the works of demons and how God's power can set people free from them.<sup>45</sup> Before the service, people due for deliverance might have been through the initial processes of filling in a questionnaire<sup>46</sup> or going through counselling to ascertain the causes of whatever problem(s) might have been presented. Various deliverance ministers may have different approaches to dealing with the people but for most of them the people

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<sup>44</sup> See appendix 1&2.

<sup>45</sup> See Onyinah (2001) for a detailed description of a typical Ghanaian charismatic deliverance service.

<sup>46</sup> See appendix 3 for a sample questionnaire of a typical Ghanaian deliverance ministry.

are called in front of the congregation. Amidst mostly, loud music and frantic dancing and clapping of hands, specific instructions are given to the people in front to pray.<sup>47</sup>

Onyinah recounts that following Tabiri's innovation of 'breaking', instructions are given to participants to write down the names of some specific relations for the 'breaking ritual'. Following the instructions of the leader, prayer is often said "repeatedly with gestures to 'break' (*bubu*), 'bind' (*kyekyere*), 'bomb', trample on them (*tiatia wonso*), 'whip with canes', 'burn with fire of God', 'strike with the axe of God', 'cast out demons' behind diseases and 'break' curses. In the course of the prayer, which is mostly very aggressive, people in bombing and shooting and caning the demons literally fashion the hands into the various weapons that are supposedly being used and with their mouths produce the sounds that those weapons are supposed to make. One can therefore hear sounds like *poo, poo, poo, pee, pee, pee* supposedly, the sounds of rifles and bombs being shot at the demons or whatever spirits that are believed to be behind various problems (2001).

Gifford remarks that: "these sessions could be quite physical, with women speaking in the name of some demon and rushing around in the open space, sometimes pursued by a team of about twenty fit men who physically restrained them" (1998:99). In some instances, as the prayer goes on the minister and his team members move among the people and lay hands on them. The 'blood of Jesus' and 'the name of Jesus' are repeatedly invoked to rebuke the spirits responsible for the various problems. "People begin to sob, groan, shout, roar, fall down and struggle on the ground". This is how Onyinah captures a typical deliverance scene (2001: *online*).

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<sup>47</sup> From Larbi's account of Normanyo's deliverance service, he writes: "The deliverance service which takes a long time, is done mainly through prayer and the laying on of hands either by the deliverance minister or by the client himself/herself in case of certain sensitive areas. Signs of its efficacy may include vomiting, spitting, unconsciousness, screaming, weeping, loud cries, jumping and other extreme motor reactions". (Larbi, 2001: 306).

Gifford also gives another dimension of the process, which does not seem to be all violent as depicted above. In describing Vuha's approach a procedure for casting out evil spirits may involve exhaling slowly. Yawning, coughing, spitting, vomiting or convulsions may sometimes accompany it (1998:98). This is a vivid description of a typical Ghanaian charismatic deliverance service. For a typical deliverance ministry, that is the main focus of their establishment so all their services are for the purpose of deliverance. All the people who attend also do so for one purpose only, to seek deliverance from one problem or the other or to have access to a need or some blessing which has supposedly been hindered by demonic forces.

For the ministries that are not solely for deliverance but only incorporate deliverance into their ministry, special days are set apart for that purpose. These services attract people from various churches especially from the mainline churches that do not have deliverance services or do not believe in it at all. Some of them are given very wide and attractive publicity in the news media, both print and electronic. Gifford gives some statistics of attendance of one of such deliverance ministries - Macedonia. It began in March 1993, and by mid 1995 it held four days of revival near the beginning of each month, which about ten thousand (10,000) people attended. About five thousand (5,000) people, overwhelmingly women, attended a deliverance session every Saturday (1998:99).

This is just for one of the numerous deliverance ministries that have sprung up independently. The enormity of their challenge is better appreciated when one imagines that there are deliverance services going on in almost all the charismatic churches across Ghana. The impact is therefore overwhelming. With this general description, some of the specific issues involved in a deliverance ministration will be picked out and closely outlined.

### **2.4.3.3 Binding and Loosing**

This practice, which is one of the most frequently used phraseologies, is based literally on Jesus' word to the Apostle Peter in the Gospel of Matthew that *"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven"* (Matthew 16:19) NIV

There is a similar Scripture in *Matthew 18:18* which was addressed to the disciples in relation to Jesus' teaching on forgiveness and reconciliation. These Scriptures are quoted, often literally interpreted, and used as the basis for the practice of binding any evil forces that have anything to do with the problems that confront supplicants. The actual originator of the use of these terminologies is not very clearly determined in Ghanaian deliverance history. It is however, common to hear people attributing a lot of things to themselves. 'Binding' for instance, is one of the principles, which Tabiri claims is a revelation from God to him as a potent strategy of warfare (Larbi, 2001). It is believed that the forces are rendered immobile and helpless when bound. Good things that have been withheld by the forces are then loosed.

In the researcher's personal observation, another Scripture that is often cited to support "binding and loosing" is *Mark 3: 27* and its parallels, *"In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house"*(NIV). 'Binding and loosing' is therefore one of the commonest concepts and terminologies in Ghanaian charismatic deliverance ministries.

### **2.4.3.4 Breaking**

This is the prayer, which is prayed to literally break all demonic objects or weapons used by the devil and his demons to wage war against people. Like many other practices characteristic of most of the deliverance ministries, "breaking" is said to be another of the spiritual revelations, which Tabiri, who has been cited in this work as one of the foremost deliverance ministers in Ghana, is said to have

received from God. Tabiri claims it is the most important strategy, which as he puts it, is yielding results (Larbi, 2001:393).

Larbi recounts that "Breaking" is done only with Tabiri's direction thus no "breaking" takes place when he travels. A week of "breaking" normally takes place once a month and goes with prescribed days of fasting for participants and series of teaching and preaching done mostly by the leader himself (2001:393).

Apart from Tabiri's use of "Breaking" as a special terminology, which he claims to have received by revelation, deliverance ministers and others generally use "breaking". Most of the people who use the phraseology believe in the practice as severing the links that makes one susceptible to demonic interferences or attacks. An example of such a link is the twin fetish called "*abamo*". Larbi cites Ansong, then the Administrator of the SU in the Ashanti Region of Ghana, as saying that many problems associated with twins had been traced to this "*abamo*" and for such "we pray and break the connection..." (Larbi, 2001:304).

Emphasis here is on the use of the terminology "breaking", which is not restricted to Tabiri's special sessions only but has become a general terminology used by deliverance ministers generally for specific deliverance practices. Its use however, seems to have been popularised by Tabiri's special emphasis on it and a special time set apart for that practice of "breaking".

#### **2.4.3.5 Bombing**

Like the "breaking", it is believed that in deliverance prayer, one can fashion the hand into any weapon and wage war with it against the evil forces that are responsible for whatever problems that one is facing. In the same way the mouth can be used to decree anything and the Lord will cause it to work.

This researcher had the opportunity of witnessing some young deliverance ministers explaining the biblical basis of the fashioning of the hand into weapons of war based on *Psalms 18: 34*. "He trains my hands for battle; my arms can bend

a bow of bronze" (NIV). Based on this Scripture, these young men, who had obviously not been through any formal theological training, were confidently and aggressively praying with hands fashioned into various weapons and tools with the belief that evil forces could be bombed, hammered, chiselled, shot at or caned. They believed evil forces could also be sprayed with acid or pepper spiritually in order to immobilise them or destroy their works. It was very interesting observing how the intentions of the people praying were enacted as the prayer went on aggressively.<sup>48</sup>

This shows the sort of interpretation that goes on in some of these deliverance ministries. Larbi cites Tabiri as claiming that "Binding", "Breaking", and "Bombing" are three strategies that the Lord revealed to him. Tabiri claims that after "Binding" and "Breaking", "Bombing" is the exercise that "completely destroys the force that is against the victim or the supplicant" (2001:393).

#### **2.4.3.6 Denouncing**

"Denouncing" has to do with any ancestral inheritances or linkages. Here one literally mentions the forces involved, be they dead ancestors or family gods, and denounce whatever relations are believed to exist between them. By so doing it is believed that any problems that have emanated from those sources can be resolved. It is here that links believed to have been established through naming, traditional incisions or tribal marks or even birth are dealt with. These are done mostly through open confessions based on some prescribed scriptural verses as illustrated by Olukoya (1999:115-117). The name of Jesus and the blood of Jesus are also invoked to denounce them.

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<sup>48</sup> It is interesting to note that aggression is one thing that is emphasized by most deliverance ministers in their deliverance prayers. In Olukoya's instruction for self-deliverance, it is stressed. See Olukoya, 1999:117. Onyinah's description of Tabiri's deliverance session also comments about the aggression with which the supplicants are supposed to pray and with physical gestures to match various intentions. These interesting interpretations that some of these preachers have given to such Scriptures as *Psalms 18: 34* is what has resulted in the various gestures with the hands as deliverance prayer goes on and the use of such expressions as *poo, poo, poo* and *pee, pee, pee*. These are supposedly the sounds of various weapons that are shot at the devil and his demons or whatever evil spirits are believed to be the cause of the various problems presented by the supplicants. Some even believe that the devil and other evil spirits can be literally whipped with canes. See Onyinah, 2002: Online: [<http://www.pctii.org/cybertab1.html>] 1).

#### **2.4.3.7 Claiming**

From this researcher's personal observation, the practice of 'claiming' is where prayer is said to literally claim back whatever is believed to have been taken over or blocked by demonic forces. It could be health, marriage, and promotion in one's employment, visa to travel abroad, money, children or anything at all.

Kalu notes that in spite of the fact that a section of Pentecostals refused to accept defeat, they did not teach individuals to refuse to apply managerial techniques or to work hard. On the contrary, as he puts it: "They refuse to idolise suffering". He attributes "claiming" to a later development as the movement broadened. Kalu thinks that it is competition that has caused some leaders to move into positive thinking, "urging members to repeat certain laws or principles and 'claim'" (Kalu, 2002: 256).

Claiming is mostly done, as Kalu rightly remarked, through loud recitals based on some prescribed scriptural quotations accompanied by aggressive gestures mostly with instructions to keep the hands open in an expectation of literally receiving something. It is normally so with all prayers that are aimed at receiving things that are believed to have been blocked by evil forces or whatever forces that are diagnosed to be responsible.

Claiming, as the name suggests therefore, is a deliverance practice to purposely claim back anything that is due one, which is believed to have been blocked by some spirits.

#### **2.4.3.8 "Breathing On"**

One strategy that has become very common these days among charismatic deliverers in Ghana has been the practice of deliverance leaders breathing on the people to get demons expelled from them. This researcher has been a witness on many occasions to this practice. Some instead of breathing on the people, which could at least be likened to Jesus' breathing on His disciples, actually blow air through their mouths on them.

No clear reason has been attributed to this practice, probably because it is recent principle in the Ghanaian deliverance phenomenon. This researcher can however speculate that it is related to the Scripture where Jesus breathed on his disciples to receive power of the Holy Spirit. Breathing on the people activates the presence of the Holy Spirit to confront any demonic powers that are responsible for whichever problems that are confronting the people. 'Breathing on' therefore becomes a special ability that emanates from within the deliverance minister to deliver people from problems.

#### **2.4.3.9 Other**

It must be noted that apart from a self-deliverance, most of the collective deliverance services are led by special ministers of deliverance. The ministers sometimes recite prayers for the people to repeat after them. Almost all the activities that go on in a deliverance service are directed by them or their representatives. Some have a team of assistants or a deliverance team that works with the minister. Interestingly, all the prayers go with specific actions that are directed by the minister (Onyinah, 2001). An interesting observation is the belief that the demons leave the people through openings on the body. The supplicants, at the moment of the actual deliverance are made to open their mouths and breathe in and out. They are also instructed not to hold back any unusual feeling such as wanting to vomit, spit, or to yawn (Gifford, 1998: 98).

There are instances where supplicants are made to take along fruits or are made to buy porridge prepared and sold at the deliverance centres. These are blessed by the deliverance ministers and eaten by the supplicants. They are said to be the media through which God works to deliver them of any problems that they have. Various deliverance ministers keep coming up with different strategies, which are claimed to be revelations from God to get the people delivered. Some of their strategies have sometimes sparked off protracted media speculations and criticisms.

Convulsion, 'slaying in the spirit'<sup>49</sup> as it is normally called, is a normal occurrence which many deliverance ministers expect to happen to people they pray for (Gifford, 1998:98). It supposedly signifies the power of the Holy Spirit confronting the powers of evil that are afflicting people or that are the cause of the problems confronting them. Many new strategies keep coming up.

## **2.5 Conclusion**

It is possible to view the rise of deliverance theology as a "...response to or mutation in the face of the shortfall of faith preaching. Faith preaching in so many cases cannot be said to have worked. Faith did not bring about all that was promised" (Gifford, 1998:105). This is Gifford's observation of part of the cause of the emergence and operation of the many deliverance ministries that are springing up within the charismatic ministries and also independent ones. The emphasis of most of the deliverance ministries in Ghanaian Charismatism is largely focused on the experiential rather than on pure orthodoxy. That is not to say that everything done is without scriptural basis. Some of them appeal to Scripture in a lot of their practices but the question arises on how appropriately Scripture is interpreted given the fact that many of them have very little or no theological training at all.

Larbi, for instance, quotes Tabiri as saying that he has six weapons at his disposal, which no weapon can stand, and with which no obstacle cannot be broken, when they are applied. These weapons are listed as:

- a. The name of Jesus.
- b. The blood of Jesus.

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<sup>49</sup> "Slaying in the spirit" became a big issue in Ghanaian Pentecostal practice generally. For someone to convulse after being prayed for came to be associated with the anointing of God upon the minister. There were instances where people were virtually pushed down to portray this situation. Many of the western Pentecostal video clips that were in circulation in Ghana seem to have contributed to this perception. Much as I believe people can be convulsed for various reasons after being prayed for, there were also a lot of reasons for people to doubt the genuineness of some of the so-called slaying in the spirit. There are instances where I have personally witnessed people intentionally fall at such meetings because they believe that by so doing their problems will be solved. Its adoption into the deliverance ministries is therefore no wonder. Gifford lists it as one of the signs that the deliverance ministers expect see Gifford (1998: 98).

- c. The Holy Ghost power.
- d. Prayer and fasting
- e. Worship/Singing and praises
- f. Testimonies (2001:390).

Conspicuously, the word of God is missing from the list. No wonder that by whatever method applied, once the practice has some scriptural basis even if remotely, or even if there can be no direct link to any biblical principle, most deliverance ministers' main concern is to see their clients delivered. It must be emphasized here however that even though there are many of the deliverance ministers who appeal to charisma without much emphasis on sound theological interpretation of Scripture, there are some who are involved in deliverance with very sound theological training and application of Scripture. It is the task of this work to look at all of these and assess them in the light of what is believed to be broad evangelical perspectives on the issues involved.

It is interesting to note that ancient Assyria, Babylonia and Arabic folk-lore were associated with a lot of bizarre and superstitious demonic expulsion rites such as "Clubbing, stabbing, shooting, or shaking which are still honoured and practiced in many parts of the world" (Unger, 1953:6). The challenge therefore is for Christians to ensure that if deliverance is indeed biblical, then it must not be done by any means that will create any suspicion of any association with Christian or non-Christian superstitious beliefs and practices. It is this researcher's view that it must be conducted in a manner that is biblically acceptable and that will bring true deliverance to people and also glory to the name of the Lord.

The next chapter focuses on evangelical non-Pentecostal/charismatic views of spiritual warfare and particularly demonology and exorcism. It is envisaged that this will capture most of the issues raised in the charismatic deliverance phenomenon for assessment since the central focus of the charismatic deliverance seems to be centred on demons. As to whether all the problems that

people encounter in life are demon-induced or not are some of the issues that this research would like to explore. The assessment will be done in the light of representative evangelical scholarly views since the whole principle of evangelicalism is very wide and can be complex.

### 3.1 Introduction

An overview of what deliverance or exorcism means in the Bible has been given in the previous chapter. The various biblical and extra-biblical deliverance cases and the various approaches to deliverance have opened up a background from which an assessment of the chapter, in getting a stage for respective views on the subject, the view to arriving at a simple and consistent way to deal with the diverse nature and connotations of the terminology of deliverance and exorcism.

Based on a working definition, the issue of deliverance will be examined and from that perspective focus will be put on the chapter in relation to charismatic deliverance practices, exorcism and the whole issue of Christian and Christian deliverance. The role of demonic activity in relation to deliverance, hardships and problems will also be looked at. The impact of the cross and its benefits for the Christian in relation to deliverance will then conclude this chapter.

### 3.2 Evangelicalism Defined

The term "Evangelicalism" is not one that is easily defined because of the diverse nature of Christians and Christian groupings that use this term. Robert Johnston thinks that for one to be able to grasp the full meaning of the term one must consider evangelicalism sociologically,<sup>4</sup> theologically and

<sup>4</sup> By sociological considerations Johnston meant that evangelicalism should be viewed as a religious subculture within world Christianity that stretches across theological and denominational boundaries in terms of a loosely linked network of leaders, teachers, speakers, lecturers, writers, prayer groups, religious organisations, para-church agencies and activities, and the like." See Johnston, Robert, *Evangelicalism in America* (Ed.) The Oxford Companion to Christian Thought, 2nd edition, Oxford University Press.

## CHAPTER THREE

### EVANGELICAL THEOLOGICAL PERSPECTIVES.

#### 3.1 Introduction

An overview of what deliverance in Ghanaian charismatic ministries is all about has been given in the previous chapter. The various sources from which issues of deliverance come and the various approaches to conducting the whole practice have opened up a background from which an assessment can be made. This chapter, in setting a stage for objective assessment, defines evangelicalism with the view to arriving at a simple and consistent working definition granting the diverse nature and connotations of the terminology 'evangelical'.

Based on a working definition, the issue of demonology and exorcism is examined and from that perspective issues relating to those raised in the previous chapter in relation to charismatic deliverance practice such as demonic activity, exorcism and the whole issue of Christians and demon-possession will be examined. The role of demonic activity in sicknesses and other Christian hardships and problems will also be looked at. The impact of Christ's work on the cross and its benefits for the Christian in relation to Satan and demonic activities will then conclude this chapter.

#### 3.2 Evangelicalism Defined

The term "Evangelicalism" is not one that is easily definable because of the diverse nature of Christians and Christian groupings that are identified by the term. Robert Johnston thinks that for one to be able to grasp the full extent of its reach one must consider evangelicalism sociologically<sup>50</sup>, theologically and

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<sup>50</sup> By sociological consideration Johnston means that evangelicalism should be viewed "...as a diffuse subculture within world Christianity that stretches across theological and denominational traditions by means of a loosely linked network of leaders, teachers, speakers, literature, music, prayer networks, missions organizations, para-church agencies and activities, and the like." See Johnston, Robert K. 2000. *Evangelicalism* in Adrian Hastings et al (Ed) *The Oxford Companion to Christian Thought* p.218. Oxford: Oxford University Press.

historically. Johnston's historical description of the word "evangelicalism" is not different from the descriptions of many other writers on the term, who generally see it originating in the Greek word εὐαγγέλιον, meaning the "good news," or, more commonly, the "gospel." It was adapted by the Protestant movement and during the Reformation the term "evangelical" seems to have become synonymous with "Protestant" in English-speaking Europe and "Lutheran" in the German speaking areas (Bassett, 2002:433). In the general sense, the word identified the early leaders of the Reformation, who emphasized the biblical message and rejected the official interpretation of dogma by the Roman Catholic Church. Thus, Evangelical often simply means Protestant in continental Europe and in the names of churches elsewhere.

In modern usage, Bebbington sees the term as tended to centre upon a cluster of four theological assumptions (Bebbington, 1993:183). These four assumptions, which this researcher prefers to call distinctives, are: conversionism,<sup>51</sup> missionary activism,<sup>52</sup> Biblicism<sup>53</sup> and crucicentrism.<sup>54</sup> Apart from these core distinctives, all other matters are considered as "matters of indifference."<sup>55</sup> In this regard, a degree of pluralism is allowed in evangelicalism, which makes it so diverse in terms of membership and theology. In the view of this researcher, one may not necessarily have to identify him/herself as an evangelical for his/her theological view to be considered as such. It is understandable that some people may not, for

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<sup>51</sup> That is placing emphasis on the need for a conversion experience. The conversion is also called being 'saved' or the "new birth" or being "born again" after *John 3:3*. Evangelicals are sometimes referred to as "born-again Christians" because of this emphasis.

<sup>52</sup> That is the necessity, propriety and urgency of evangelism. The need and urgency of sharing one's beliefs in the gospel with others in order to convince them to convert, either in organised missionary work or through personal evangelism.

<sup>53</sup> *Biblicism*, in this sense as evangelical distinctive, is emphasis on the authority and sufficiency of Scripture, the Bible being the primary source of God's revelation to humanity and therefore the ultimate religious authority.

<sup>54</sup> This is the uniqueness of redemption through the death of Christ upon the cross.

<sup>55</sup> For instance, ecclesiology is a matter of indifference because it regards the "NT as being open to a number of interpretations in this respect." It therefore treats denominational distinctives as of secondary importance to the gospel itself.

personal reasons, want to be identified as evangelical, but the fact remains under the theological distinctive of evangelicalism that a theological or some theological views they express may perfectly be evangelical.

Generally, the modern form of the movement is largely characterised as transdenominational.<sup>56</sup> It is therefore not inconsistent to speak of "Methodist evangelicals", "Anglican evangelicals", "Roman Catholic evangelicals" or "Pentecostal evangelicals". Another general character is that evangelicalism is not a denomination in itself and therefore it does not possess any distinctive ecclesiology. It is seen more as an ecumenical movement which "refuses to allow any specific ecclesiology as a normative" (Bebbington, 1993:183). In his work on evangelicalism, Millard Erickson agrees with Bebbington on the ecumenical and diverse shades that make up modern evangelicalism<sup>57</sup> (Erickson, 2000). A brief reflection on the various diversities may help here, with a view to their implications for Ghanaian Christians and the theme of this research.

### **3.2.1 Evangelical Theological Shades**

Some distinctive developments that have added to the diversity in evangelicalism and that have further added to the difficulty in arriving at a concise across-the-board definition for the term are what this researcher calls the shades of theological developments.

One of such shades is evangelical liberalism. The main feature of this stand, which is significant for this study, is its rejection of religious belief based on

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<sup>56</sup> "It is not confined to any one denomination nor is it a denomination in its own right" see Bebbington, 1993: 183.

<sup>57</sup> In Erickson's words, one significant issue of evangelicalism is its denominational connection. They are found in 'mainline' denominations. Mainline here to Erickson, refers to what he calls the "older and more officially liberal groups". Many are found within separate denominations, which are distinguished by a clearly evangelical bent. He also sees evangelicals who are independent, either members of independent churches or unaffiliated to any local congregation. He still sees another distinction between charismatic or even Pentecostal evangelicals and non-charismatic evangelicals. See Millard J. Erickson. 2000 *Evangelicalism*, in Adrian Hastings (Ed), *The Oxford companion to Christian thought* p. 188. Oxford: Oxford University Press.

authority alone<sup>58</sup> (Pierard, 2001:682-685). Johnston (2001) summarises the theological distinctives,<sup>59</sup> which in McKim's estimation, particularly sought to "synthesize traditional Christian doctrine with the advances in science and culture in order to make Christianity more appealing to contemporary persons" (1996:96). Evangelical liberalism, also known as "modernism" embraced ideas such as German higher criticism, Darwinian evolution, and the naturalism of the new science, all of which had become prominent as a result of the Enlightenment. For those opposed to liberalism, it undermined confidence in the infallibility of the Bible and the existence of the supernatural.

A concern about this trend led to the emergence of a movement, - fundamentalism - which sought to reaffirm orthodox Protestant Christianity, even if it meant doing it militantly, against the challenges of liberal theology (McIntire, 2001:472). This movement, which arose in the United States, sought to maintain the fundamentals of the faith. It claimed to represent true Christianity based on a literal interpretation of the Bible. It was therefore opposed to German higher criticism, Darwinian evolution and the naturalism of the new sciences.

It advocated for a complete withdrawal from involvement in the world or social action. In brief, fundamentalism was a rejection of the principles of the Enlightenment or modernism. Fundamentalists sought to express the truth

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<sup>58</sup> In elaborating on this Pierard writes on the emphasis of the liberals that the Bible is the work of writers who were limited by their times, so the Bible is neither supernatural nor an infallible record of divine revelation and thus does not possess absolute authority. This to him meant no inherent contradiction between faith and natural law, revelation and science, the sacred and the secular, or religion and culture. See Pierard, RV. 2001. Theological Liberalism. In *Evangelical dictionary of theology* Second Edition pp.682-685. Grand Rapids: Baker Academics.

<sup>59</sup> Johnston's summary of the theological distinctives of liberal evangelicalism is: (1) That the authority of Scripture is understood as not residing in the letter of the text but in its dynamic revelation of God in Christ. (2) That what is believed to be theories stressing on the redeeming love of God have sometimes replaced penal theories of the atonement. (3) Scientific theories such as evolution are embraced and accepted as theologically compatible with a Christian view of creation. (4) That higher critical conclusions on the Bible are accepted. See Johnston, RK. 2001. Liberal Evangelicalism. In *Evangelical dictionary of theology* Second Edition, pp. 682-685. Grand Rapids: Baker Academic.

organizationally in a way that will be completely "separate from any association with liberals and modernists" (McIntire, 2001:474).

A reaction against this perceived anti-intellectual separatist, combatant nature of the fundamentalist movement in the 1920s and 1930s led to the emergence of the neo-evangelical movement.<sup>60</sup> Pierard and Elwell, (2001) recall how its core personalities like Harold John Ockenga<sup>61</sup> and Billy Graham, institutions such as; Wheaton College, Fuller Theological Seminary and associations such as the National Association of Evangelicals (NAE) have played a pivotal role in giving the wider movement a sense of cohesion.<sup>62</sup>

One other of the fastest growing shades of the wider evangelical movement has been its Pentecostal branch. Pentecostalism as a movement came into being in the early 1900s in a series of separate revivals.<sup>63</sup> Synan, one of the Pentecostal historiographers, traces its origins to Fox Parham and its worldwide spread to Seymour's Azusa street revival (Synan, 2001). One of the most distinctive features about this movement was its exuberant worship style and the experience

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<sup>60</sup> Paul Merritt Bassett describes the attitude of the fundamentalists as theological paranoia, separatism and contentiousness which led to a number of Reformed Evangelicals to form the "new Evangelicalism". See P. Merritt Bassett. 2002. In Nicholas Lossky et al (Ed) *Dictionary of the ecumenical movement* pp.443-445. Geneva: WCC Publications.

<sup>61</sup> Harold Ockenga who coined the term "new evangelicalism", is said to have argued that fundamentalism, which held a suspicion for everyone who did not agree with every doctrine and practice that fundamentalists did, was a wrong attitude. He also described the separatism of the fundamentalists as a wrong strategy by which were trying to achieve a totally pure church on the local and denominational levels. Pierard and Elwell record that Ockenga assessed the approach of the fundamentalists as having yielded wrong results because it had not been able to turn the tide of liberalism anywhere and had also not offer any solutions to the social problems of the time with their theology. Carl FH Henry's comment, cited in Pierard & Elwell, sums up how the new evangelicals saw the fundamentalists: that they "... did not present Christianity as an overarching but concentrated instead on only part of the message. They were too otherworldly, anti-intellectual and unwilling to bring their faith to bear upon culture and social life". See Pierard & Elwell, 2001. *Evangelicalism*. In *Evangelical Dictionary of Theology* p.408. Grand Rapids: Baker Academic.

<sup>62</sup> Obviously, the liberal-fundamental entrenchment in evangelicalism was, in my view, an unfortunate development that polarized the Christian message and testimony considering the extent to which the fundamentalists were prepared to go to supposedly defend the fundamentals of the gospel. The unbridled indulgence of the liberals in the enlightenment's rationalistic and in some instances secular humanistic ideals in the interpretation of Scripture was sometimes also carried to the extreme. This development makes the emergence of neo-evangelicalism, which eventually has come to characterize modern evangelicalism very significant. It is, in the view of this researcher, a moderating factor, which accepts the good in each of the poles.

<sup>63</sup> See Chapter one of this work for a full historical development of the Pentecostal movement.

of *glossolalia*-speaking in tongues-which was seen as a return to the apostolic experience of the Book of Acts and the biblical Baptism of the Holy Spirit. The influence of Pentecostalism began to spread during the 1950s through the prominence of faith healing evangelists like Oral Roberts and groups like the Full Gospel Business Men's Fellowship international (FGBMFI). The 1980s saw an emergence of a vigorous, independent network of churches and organisations calling themselves the charismatics or what is referred to in this work as the neo-Pentecostals (new Pentecostals).

"The Third Wave", also referred to as "signs and wonders" is another shade of evangelicalism that has emerged strongly. "The Third Wave" is a term coined by C. Peter Wagner a former Professor of Fuller theological Seminary and a church growth expert. The term is said to signify "the third wave of the Holy Spirit in the twentieth century" (Springer, 1988:1102).

By "The Third Wave", Wagner claims, he and other third wavers meant they were experiencing supernatural power similar to that in the Pentecostal movement which they classified as the 'First Wave' and the charismatic movement, the 'Second Wave'. This they claimed to be doing without being or intending to become part of either of them (Springer, 1988:54). Many evangelicals who do not wish to be labelled as charismatic or Pentecostal,<sup>64</sup> yet seek to claim the Holy Spirit's power within, gladly accept this name. Moreau calls them "non-Pentecostal evangelicals" (2001:1102).<sup>65</sup> Major institutions and figures identified

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<sup>64</sup> Al Tizon actually classifies the "Third Wave" among Pentecostals at least in their belief of the supernatural especially in their understanding of spiritual warfare not primarily in metaphorical terms, but rather as a real battle being waged. He cites Wimber on spiritual warfare as "the clashing of the kingdom of God with the kingdom of Satan" (Wimber, 1988:45) for which they outline and implement practical strategies of combat against the forces of evil. See Al Tizon. 2001. In *Mission as Wonder: A Pentecostal theology of mission for an age of postmodernism, in dialogue with David Bosch. Missionalia* 29: 3 (Nov. 2001) 405-422.

<sup>65</sup> The 'Third Wave', which is also called the 'Signs and Wonders' movement according to AS Moreau, is open to the continuous operation of the miraculous gifts and works of God. They do not however accept the baptism of the Spirit as a second blessing; neither do they advocate a cessationist position concerning the miraculous (or sign) gifts of the Spirit including tongues, interpretation and healings. See AS Moreau. 2001. Signs and wonders. In *Evangelical dictionary of theology* Second Edition pp.1110-1102. Grand Rapids: Baker Academic.

with the expansion of the "Third Wave" besides C. Peter Wagner are John Wimber the founder of Vineyard Christian Fellowship and Charles H. Kraft of Fuller Theological Seminary. It begun around 1980 and led to the opening up of many traditional evangelical churches and institutions to the supernatural working of the Holy Spirit.

Wagner<sup>66</sup> is of the view that the whole issue of the supernatural has not been taken seriously by evangelicals for a long time. Recalling his own experience as an evangelical, he recounts what he calls four roadblocks which prevented his acceptance of power as a phenomenon for all Christians and not for Pentecostals only. These are dispensationalism,<sup>67</sup> anti-Pentecostalism<sup>68</sup> and a limited view of power.<sup>69</sup> His fourth roadblock was a worldview shaped by secular humanism. Things supernatural, to him, were superstitious. George Mallone, an evangelical and a believer in the "Third Wave", thinks that:

The Holy Spirit is washing up the shores of North America and the audience of this fresh work of the Spirit will be made up of conservative evangelicals who have for years theologically and emotionally resisted the active presence of the power of the Holy Spirit. ...Most conservative evangelicals could not go along with the charismatic renewal of the 1960s and the 1970s because they could not adopt a 'second blessing-initial evidence' theology of many Pentecostals (Mallone, 1988:99).

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<sup>66</sup> Peter Wagner was the Donald A. McGavran professor of church growth at the Fuller Theological Seminary in Pasadena, California, where he taught from 1971. He served as a missionary to Bolivia for sixteen years before that.

<sup>67</sup> That is the belief that the sign gifts such as tongues, healing, expelling demons and other miracles went out of use right after the apostolic age.

<sup>68</sup> By anti-Pentecostalism Wagner means he regarded Pentecostals as frauds with shallow theology.

<sup>69</sup> By this Wagner explains, he believed in the power of God as for salvation and holy living and that anything beyond that was suspect to him. See Wagner, Peter C. 1988 *God Wasn't Pulling My Leg*. In Kevin Springer (editor & compiler) *Power Encounters among Christians in the Western World* p.46. San Francisco: Harper & Row.

Mallone thinks that the theology and practice of the "Third Wave" suits this group of people well because it is "exegetically acceptable, theologically harmonious, and culturally sensitive" (1988:99).

With such diversity in the application of the term 'evangelicalism', one wonders if there is any Christian or Christian tradition, apart from those that do not just want to be identified as such, which cannot easily claim to be evangelical. A working definition is therefore needed to be able to do any assessment from this perspective.

### **3.2.2 A Working Definition**

From the description given above, it is clear that evangelicalism in this age transcends the boundaries of any church or a single institution. Its diversity spans across Roman Catholicism to the Orthodox to the Protestants. Furthermore, within Protestantism, which is traditionally the domain of evangelicalism, there are the Lutherans, Calvinists, the Methodists, Baptists, Pentecostals and others. Within the Baptists, there are further divisions just as there are in Pentecostalism. One can also see such categorizations such as Liberals, fundamentals, neo-Evangelicals and the latest addition to the trail being the "Third Wave" within the same evangelical tradition. The list can go on and on as many keep springing up with their Para church ministries and their counterparts in educational institutions.

All of these divisions have some theological distinctives that they hold on to. It is in this light that an attempt to define evangelicalism therefore becomes more complex. To David Wells, "its centre - what has provided the unity for people who differ on particulars - has become increasingly elusive and hard to describe" (Wells, 1994:389). To appropriately do any meaningful assessment of any phenomenon from the perspective of what Richard Hutcheson Jr. calls "a wide-ranging and diverse movement" (1981:33) therefore, calls for a working definition.

In assessing deliverance in Ghanaian Charismatism, the issues involved, as outlined above, show that the emphasis is basically on signs and wonders and in particular reference to demonic activity and exorcism. A specific definition that will encapsulate wide-ranging evangelical views on these concerns is therefore, vital for this work as the views are varied and diverse. Another approach may be to limit the assessment to one specific evangelical tradition's view, which in the view of this researcher will not show fairness to evangelicalism generally. It is therefore proposed that for this research, the working definition of 'evangelical' will tilt more towards the neo-evangelical stance. This, in the view of this researcher, seeks to play a mediating or moderating role between the two strongest evangelical poles, liberalism and fundamentalism. After all, in the words of Hutcheson, "the contemporary spokespersons are not the old fundamentalists, but the new evangelicals" (1981:33).

In spite of all the diversity and disagreements, Pierard and Elwell, (2001) outline some basic theological meanings on which evangelicals agree and are united. In spelling out an evangelical definition for this work therefore, this researcher would like to outline five principles: (1) the sole reliability and binding authority of the Bible as God's revelation.<sup>70</sup> (2) The need for personal conversion.<sup>71</sup> (3) Faith in Christ as Saviour who atoned for our sins through his death on the cross.<sup>72</sup> (4) The urgency of reaching the unsaved for Christ<sup>73</sup> and (5) scholarship

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<sup>70</sup> To Pierard and Elwell, evangelicals regard Scripture as the divinely inspired record of God's revelation, the infallible, authoritative guide for faith and practice. Inspiration is not mechanical dictation but rather the Holy Spirit guided the various writers in their selection of words and meanings as they wrote about issues in their respective places and times. It does not however negate the fact that God conveys His eternal and unconditional Word through them. Although the imageries and words are culturally conditioned, Scripture is inerrant in all it affirms and is God's final revelation, which is wholly reliable for God's will and purpose. See Pierard and Elwell, 2001: 406.

<sup>71</sup> This calls for a personal conversion experience for all to become Christians. Though salvation is an act of unmerited divine grace, it must be responded to or received through faith in Christ.

<sup>72</sup> This is an affirmation of the sufficiency of Christ's death on the cross for the atonement of the sins of all humanity and for redemption from spiritual death.

<sup>73</sup> To herald the gospel of salvation to all humanity is a very important distinctive of evangelicals. Apart from the proclamation, holy living and social service are very vital in serving as catalysts to the proclamation of the gospel.

and the reality of the supernatural.<sup>74</sup>

These considerations are what will undergird the 'evangelical perspective' in the assessment of the deliverance phenomenon in question. Two basic things will especially be looked out for in every practice or issue under assessment: the first being how consistent it is in the light of the whole of Scripture, and the second, whether the purpose is to build people's faith in Christ unto salvation. The principle of the urgency of conversion of sinners cannot be isolated from evangelicalism.

This implies that, apart from traditional Roman Catholic theological positions, which for obvious reasons, this researcher does not want to incorporate into the frame of reference for assessment in this work, any Protestant view that conforms to the criterion set will be employed. This does not in any way repudiate the fact that there are evangelicals within Roman Catholicism but for this research, evangelical theological view is that which conforms to the criterion set as a working definition.

### **3.3 Evangelical Theological View of Demonology**

Here an attempt is made to sample representative evangelical theological views of demonology with reference to 'evangelical' as defined in this work. Demonology is being looked at here specifically because the whole idea of deliverance, as it is understood from the Ghanaian charismatic perspective, seems to centre on the activities of demonic forces, for which, by and large, every negative occurrence in life is attributed to. Deliverance is therefore seen mainly, as restraining or stopping demonic activities in the lives of individuals.

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<sup>74</sup> As has been articulated in this work contemporary evangelicalism has adopted some conciliatory positions that make it quite distinct from the early fundamentalists. These include the insistence on sound scholarship and rational faith with science no more seen as an enemy as far as it does not contradict the truth of God's word.

Leahy asserts that Protestants, generally, have not studied the issue of demonology with any degree of thoroughness. This therefore causes much vagueness and sometimes error when Satan and demons are mentioned. The few that are appearing from evangelical writers, he claims, are superficial in their treatment of the subject (1975:6-7).

Pitts is also of the view that until quite recent times Protestantism was generally inclined to discredit divine healing. Protestants tended to be suspicious of the miraculous probably because of historic Protestantism's repudiation of the "cult of the saints" (1962:50). There is a call for the examination of this whole subject in the light of Scripture alone, bearing in mind that the Scriptures are our only rule of faith and practice. It should be what has been revealed in Scripture and not what is partly the result of logical deduction and subjective opinion (Leahy, 1975:8).

Scott Moreau gives an overview of demons and demonization in the Bible from an evangelical perspective. Christians generally recognize demons as angels who fell with Satan and have become his agents who seek to work for him on earth.<sup>75</sup> Demons or evil spirits do not receive much attention in the Old Testament. Generally, they are portrayed as malicious spirit beings that are used to bring God's judgment. They are connected with idols and idolatry (2000:267). The New Testament gives a clearer picture, according to Moreau and he continues to list some of the demonic activities that can be seen in the NT as:<sup>76</sup>

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<sup>75</sup> Although this assertion is the most popularly accepted view of the origin of demons, it is not categorically stated in Scripture as such. The whole issue of the origins of demons remains one of the problematic topics in evangelical theology.

<sup>76</sup> Note that this does not in any way attempt to prove or disprove the whole issue of demon-possession or demonization. It is just the literal biblical documentation of demonic activity as they are written in Scripture.

- Under Satan's control, demons unsuccessfully resisted Jesus and tried to expose his identity during his ministry (*Mark 1: 23-27*).
- They blind unbelievers (*2 Corinthians 4:3-4*).
- They engage believers in warfare (*Ephesians 6: 10-18*).
- They cause great destruction on earth as part of the end times (*Revelation 9*).
- They entice governments and nations to rebel against God (*Revelation 16: 12-16*) (2000:267).<sup>77</sup>

Moreau, like many evangelicals, is of the view that "demons are to be confronted but are not to be given pre-eminent attention" (2000:267). In line with Moreau's assertion, it is of interest to note what John Calvin said about the medieval Roman Catholic practice of exorcisms as part of their baptismal sacrament.

As if to be baptized with water, I wish the genuine institution of Christ had been maintained as fit to repress the audacity of men. As if to be baptized with water, according to the precept of Christ, had been a contemptible thing, a benediction, or rather incantation, was devised to pollute the true consecration of water. There was afterwards added the taper and chrism, while exorcism was thought to open the door for baptism. Though I am not unaware how ancient the origin of this adventitious farrago is, still it is lawful for me and all the godly to reject whatever men have presumed to add to the institution of Christ (Calvin, 1965:523-524).

This is certainly a view that is clearly opposed to anything that is not categorically

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<sup>77</sup> See also (Dickason, 1975) for a detailed account of the duties of demons.

recorded in Scripture.<sup>78</sup> It therefore goes as an evangelical position in line with its strict dependence on Scripture as God's sole revelation and its sufficiency for all Christian conduct. Irrespective of whether Calvin, who is quoted above can be classified as a neo-evangelical or not, the quote perfectly fits this research's definition of what an evangelical perspective is all about.

At a meeting of the Consultation on the Relationship between Evangelism and Social Responsibility, sponsored by the Lausanne Committee for World Evangelization (LCWE) and the World Evangelical Fellowship (WEF) in June 1982, the evangelical leaders came up with a report, excerpt of which reads:

The *third* sign of the kingdom was exorcism. We refuse to demythologize the teaching of Jesus and his apostles about demons. Although the "principalities and powers" may have a reference to demonic ideologies and structures, we believe that they certainly are evil, personal intelligences under the command of the devil. Demon possession is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails (Stott, 1982).<sup>79</sup>

It is clear therefore that evangelicalism does not reject the presence and activity of demons. Neither does it deny the fact that Christians have authority over demons and demonic activities. This researcher believes that a denial of this will

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<sup>78</sup> One may call it bibliolatry but in the view of this researcher this is what Bebbington's evangelical distinctive of Biblicism is all about. He emphasizes the authority and sufficiency of Scripture and affirms the Bible as being the primary source of God's revelation to humanity and therefore the ultimate religious authority, see Bebbington, DW. 1993. Evangelicalism, in *the Blackwell Encyclopaedia of Modern Christian thought* p.183. Cambridge: Blackwell Ltd.

It gives no room for any superstitious readings whether based on tradition or whatever. This accounts for one of the reasons why this work, without any malice to Roman Catholic tradition, would also like to exclude it in its definition of evangelicalism since the positive role of tradition (whether as an additional source or as normative interpretation) is seen as problematic from the evangelical perspective.

<sup>79</sup> This report is very significant for this work as it affirms the ecumenical and conciliatory stand that modern evangelicalism has adopted.

effectively be a denial of Scripture. It is true that concern for and about the supernatural generally has not been previously pronounced in some sections of evangelical theology; the situation has however changed with time especially in contemporary evangelical theology. This is evident in the "Third Wave's" emphasis on the supernatural generally, including demonology.

### 3.3.1 Evidence of Demonic Activity in Scripture

Moreau notes that more than thirty terms are used in reference to demonic attacks against people generally. All of them point to one direction, he claims, "to destroy the host by deception and distortion of our very humanity" (2000:268). Moreau further states that in terms of control, demons *indwell* people (*Matthew 12:43-45*); people may have spirits *in* them (*Mark 1:23*); be *with* a spirit (*Mark 5:2*); or *have* spirits (*Matthew 11:18*). The strongest term of demonic control is *daimonizomai*, often translated demon-possessed.<sup>80</sup>

The writers of the New Testament, like the Jewish people of their day, distinguished between ordinary cases of illness and illness which was merely symptomatic of something much more sinister. They distinguished between ordinary illness and demon possession (*Mark 1:32, 34; Matthew 8:16*), ordinary madness and demonic attack (*Matthew 4:24*).

Physical manifestation of possession indicated in the New Testament includes anxiety neurosis, insanity, epilepsy,<sup>81</sup> frenzy, impediment of speech, dumbness, deafness and blindness. A demoniac usually has something more than the usual symptoms of an ailment. There is also communication in speech unusual for ordinary sufferers (*Matthew 8:29, Mark 1:24*). They often have supernatural strength. (*Mark 5:4, Acts 19:16*).

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<sup>80</sup> Demon-possession is one of the most contentious issues in evangelical theology. Among those who have written on the topic there seems to be an agreement in later writings that the translation of the root word *daimonizomai* as demon-possession is an anomaly. See AS McClelland. *Demon, Demonization*, in 2001. *Evangelical Dictionary of Theology* pp.331-333. Grand Rapids: Baker Academic.

<sup>81</sup> From the Greek for 'seizure' literally 'to seize'.

Some of the instances of these demonic activities as recorded in Scripture especially in the New Testament are:

- The demoniac in the country of the Gadarenes/Gerasene (*Matthew 8:28- 34, Mark 5: 1-20. Luke 8:26- 39*).
- The demoniac in the synagogue of Capernaum (*Mark 1:23-27, Luke 4:31-36*).
- The demon-possessed Syrophenician girl (*Matthew 15:21-28, Mark 7:24-30*).
- The case of Mary Magdalene (*Luke 8: 2*), the woman out of whom seven demons had been expelled.
- The demoniac boy (*Matthew 17:14-21; Mark 9:14-29; Luke 9:37-42*).
- The dumb demoniac (*Matthew 9:32-34*).
- The blind and dumb demoniac (*Matthew 12:22-30*).
- The woman who for eighteen years had been bent, and could not straighten up (*Luke 13: 10-21*). Jesus described her as having been bound by Satan.

In the Epistles, Paul for instance, according to Arnold Clinton, never showed any sign of doubt regarding the real existence of the principalities and powers. He saw them as angelic beings belonging to Satan's kingdom with the aim of seeking to lead humanity away from God through direct influence on individuals as well as through wielding control over the world religions and various other structures of our existence (1989:169). Clinton again states that in *Ephesians 6:10-20*, Paul explicitly called on believers to "struggle against the 'principalities and powers'" (1989:103).

There is a clear evidence of demonic activity in Scripture, which were the causes of various ailments, and problems as have been enumerated above. Jesus and his disciples dealt with these problems, and others not mentioned, in various ways, which this researcher would like to explore.

### **3.4 Evangelical Theological View of Exorcism**

Moreau defines exorcism as "to charge under oath" (2001:427). It also refers to "the expelling of a spirit or spirits from a person by means of ritual(s)" (2001:427). Moreau continues to explain that such rituals, taken from the term itself, involve oaths and may also include the use of magical formulas and secret incantation. It is significant to note that though it is used widely to describe Christians' expulsion of demons from people in our time, it was however, not used to describe the ministry of Jesus and his disciples in the New Testament. The reason for this is that Jesus and his disciples did not resort to rituals in the expulsion of demons but they cast out (*ekballo*) by verbally exercising God's authority (2001:427).

Merrill Unger notes that strictly speaking, there are no exorcisms in the Bible. Use of 'exorcism', in its essential etymological meaning, does not make it appropriate to be used with regard to the expulsion of demons by our Lord or His disciples (1953:101). The only time the term is used in the Bible is in the book of Acts of the Apostles referring to the seven Jewish men who attempted to exorcise a demon from someone in the name of Jesus (*Acts 19: 13*). A closer look at how Jesus and his disciples dealt with demons and cases they considered demonic will help clarify this position.

### **3.5 Jesus and Demons**

Some encounters are presented in the Gospels of Jesus with demons in his public ministry. In all the examples, some of which will be treated below, Scott Moreau argues that every example that we see of Jesus' direct engagement of demons was to set people free and not just for the purpose of exorcism as was the practice of the exorcists of his day (Moreau, 2000:267). It is evident that Jesus knew and confronted demons and demonic activities in various forms in his ministry on earth.

### 3.5.1 Jesus' "Exorcisms", the *Modus Operandi*

Unger, in expressing his views about biblical demonology does not in anyway dispute the fact that exorcisms can take place in biblically accepted ways. He however argues in support of Moreau's assertion that Christ's liberation of people from afflictions and activities of various sorts always took place in an evangelistic context; it was never divorced from the preaching of the Gospel (Unger, 1953; Moreau, 2000). In *Matthew 10: 8* Jesus commanded the Twelve to go preach the gospel and then cast out demons.

Unger further claims that at Jesus' time, exorcism was an established practice among the Jews. The Jews claimed that their exorcisms had divine sanction, but when Christ expelled demons in a manner totally different from and superior to their exorcisms, they accused him blasphemously of doing so by the power of Satan.<sup>82</sup> Unger notices a clear-cut contrast between the way Jesus set the demonized free and the Jewish ethnic exorcisms. Jesus' approach did not suggest any magical means or ritualistic practice. "He spoke and the demons obeyed Him as Lord of the spirit world" (1953:102).

Moreau and Unger seem to highlight the fact that Christ's purpose in all his expulsions of demons or evil spirits was not just for the sake of casting out demons or a sheer demonstration of his power over them but to preach the kingdom of God which is demonstrated in salvation of the soul with healing and deliverance from any demonic oppression (Moreau, 2000; Unger, 1953). This, in the view of this researcher, is what evangelicals stand for.

FF Bruce sees this fact highlighted in the story of the sons of Sceva who attempted to cast out a demon from someone in the name of Christ not because they were Christians nor sought the salvation of the people but because they had

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<sup>82</sup> Moreau puts it simply that Jesus set the people free "through the exercise of his authority" (Mark 1: 27-28), in contrast to the rituals of the exorcists of his day

seen the apostles casting out demons in that name. "Like an unfamiliar weapon wrongly handled it exploded in their hands. The charlatans were discredited and the name of the Lord was magnified" (Bruce, 1957:389). This portrays a scenario where exorcisms are taken for some other purpose apart from the purpose of demonstrating the kingdom of God which leads to salvation. The actual purpose, for which any exorcism, if at all, should be practiced, in the view of this researcher, is the fact that in the Ephesian episode great fear fell on the people of Ephesus and many practitioners of magic, curious arts, and occult practices surrendered to the lordship of Christ (*Acts 19:19*).<sup>83</sup>

McClelland sees the authority of Jesus and his disciples over demons as an "eschatological sign of the kingdom's inbreaking presence" (2001:332). (*Matthew 12: 22; Luke 10: 17*). He however emphasizes that the activity of deliverance was usually associated with their healing ministry. Jesus simply exercised total authority over the evil spirits that he confronted. He was simply recognized by the demons who also submitted to his power (*Mark 1:24, 34; 5:7*).

Unger, commenting on the use of the name of Jesus, in the expulsion of demons clarifies this assertion that it does not mean the appellation "in the name of Jesus", formally pronounced, possesses any magical power to accomplish a cure, but it pointed to the infinite person behind the name (Unger, 1953). The expression "in His name" was thus equivalent to "in His power", "in all that He is and does." Jesus' casting out of the spirits with a word does not therefore mean that the word was ritualistic. To Unger, it was rather authoritative (1953:103).

With the demoniac in the synagogue at Capernaum (*Mark 1: 21-25*), the text states that the demon first recognized Jesus and cried out, "*What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy one of God.*" Jesus' response was simply to rebuke the demon, "Be

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<sup>83</sup> In the view of this researcher, the stress on the surrendering of the people of their idolatrous practices to accept salvation highlights the fact that exorcism should be undertaken with the view to leading people to Christ.

quiet" and then commanded the demon to "come out of him" (NIV). Cole, commenting on this said, "The Lord's instant response was to muzzle this involuntary demon-testimony and free the man..." (1961:61).

The case of the Gadarene demoniac in *Mark 5: 1-13* is significant because of the number of demons that had possessed the man. A Roman legion usually consisted of six thousand men (Cole, 1961) One other significance of this incident according to Cole is that the man was long under treatment<sup>84</sup> (1961). Here too, Jesus simply commanded, "Come out of this man, you evil spirit!" (*Mark 5: 8*). Jesus went further to ask the name of the spirit apparently "to bring home to the man's own clouded mind the awful plight in which he stood" (1961:98).

Boning, commenting on the parallel account in the Gospel of Matthew asserts that Jesus' expulsions of demons were not merely the sensational account of Jesus' power to help an individual or two, but "represents the cosmic conflict between the kingdom of Satan and the kingdom of God" (1995:232). Perkins also sees Jesus breaking down traditional barriers through many of his miracles, exorcisms, and healing, "so that persons formerly excluded from the community are included" (1995:585).

Generally, in all the instances of Jesus' encounter with demons recorded in Scripture, he simply exercised authority by commanding the demons to leave the people and they simply obeyed (McClelland, 2001:332). There is no instance where Jesus engaged in any dramatic theatricals and frantic displays and shouts with repetitions of any command. They were also a demonstration or an affirmation of the in breaking of the kingdom of God over the kingdom of

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<sup>84</sup> Cole explains that, "The medical treatment accorded to this man was that commonly used in a 'Bedlam' a few generations ago: he was loaded with chains, in a vain attempt to curb his inner violence by outward restraint". His isolation from the home of humans into the graveyards, according to Cole, could be self chosen or enforced by others as in the case of lepers but either of them proved futile. See RA Cole, 1961, *The Gospel according to St. Mark. An introduction and commentary* p.97. Grand Rapids: Wm. B. Eerdmans Publishing Company.

darkness and the salvation that it had brought to the world which includes deliverance from afflictions of demons.

### 3.6 The Apostles and Demons

The approach of the disciples of Jesus to issues concerning demons was basically not different from Jesus' approach. Some accounts of these encounters of the apostles with demons in Scripture are the Apostle Paul's encounter with the slave girl at Philippi (*Acts 16: 16-18*). A spirit of divination (Python) possessed this girl (Marshall, 1980:268). She was said to be regarded as a 'pythoness,' a person inspired by the god Apollo who was worshipped as the 'pythian' god at the shrine of Delphi or Pytho in central Greece.

Bruce notes that Plutarch, the Greek philosopher and biographer (AD 46-120), calls these people '*ventriloquists*'. Their utterances were really and not apparently beyond their conscious control. The same Greek word used in the Septuagint (LXX) for people with 'familiar spirits' like the witch of Endor. '*Ventriloquist*' means 'speaking from the belly' (Bruce, 1957).

We realize here from the text how the demon-possessed girl was following Paul and his team and making proclamations, which were undoubtedly true.<sup>85</sup> In commenting on this, Marshall sees it as unexpected publicity<sup>86</sup> (1980:268).

The activities of the apostles in relation to deliverance have been presented without much emphasis on demonic exorcisms specifically. It is presented in the context of performance of miraculous signs and wonders (*Acts 5:12-16*). Within this context there were many healings of the sick and those tormented by evil

<sup>85</sup> It is true because Paul and his team are undoubtedly servants of the Most High God who were proclaiming the way of salvation.

<sup>86</sup> Marshall states that: "The girl's proclamation, which was repeated over a few days whenever she met Paul, was to give the missionaries some unexpected publicity. It became clear to Paul that she was in the grip of an evil spirit, and he proceeded to expel the spirit by means of the name of Jesus", see Marshall, 1961.

spirits. Moreau is of the view that the fact that only five distinct statements of demonic encounters are made in Acts underscores the fact that: "...demons are to be confronted but are not to be given pre-eminent attention" (2000: 267). The particular emphasis put on "more and more men and women believed in the Lord and were added to their number" is very significant so far as evangelical view of deliverance and the performance of signs and wonders are concerned.

### **3.7 Christians and Demon Possession**

The common English expression for this Greek word *daimonizomai* which is rendered "demon-possession" seems to have gained a lot of validity but McClelland argues that it is a questionable translation since demons cannot technically possess anything. Dickason shares this view. McClelland prefers "demonization" which better expresses the common synoptic construction, which is *daimonion echein* ("to have a demon") (2001:332).<sup>87</sup>

Merrill Unger and Frederick Leahy are very explicit in their assertion that, to demon possession only unbelievers are exposed; but to demon influence or what is rightly referred to as demonization, both believers and unbelievers (Unger, 1953:100, Leahy, 1975:95-96). In one case, the personality is actually invaded, the body inhabited, and a dominating control is gained; while in the other instance, attack is made from without, through pressure, suggestion, and temptation (Leahy, 1975).

The very nature of salvation, as embracing the regenerating, sealing, indwelling, and filling ministry of the Holy Spirit, placing believers "in Christ," eternally and unforfeitably, is why they are not liable to demon inhabitation. The Holy Spirit and evil spirit cannot co-exist. With reference to *1 Corinthians 5:5* where the Apostle Paul instructed that an immoral brother be handed over to "Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord", both Unger and Leahy agree that, the handing over to Satan does not

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<sup>87</sup> See also Dickason, 1987: 37.

mean demon possession but "exposure to demon influence, to physical sickness, perhaps, to mental disease, and certainly, at times, to physical death" (Unger, 1953:100; Leahy, 1975: 95-96).

Leahy asserts that it is not possible for any regenerate person to be demon-possessed and cites various scriptural references as the reasons:

- That the person is born again (*John 3:5*),
- A new creation (*2 Corinthians 5:17*),
- Part of the body of Christ (*Ephesians 1:23*).
- That the regenerated person is sealed by the Holy Spirit unto the day of redemption (*Ephesians 4:30*),
- Permanently indwelt by the Holy Spirit (*Romans 8:9*),
- Temple of the Holy Spirit (*1 Corinthians 6:19*),
- Cannot be separated from the love of God which is in Christ Jesus (*Romans 8:38, 39*).
- The one in him is greater than the one who is in the world (*1 John 4:4*),
- Temple of the living God (*2 Corinthians 6:15, 16*).
- The Christian is the Lord's. They are in Christ and Christ in them (*2 Corinthians 5:17; Ephesians 3:17; Colossians 1:27*).
- That the Christian is Christ's (*1 Corinthians 3:23*) so cannot be Satan's.

Leahy quotes Luther to conclude his assertion: "It is impossible for Jesus Christ and the devil ever to remain under the same roof. The one must yield to the other- the devil to Christ" (Leahy, 1975:96).

The whole issue of "demon-possession" and "demonization" seems to be surrounded by etymological confusion among evangelical theologians who have written on them. Dickason is of the view that for the Greek word *daimonizomai* to be translated as demon-possession introduces an etymological confusion (1987). Merrill Unger who had earlier stood strongly against the fact that

Christians can be inhabited by demons, in a later book claims the opposite. There are other evangelicals, especially among the "Third Wave" theologians, who also hold the view that a Christian can be demonized or inhabited by demons basing their arguments on interpretations of the term *daimonizomai*.

### **3.7.1 Hardships, Sicknesses and Demons.**

Scripture clearly distinguishes between demonic possession or better still, demonization and natural disease.

And when evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick (*Matthew 8:16 NIV*). The evening after sunset the people brought to Jesus all the sick and the demon-possessed. ... And Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was (*Mark 1:32-34 NIV*).

These two Scriptures quoted above, among others, indicate that not every ailment that was presented before Jesus was considered demon induced or caused by demons. Apart from the instances where a clear distinction is made between healing and driving out demons as indicated in the above Scriptures, there are also Scriptures that give the indication that the term "healing" on certain occasions, is used to designate both liberation from ailments of natural cause and those of demonic cause.

News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them (*Matthew 4:24*).

And they brought to him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see (*Matthew 12:22*).

Depending on one's worldview and interpretation, there is the tendency for people to attribute all cases of ailment, especially mental derangement to demonic causes or natural scientific causes. Moreau cautions that missionaries especially, may face either of two extreme: "*Secularism* which denies demons and *Animism* which sees demons as the source of every problem" (2000: 268).

Even though the activity of demonic expulsions was usually associated with the healing ministries of Jesus and his disciples, a distinction between demonization and diseases of other causes were implied (McClelland, 2001:332). One therefore needs to be careful in attributing cases to demonic causes. It calls for a clear spiritual discernment and if possible medical examination.

### **3.8 Christ's Work on the Cross and Demons**

Has Satan authority to rule over human beings? Is this world his domain, presented to him by God upon the fall of man? Was he entitled to promise Christ all the kingdoms of the world?

These questions have been raised because Leahy argues that the impression has been created by some Christians that Jesus' reference to Satan as "the prince of this world" (*John 12: 31, 14: 30, and 16:11*), "the god of this age" (*2 Cor. 4:4*) and "the ruler of the kingdom of the air" (*Ephesians 2: 2*), gives the devil some unlimited authority on earth over Christians (Leahy, 1975).

For anyone to disbelieve the existence and personality of Satan, to Ryle, is the first step to unbelief about God (1955). Evangelicals, however, believe that Christ has bruised Satan's head at Calvary and totally disarmed him but Christ has just allowed Satan and his followers a certain activity under his permissive will on earth until their final confinement to the abyss forever. The Christian's attitude to Satan should therefore be not to regard Satan as of no consequence but should also not exaggerate Satan's authority and power.

Dickason sees Christ's triumph over Satan and his works as "portraying a positional, legal victory over Satan and demons." (1987:85). That does not rule out the possibility of demons attacking Christians. That is why in his view, even though Satan and his cohorts cannot dislodge Christians from "our perfect position in Christ" (*Colossians 2: 10*), Paul warns the same Christians to be on guard against Satan's attacks which he outlines as: the attacks from false teachers who will lead them captive through man's hollow and deceptive philosophy (*Colossians 2:8*), religious festivals and other celebrations bordering on Jewish legalism (*Colossians 2:16-17*). They were also to guard against mystical visions regarding angelic intermediaries (*Colossians 2:18*) and ascetic practices (*Colossians 2:20-23*). They were in danger of being defrauded of Christ's approval and use of their lives (*Colossians 2: 18*) (Dickason, 1987:86).

Leahy thinks that to acknowledge Satan's right to rule would be treason to Christ, and an expression of unbelief, and at worst of idolatry (1975:96). But Satan and demons are still active and dangerous according to Paul in *Colossians 6: 10-13*. This further suggests that Christians must practically face them by faith and in the authority of Christ and His word (Dickason, 1987).

### **3.9 Conclusion**

Evangelical theology generally, holds an explicit belief and understanding of the activity of demons as clearly seen in the ministry of Jesus and those of his disciples. Jesus' authority over the demons, which was demonstrated in his ministry, was unambiguously given to the disciples on their commissioning and for that matter to the church. Christians have therefore been given the authority of God to cast out demons from people as they proclaim the gospel of the kingdom of God.

Expulsion of demons is believed to be in the context of delivering the demonized or afflicted from the power of the devil as the Christian's service in God's mission of freeing those still in bondage so that they can also live out the consequences of Jesus' defeat of Satan (Moreau, 2001:1146). It is a confirmation of the coming of

the kingdom of God, which Christ demonstrated in his incarnation, death, and resurrection. As outlined above, the expulsion of demons is not done for its own sake or for any other purpose since that can result in rather catastrophic consequences with the person's later stage becoming worse. The authority is in the name of Jesus and not in any ritual or incantation.

There is a clear cut understanding of issues of demonic concern which are dealt with as such and issues that are of pure scientific or natural consequences which are also dealt with appropriately. The deliverance of anyone depends on prayer and God's own gracious intervention to deliver the afflicted. Evangelicalism generally does not isolate demonology as a separate issue that should be focused on solely by the church as its mission. Despite the fact that it has a clear cut belief in the activities of the devil and his forces at work in various ways to frustrate or even prevent Christians from achieving God's best in their lives, its approach to the issue is holistic and in line with the whole truth of Scripture and the whole mission of the church. As Christians go and preach the gospel, they are to heal the sick and deliver those who are tormented by evil spirits just as the apostles did in Acts.

With this overview of an evangelical perspective of demonology and exorcism, the next chapter assesses specific issues that have been highlighted in the charismatic deliverance practice. This will be done with this evangelical view as the undergirding perspective from which the issues will be looked at. Other issues that have not been highlighted in the previous chapter will also be critically assessed as they come up.

## CHAPTER FOUR

### THEOLOGICAL ANALYSIS OF ISSUES.

#### 4.1 Introduction.

Just like the definition of evangelicalism, the issue of biblical demonology among evangelicals constitutes one of the issues that can be classified as problematic and complex considering the varied views that have been expressed on those who have written on it.

In assessing issues arising out of charismatic deliverance, it must be emphasized that one of the complex and problematic issues surrounding the whole issue of biblical demonology is the "silence of revelation" especially on the origin of demons<sup>88</sup> (Unger, 1953:2-3). Unger suggests that such issues be left since human knowledge is limited. There are actually some theories of the origin of demons but two of them seem to have some credible appeal. One is the belief that a number of angels fell into sin as a result of Lucifer's rebellion against God, and these fallen angels have become demons (*Matthew 25:41; Revelation 12:7-9; 2 Peter 2:4*). The second theory speculates that demons are the unnatural offspring of angels and antediluvian women (*Genesis 6:2; Jude 6*). According to this theory, these beings produced evil spirits from their bodies at their destruction either in battle or in the flood (McClelland, 2001:331, Dickason, 1975).

Among the two, the theory of demons being fallen angels seems to be the more credible option for the origin of demons among evangelicals. It must however be stated that even that is not a foolproof theory since it is not stated specifically in Scripture as such. An actual indisputable theory on the origin of demons therefore, still remains to be accepted across evangelical scholarship.

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<sup>88</sup> The origin of demons particularly poses a problem because the Bible does not categorically state it. This makes it subject to a lot of speculation as people try to formulate credible theories from the pieces of information recorded.

The second problem is that of the "accuracy of interpretation"<sup>89</sup> This seems to be the major cause of the prevalence of the numerous superstitious speculations on the topic. There is no subject anywhere, according to Unger, which has more distortions than demonology that is not controlled by the truths of divine revelation (1953). Even Jewish demonology had, by the time of Jesus Christ, degenerated into superstition. The counsel of God was set apart and "the commandments of men" (*Matthew 15:9*) were taught as doctrine. Christian demonology and especially exorcism in the New Testament times and for a long time during the time of the earliest Church Fathers remained a very active practice.<sup>90</sup> Its practice, however, degenerated during the Reformation. It became extravagant and even Luther himself is said to have been caught up in it. It persisted into the modern period where so-called witches were burned at the stakes, a typical medieval superstitious practice. Lighting of candles is said to be a carry over of this practice in which fire is believed to keep evil spirits in check (Unger, 1953).

This fear kept the people in bondage. The entire environment of Israel was full of Babylonian and Assyrian demonic conceptions. These demanded incantations, magical prayers, and religious veneration for the appeasement of demons almost everywhere. Unger records that ancient Egyptians are said to have divided the body into thirty-six regions with a different demon associated with each part. Evil dreams and nightmares were accounted for by the work of evil demons, there were endless varieties of superstitious rites connected with demon worship. There were rites like clubbing, stabbing, shooting, or shaking all aimed at warding off demons. Most of these are still practiced in many parts of the world. The comprehensive exorcism rites through which the catechumens were taken by

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<sup>89</sup> Unger thinks that despite the fact that demonology has not been exhaustively treated some of the few works on it have contributed to the misunderstandings surrounding it because of extremism and emotionalism surrounding their treatment. These, he says, have led to a play of the imagination, resulting in a lot of superstition. See Unger, 1953: 2-3.

<sup>90</sup> McClelland recalls Justin Martyr's record that "...The exorcism of demonized individuals continued to be an active ministry of the postapostolic church. He recalls how the rite of exorcism took on a variety of forms such as prayer, fasting, laying on of hands, burning of roots, or the sprinkling of holy water." See McClelland, SE. 2001, in *Evangelical Dictionary of Theology* p.333. Grand Rapids: Baker Academic.

the medieval Catholic Church at baptism is evidence of how far the degeneration had reached (Unger, 1953).

With the era of scientific progress and the enlightenment, another problem that it created for this age is the hindrance to the understanding of the supernatural and for that matter demonology. There is a radical scepticism that rejects the supernatural and this was very much pronounced in traditional liberal evangelicalism. There is an unbelieving rationalism that seeks a naturalistic approach to all things.

It must be noted that the Protestant Reformation reacted against the numerous superstitious practices and abuses that went on in relation to demonology and exorcisms especially. As McClelland recounts, it led to the Lutheran church abolishing exorcisms all together in the sixteenth century. The Calvinists also renounced the practice as “applicable only for the first century” (McClelland, 2001:333). These developments and the Protestant reactions to them are what reflected in early evangelicalism, which is a direct offshoot of Protestantism. Interpretations given to the issue of demonology therefore, cannot be said to have been free from the influences of dogmatic biases and presuppositions.<sup>91</sup> Modern evangelical views of biblical demonology, however, reflect a change in some of the strong traditional non-compromising evangelical views. This has been triggered, to a large extent, by what McClelland believes to be the increase of interest in and practice of occultism in more recent times (2001:333).

Assessment in this work, as indicated earlier, is therefore guided strictly by an unbiased representative evangelical position that cuts across the sectarian divisions within evangelicalism such as liberal, fundamental, neo-evangelical and the "Third Wave" which is the latest addition to the list. This is not to suggest that

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<sup>91</sup> Pitts could not be too wrong if he attributes Protestantism's general suspicion of the supernatural to historic Protestant's repudiation of the numerous superstitious dimensions that were inculcated into the whole issue of the supernatural. See Pitts, 1962. *Divine healing: Fact or Fiction* p.50. Worcester: Arthur James Ltd.

Pentecostalism and Charismatism cannot be linked up to evangelicalism since that has been clearly demonstrated in this work. The separation is mainly due to the emphasis of Pentecostalism on the charismata and especially *glossolalia* as the initial evidence of baptism in the Holy Spirit.

This distinctive stand of Pentecostalism makes it quite unique and easily isolatable from mainline evangelicalism. It is this emphasis and the so-called liberty of the Holy Spirit that has made Pentecostals and charismatics free to operate as independent denominations with very little external controls by way of what one believes and does. The resultant effect, in the view of this researcher, is the numerous appropriations and misappropriations of biblical principles most of which are based solely on the experiential. Deliverance is one of such principles.

#### **4.2 "Deliverance" A Biblical Principle?**

"Deliverance" as understood from the Ghanaian charismatic perspective under review represents that whole phenomenon whereby a Christian can, appropriate the authority in Christ to ensure a life of abundance and freedom. Larbi, for instance recalls Tabiri as saying that many so-called economic and financial problems, are associated with the work of some evil forces and that if any Christian is not enjoying the "blessings of Abraham", then it is the person's own fault (2001: 395).

To some of the deliverance ministers therefore, most, if not all, problems that can prevent anyone from enjoying the abundance of the life that Christ offers are said to emanate from demonic and other evil spiritual sources. These sources are identified as ranging from ancestral to various levels and degrees of demonic activity, which manifests in various forms. By merely belonging to a certain clan or participating in certain festivals or customary activities are even believed to make one liable to some form of demonic activity of a sort. Sin is also said to be a major cause of demonic complicity. The general implication is that every

Christian needs to undergo one form of deliverance or the other as has been indicated in this work (Gifford, 1998. Larbi, 2001).

Assessing this theologically from an evangelical perspective, it raises some questions that need to be examined carefully. One is the sufficiency of Christ's work on the cross. Did Christ's work on the cross take care of all the works of the devil against humankind? If it did then are those who are set free by the Son set free indeed? Another question that it raises concerns interpretation of Scripture which in the view of this researcher is a major factor that informs the whole phenomenon of deliverance and many other practices that are undertaken by Christians of all Christian traditions all over the world. It is common to realize the influences of worldviews and denominational dogmatic biases and presuppositions in most, if not all interpretations.

The fact of Christians' engagement in an on-going battle with the devil and his cohorts is a biblical fact which evangelical theology attests to. However, the western worldview, which is more scientific and rationalistic, did not conceive of the reality and practical outworking of such a supernatural phenomenon. For many who believed in the reality of demons and demonic activities, Moreau asserts that their "influences were generally limited to missionary work in foreign lands. Demons were thought to be less active in Christian cultures, with the unstated implication that, at least in the West, they could be safely ignored" (2001:1145).

In the view this researcher, this could be one of the reasons that largely informed the liberal theological position of dispensationalism in relation to demonology particularly. Presuppositions cannot be ruled out of interpretations. The supernatural dimension is, on the other hand, something, which Africans especially black Africans are widely conscious of as a result of their worldview. This accounts for the emphasis on the belief in malevolent forces being behind almost every negative phenomenon in life. No doubt Kraft calls them "spiritual-power-oriented societies" (1995).

The principle of Christians being involved in a battle with the devil which must be won in Christ's name is without doubt a biblical principle which evangelicals do not dispute. The process of appropriating this victory which evangelicals believe has been won by Christ and therefore by Christians in Christ is what has led to the issue at stake here. By deliverance, this is what Ghanaian charismatic ministries aim at achieving, to win this cosmic battle. This understanding of the reality of the battle and Christians' active involvement in the appropriation of this victory just as Christ and his disciples demonstrated in their ministry is what some evangelicals especially the "Third Wavers" see as something that eluded western evangelicals as a result of their worldview (Kraft 1989:7). Kraft is of the view that any presentation of Christianity that does not address healing and deliverance is partial and inadequate. He claims to have earlier viewed Charismatism as "non-intellectual, hyperemotional, and often just plain weird." After supposedly undergoing a shift in his worldview he claims: "I find myself reading the Bible (especially the Gospels) with new eyes - knowing that angels and demons and miracles and deliverance and revelations from God and all those things I used to read about only as inspired history are for us today!" (1988:67).

Kraft served as a missionary to northern Nigeria. A major shift in his worldview, he claims, occurred as a result of his missionary experience in Nigeria among other experiences including interaction with African Pentecostal students at Fuller Theological Seminary. Emphasis on Kraft<sup>92</sup> in this text is of significance to this researcher to highlight the views of the "Third Wave" which claims strong evangelical identity and yet shares a lot of the current views of Pentecostals and Charismatics on the supernatural. Some other evangelicals disagree with them on

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<sup>92</sup> Dr. Charles Kraft is professor of anthropology and intercultural communication at the School of World Mission at Fuller Theological Seminary in Pasadena, California. He teaches anthropology, communication, prayer ministry and spiritual warfare. He holds degrees from Wheaton College, Ashland Theological Seminary and Hartford Seminary Foundation. He is also president of Deep Healing Ministries and conducts seminars in the United States and around the world on deep level (inner) healing, deliverance and spiritual warfare. (Ashland, *Online*: <http://www.ashland.edu/alumni/awardwin2003.htm> )

a lot of their theological stands in the same vein that they disagree with the Pentecostals and Charismatics.

The interest of this researcher in their contribution to the debate though, is especially the fact that most of those who identify themselves with the "Third Wave" or at least two of its key leaders, CH Kraft and C Peter Wagner, had different understanding of the whole issue of demonology as a result of their claim to a change in their worldview from a westernized rationalistic one. This, according to them occurred as a result of their missionary encounters with people in societies described as spiritual-power-oriented. One wonders if this somehow does not give some credence to the role of presuppositions and entrenched dogmatic biases in interpretation. Does it also follow that other evangelicals also stand the chance of revising their conceptions about demonology generally if they become exposed to some of the realities involved in the phenomenon?

In any case, deliverance as a biblical principle is not disputed by evangelicalism no matter how it is called. The issue in contention, in the view of this researcher, is its interpretation and practice.

#### **4.2.1 Deliverance in Evangelical Perspective**

So far what has been done has been assessing "deliverance" as has been defined by Ghanaian Charismaticism and accepted or shared by other people of different Christian traditions. It will however be appropriate to look at what evangelical theology generally understands "deliverance" to be.

The term "deliverance" does occur in Scripture and Harrison sees the whole concept as it is in the Old Testament as embracing the themes of safety (*yěšû'â*, *těšû'â*) and escape (*pělêtâ*) (Harrison, 2001:330). Harrison relates them to *Isaiah 26:18* where Isaiah laments that Israel had accomplished no deliverance in the earth. He contrasts this with the Psalmist and the writers of the historical books who attributed the security or deliverance of the nations to the action of God. (*Psalms 18:50; Judges 15:18, 2 Kings 5:1*) The prophets also saw the

deliverance of the nations from various perils in the future through God's protective action (*Joel 2:32; Obadiah 17*).

Harrison again sees deliverance in the New Testament as embracing the idea of "being released or liberated from some evil situation such as torture (*Hebrews 11:35*) or bondage (*Luke 4:18*)" (2001:330). Drawing on this root, he describes a deliverer as "one 'snatching away' a people from destruction (*Judges 18:28*). In the New Testament a deliverer was one who "loosed" (*lyō*) the Israelites from bondage in Egypt (*Acts 7:35*), or who would "deliver" (*rhyomai*) the nation from ungodliness. God's deliverance of Israel from bondage in Egypt was not just for the sake of deliverance but God made a covenant with them at Sinai as a fundamental principle for spirituality. God delivers people so that they will serve him and him alone. It is not just a matter of being relieved from oppression of demons or curses for its own sake.<sup>93</sup>

God delivers his people from different variety of troubles and afflictions. As it is echoed in *Matthew 6:13*, God delivers the believer "from evil" (KJV), "from the evil one" (NIV). It is therefore a deliverance from sin and the works of the devil. This is emphasized by Paul in *Acts 16:31; Ephesians 2:8; and 1 Thessalonians 1:10*. "The deliverer is God who by a Messiah brings about the ultimate redemption of the world in Christ's atoning death on Calvary" (Moreau, 2001:330).

Deliverance in evangelical perspective is therefore not restricted to demonology as it suggests in the Ghanaian charismatic perspective. Demonology can nevertheless not be left out of God's over all plan of the deliverance of humanity.

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<sup>93</sup> This is very important in the light of the fact that many of the deliverance ministries under review have been established for various reasons. It was interesting noting a comment made by Ogbu Kalu on Pentecostal ministers in West Africa that some could devise "laws and principles" to create an impression of winning as a result of competition, probably for patronage. See Kalu, 2002. Jesus Christ, where are you? Themes of West African church historiography at the edge of the 21<sup>st</sup> century. *Missionalia* 30:2 (August 2002) 235-264.

There is also the promise to liberate (deliver) creation from its bondage to decay (*Romans 8: 21*). Deliverance from an evangelical perspective is therefore not limited to exorcism.<sup>94</sup>

In cases where exorcism is involved, McClelland puts it in a way that does not make it reflect the abuses or superstitions associated with the Middle Ages. To him, and this researcher shares the view, deliverance from demonic subjection involves the confession of an individual's faith in Christ as Saviour, the confession and repentance of any involvement in occultic or idolatrous practices, and the reception of the liberation that can be found in Christ (2001: 333).

#### **4.3 "Binding and Loosing": For Exorcism or Discipline or Other?**

'Binding and loosing', to Ghanaian charismatic deliverance ministry, is one way of restraining demons and delivering people from their oppression or affliction as examined in chapter two.

Based mainly on *Matthew 16:19, and 18:18*, 'binding and loosing' has been given a wide range of interpretations among theologians generally. Catholic scholars mostly interpret it to mean Jesus' authorization of the "establishment of the Roman Catholic Church, the primacy of Peter in its government, and the apostolic power of excommunication" (Küng, 1968).

Derrett writes that Protestant commentators were sceptical about the authenticity of the saying in the first place, for the fact that they are only found in the gospel of Matthew. On the other hand if authentic then it could not be true that it was meant to bestow authority on Peter or any other apostles by Jesus or by apostles to any other successors. Among the interpretations given are those

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<sup>94</sup> Harrison sees the concept of deliverance as God entering into a covenant relationship with his people by which, through the promise of a Messiah God brings about the ultimate redemption of the world through Christ's atoning death on Calvary. See RK Harrison. 2001. Deliverance, Deliverer, in *Evangelical Dictionary of Theology* pp.330-331. Grand Rapids: Baker Academic.

bordering on discipline in the church in relation to which actions were permitted and which forbidden (Derrett, 1983:112-17).

Bornkamm who posits that it has to do with Peter's teaching authority (*Matthew 16:19*), and the congregation's disciplinary authority argues that it had to do with the authority of the leaders of the church to exclude persons from the community by 'pronouncing the ban' and to loose or to lift such a ban" (Hiers, 1985:233-250). By and large, evangelicals generally accept "binding" and "loosing" as referring to issues of discipline and acceptable or unacceptable doctrine and conduct in the church. There is however a section of evangelical scholarship that also seems to admit the fact that it could also be rightly applied to exorcism.

In relation to binding demons and loosing demoniacs, Hiers who argues for its likelihood, cites many references to highlight the fact that it was a very popularly accepted concept in the intertestamental period as they appear in many intertestamental documents.<sup>95</sup> He then goes on to state that it also appears in the New Testament in connection with exorcisms. He sees *Mark 3: 27* as the classical locus that: "...no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house" (NIV).

The strong man in this text represents Satan and/or his demons. Linking this with *Matthew 12: 29*, which says the same thing as quoted above, Hiers argues further that to *cast out* is the same as to *bind* a demon and that through *binding*, a demon is brought under control "by one who has superior power" (1985:238). Hiers continues to explain that the sense of *Mark 3:27* is that by binding the demon the erstwhile demoniac is liberated from his afflicting demon. 'Binding and loosing' to him therefore, occurs simultaneously: the demon is bound while the victim is loosed. He cites *Luke 13:16* in which the term *lyein* ("to loose") occurs with this same meaning: "And ought not this woman, a daughter of Abraham whom Satan has bound for eighteen years, be loosed from this bond on

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<sup>95</sup> Hiers cites such references as Tobit 3:17; 8:3; 1 Enoch chaps. 6-9; 10:4, 11-13 among others.

the Sabbath day?" The terms *dein* ("to bind") and *desmos* ("bond") according to him relate to Satan's activity, presumably through the demons, in afflicting his victims.

FC Conybeare writing in a series of journal articles on *Christian Demonology* states that one point may be noticed, and that is "the use in the Gospels of a phrase, borrowed directly from contemporary magic, namely 'binding and loosing'." Referring to *Matthew 16:19; 18:18*, Conybeare asserts that in later Greek the Gospel word *deô*, "I bind," regularly means, "to enchant" and was used by ancient magicians or witches in incantations to "bind the elements, ...the feelings and wills of men, controlled their actions and movements, inflicted on them disease and even death" (1897:468). Conybeare therefore affirms the fact that "binding and loosing" as in *Matthew 16:19; 18:18*, and other places in the Gospels are applied to exorcism but that the phraseology was borrowed from contemporary magic.<sup>96</sup>

Conybeare is trying to make a case here that Jesus did believe in the language of contemporary demonology of his time and employed it. He for instance argues that Jesus believed the winds and waves could be evil demons. He makes other references to Scriptures such as *Mark 4:39* where Jesus "... rebuked the wind and said unto the sea, be silent, be muzzled. And the wind grew weary." He sees the whole phraseology as demonological. "He rebuked" (*epetimā*) is the regular word used to describe Jesus' way of addressing evil spirits. In the parallels to this in Matthew and Luke they use the same word "rebuke". Mark uses it also in the case

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<sup>96</sup> This assertion of Conybeare seems to tie in with what McClelland's remark which to him represents the liberal evangelical side of the issue of demonization. "It is argued", he writes, that "Jesus' actions with regard to the supposed demonic activity, actually amounted only to his accommodation to the contemporary beliefs of the Palestinian peasant and in no way reflected his own opinion as to the cause of individual afflictions". He however goes on to indicate that "With the increase of interest in and practice of , occultism in more recent times the conservative acceptance of the existence of both Satan and demons appears to be confirmed". See McClelland, 2001:333. This is the view that this researcher holds in this assessment. The modern view of evangelicalism as defined in this work wants to affirm the fact that Satan and demons are at work. See Stott, John. (Ed). 1982, June. Evangelism and social responsibility: An evangelical commitment. *Consultation by Lausanne Committee for World Evangelization and World Evangelical Fellowship*. Report No. 21. Retrieved May 21, 2004  
Online: <http://www.gospelcom.net/lcwe/LOP/lop21.htm>

of the demoniac in the synagogue at Capernaum. Conybeare is of the view that a look at the leading marvels of the Gospels shows that it was the aim of the earliest biographers of Jesus not only to prove that he fulfilled the predictions of the prophets and was therefore the promised Messiah, but equally to put him on successful competition with the leading popular magicians of the age (1897:467).

McClelland seems to echo a similar view that Jesus' supposed demoniac activities, actually amounted to his accommodation of the contemporary beliefs of the Palestinian peasant but in no way reflected his own opinion as to the cause of individual afflictions (2001:333).

Conybeare affirms the fact that "binding and loosing" in *Matthew 16:19* and *18:18* had demonological applications but were borrowed directly from contemporary magic. The difference that Jesus however made with his use of common phraseology was that instead of the usual appeal to superstition and incantations he demonstrated a superior power or authority, which was vested in him and through his disciples, the authority in his name after his departure from the earth. To him where others used names and spells, he cast out devils with a word (1897:467).

In comparing these insights with what is going on in Ghanaian charismatic deliverance ministration and especially with the use of the terms "binding and loosing" in exorcisms, one can see the application of these terms for a purpose which is not totally acceptable to evangelical scholarship as defined in this work. the Ghanaian deliverance ministers and others who apply it to exorcism mainly use it to forbid, ban, disallow, immobilize the feelings, plans, wills, and actions of the demons concerning persons who are being afflicted or influenced in any way, and liberate them from further demonic affliction or interference in their lives.

This stand, in the view of this researcher, is a bit reductionistic.<sup>97</sup>

In the view of this researcher, most traditional Ghanaian charismatic deliverance ministers employ the term “binding and loosing” without much recourse to its etymology. The traditional worldview is one that attributes almost everything to spiritual causes. Again to them, to bind, which is to restrain, ban, disallow or to immobilize, perfectly fits their purpose. All they want is to disallow the evil spirit from going on with its activities. The intention is therefore not to prove the appropriateness or inappropriateness of the terminology theologically but to see the person freed. Considering the fact that charismatism generally counts more on the experiential, it is not surprising that these things happen.

Granted that the terminology could be linked to exorcism, either remotely or directly, the fact cannot however be denied that some of these practices become suspicious because of the approaches adopted in the said deliverance, for example the repetitive mention of “in the name of Jesus” and some mannerisms, emotionalism and theatricals that accompany the whole practice. These make the use sometimes border on the said incantations of the exorcists and magicians as recounted by Conybeare (1897:468) and therefore make them easier to be classified more superstitious than biblical.

It can be understood if most of these deliverance ministries are not so much bothered about the etymology or theological appropriateness of words and terminologies or phraseologies. The problem, however, arises as to how non-Pentecostal/charismatic Christians and particularly evangelicals approach such situations. To evangelical theology, in the view of this researcher, it is not a matter of the end justifies the means, the means to the end matters considerably

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<sup>97</sup> Moreau cautions on the tendency of linking all hindering or blocking circumstances of life to demons, or placing all blame or responsibility for our bad choices or actions on Satan, or demanding that we cast out demons to rid ourselves of every bad habit we have. See Moreau, 2001: 1146.

as Christians seek to glorify God in everything we do and not to embark on an ego trip for our own sake nor for any other purpose.

#### **4.4 Christians and Demon-Possession: Christ and Satan Co-Tenants?**

Among evangelical theologians who have written on this, there seems to be a confusion of the meaning of 'demon-possession' and 'demonization'. For instance Leahy and Unger seem to present a stand that suggests that demon-possession is the same as 'demonization'. They therefore hold to a stand that says emphatically that Christians cannot be demon-possessed which also implies demonization (Unger, 1953, Leahy, 1975).

Dickason (1987), Kraft (1992) and the same Unger in a later writing (1971) present a distinction between 'demon-possession' and 'demonization'. Dickason (1987) and Kraft (1992) see demonization as: "'Demon-caused passivity,' or control by one or more demons with various results in the life of the person, including the physical and the psychological." Demon-possession is however seen as implying ownership.

Proponents of this stand are of the view that demons from the standpoint of the New Testament (NT) are "squatters or invaders of territory that does not belong to them" (Dickason, 1987:39). In effect Dickason (1987), Unger (1971), Kraft (1992), McClelland (2001) among other evangelicals who hold on to this stand are not actually disputing the principles of Christians being liable to demon-possession. Much as they agree that the root word, *daimonizomai*, has been wrongly interpreted, the fact, to them, remains that Christians can be demonized and not be possessed because "demons own nothing" (Dickason, 1987:38). This stand does not, therefore, make it different from the Ghanaian charismatic deliverance stand that largely believes that Christians can be demon-possessed but sees possession as a severer degree of demonic activity which almost suggests ownership. The use of the terms 'demonize' and 'influence' do not suggest possession in the same sense.

This issue of Christians and 'demon-possession' or 'demonization', however it is called, obviously poses a lot of questions especially in an attempt to find a common position from which the Charismatic interpretation of it can be assessed from an evangelical perspective. One issue that, in the view of this researcher, can be assessed as a way of determining whether a Christian can be demon-possessed or not is by the sort of interpretations that are given to who a Christian is and what demon-possession means.

#### **4.4.1 Who is a Christian?**

Traditional Evangelical theology largely knows a Christian to be one who has accepted Jesus Christ as his/her personal Saviour and thus been born again and indwelt by the Holy Spirit. Such a person makes the effort to live according to the word of God and demonstrates the word in living.

Neo-Pentecostals are not different in their definition of who a Christian is. They are even more radical in their definition. The only difference is their emphasis on the separate Holy Spirit baptism and the initial evidence of speaking in tongues. They also see conversion as crisis experience. To them one needs to openly confess his acceptance of Christ and make a radical change from the old life. They look out for practically demonstrable signs such as the manifestation of other gifts of the Spirit and a radical turn from worldly involvement to active church involvement. In fact *glossolalia* is not the primary doctrinal focus. The doctrine of the Pentecostal movement is formed around a term known as the "Four-Square Gospel". This is a term alluding to the city in Revelation 21:16. The four cornerstones of this gospel were: Personal salvation through faith in Jesus Christ, Divine Healing, and Second Coming of Christ, and Spirit baptism with evidence of tongues. Salvation through faith in Jesus, the first article, is actually the theological centre of the movement (Robins, 1990: 885-891).

Of course, it cannot be said to be always true in practice that everyone who belongs to a neo-Pentecostal congregation is a Christian even though it is hoped in principle, for all neo-Pentecostal congregations in the same way, as the

evangelical stand cannot also be said to be true in practice for all congregants of evangelical-based congregations. The problem is made more complex in the case of the neo-Pentecostals because of their operational independence and autonomy which allows everyone to do what he deems right to him without much or any control at all. This is especially so, in the Ghanaian situation where they do not even have any recognised umbrella body like GPC and the Christian Council of Ghana (CCG) to oversee their operations.

This researcher is of the opinion that until Christians, whether Evangelical or Pentecostal or Catholic or Orthodox will be able to determine here on earth who real Christians are, not just by our own human standards or by denominational principles, the question of whether a Christian can be demon-possessed will continue to be debated. The fact that people these days, want to qualify Christians by such adjectives as 'genuine' and 'true' is an indication that people can belong to churches and yet not have any relationship with the Lord. The evangelical position though, is that God and Satan cannot be co-tenants in the sense of ownership of the Christian. The influence of all Christians by demons is however not disputed. This is what evangelicals who hold this stand call 'demonization' and not 'demon-possession'.

I will take the issue of conversion and congregational membership into a bit more detail in an attempt to determine the veracity or not of this proposition that Christians can be demon-possessed by simply basing who a Christian is on their congregational membership and commitment.

#### **4.4.2 Conversion and Congregational Membership**

In taking the issue of Christians and demon-possession further, one major issue that underlies the neo-Pentecostals' belief in the possibility of Christians getting possessed by demons, which evangelical theology does not think it is possible is Christian conversion in relation to congregational membership. Who is a genuine born again Christian? Is he/she the person who belongs to our church? Is he/she the one who has gone through catechism, been baptized and confirmed?

From the Pentecostal/Charismatic perspective, a convert is one who has responded to the altar call and openly confessed Christ and been baptized in water by immersion and in the Holy Spirit and speaking in tongues. From evangelical and Pentecostal understanding of the way to salvation, it is believed that anyone who genuinely believes and confesses Christ as Lord is a Christian. It should however not be overlooked that this gift of salvation, which is graciously offered by Christ, must be received by faith. "For it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God - not by works so that no one can boast" (*Ephesians 2:8-9 NIV*).

Evangelical theology generally affirms the fact that a regenerated person is indwelt by the Holy Spirit and for that matter cannot be also indwelt by a demon in the sense that demon-possession has been defined in this work. This is because light and darkness cannot dwell together, which implies that the Holy Spirit and a demon cannot be co-tenants in the same place. This by extension suggests that any person possessed by a demon could not possibly be a Christian. Most deliverance ministers in Charismatic churches however insist that it is possible for a Christian to be demon-possessed.<sup>98</sup>

In the view of this researcher, the answer to this riddle lies in a response to the question raised above concerning who a born again Christian is. It is clear that both traditions depend on outward evidences to determine who a Christian is, and it is true of every fallible human being, since no one knows the intents of one's heart. This is aside of the fact that the biblically sound teaching of how to become a Christian may be taught and upheld clearly in the church irrespective of whether it is evangelical or Pentecostal. The fact that the decision lies with the

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<sup>98</sup> The complexity of this problem is not so much an issue of theory. The ordinary Ghanaian deliverance minister is of very little or no theological training at all. As discussed in this work it is even a problem for some of them to give intelligible explanations to their own beliefs and practices. The focus is therefore not so much of what one says but what one does. The attitude of most of the charismatic ministers to theological education is described by Kalu as defiant yells, "the letter killeth and the spirit giveth life!" 'B.A. = Begin Again' (by unlearning carnal wisdom)". See Kalu, 2002: 240. The situation is not different in Ghana where Seminaries were dubbed Cemeteries. There is however a gradual change of attitude towards theological training in recent times.

individual and its genuineness or not is known to only the person and God makes it theologically difficult for anyone to conclusively claim that a demon-possessed person who belongs to a congregation is a Christian just because he belongs to a church. Some people can be very good moralists but not Christians.

It therefore follows that it is equally theologically unfair for anyone to posit emphatically that Christians, in the true definition of the word, can be demon-possessed. If Christ could reject people who cast out demons and healed the sick in His name as not part of His, then one should not be too quick to conclude that

all who belong to a congregation and manifest some spiritual gifts are Christians by virtue of that.<sup>99</sup> Neither should we be too quick to conclude that all who do not belong to this earthly and visible church, which we normally see in our own congregations, are not for Christ. "...The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7b NIV).

#### **4.4.3 Demon-Possession: What is it?**

Another dimension to this debate, as to whether a Christian can be demon-possessed or not also depends on the semantics of the expressions "demon-possession" and "demonization". Evangelicals who have written on deliverance like Kraft and McClelland agree that the expression *daimonizomai* which has been interpreted as "demon-possession" in some versions of the Bible should rather be rendered "demonized" which is not the same as "demon-possession" (Kraft, 1992, McClelland, 2001).

Kraft, referring to Unger in relation to this states that the term "demon-possession" does not appear in the Bible. Apparently it originated with the Jewish historian, Flavius Josephus, in the first century AD and then passed into ecclesiastical language. The New Testament, however, frequently mentions

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<sup>99</sup> See Matthew 7: 21-23

demoniacs who are said to "have a spirit," "a demon," "demons," or "an unclean spirit." Such victims of evil spirits are said to be "demonized" (*daimonizomenoi*), which means that they are subject to periodic attacks, by one or more inhabiting demons, which derange them physically and mentally during the seizure! (Kraft, 1992).

Kraft and those other evangelicals (Unger: 1971, McClelland: 2001, Dickason: 1987 and Leahy: 1975 among others) who hold this stand therefore are of the view that a Christian can be demonized but not "demon-possessed". "Demonization" here is equivalent to "influence". Possession, on the other hand, is the situation whereby a demon or an evil spirit inhabits the spirit of the person, an ownership in the same sense that Christians belong to Christ, which is impossible because the Holy Spirit inhabits there. In effect what this position presents is that demonization or demonic influence is actually a demonic "invasion and some resultant control with various manifestations" (Dickason, 1987:139). This is not equal to demon-possession.

In Ghanaian Charismatic and deliverance parlance, distinctions are made between demonization, possession, witchcraft and others. The problem however is that most of the proponents do not give clear scholarly explanations to the various degrees or types of demonic or evil spiritual activity that are associated with various cases. Moreover, cases that are purely psychological or emotional are not clearly distinguished. With the involvement of some evangelical groupings such as the SU and some charismatic as well as evangelical intellectuals in the deliverance phenomenon, some clarifications seem to be coming through. The fact though remains that those who have dominated the scene are those ministries that have already made big names in the practice. It is such ministries that pose the greatest challenge to evangelical theology. To such, almost every case is demonic and mostly, witches or the ancestors are blamed for them. The culprits are mostly referred to as possessed. It has been clearly shown in this work that this borders on the traditional African worldview.

Evangelical theology places strong emphasis on the fact of Christians' victory over the devil and his works in Christ. Neo-Pentecostalism does not deny this biblical fact but believes that as a result of mankind's sinful past and continual complicity in sin and sinful activities, demonic spirits continually have access to battle with Christians till victory is finally won in Christ's second coming.

As has been discussed above, these demonic contacts with its consequential hindrances to progress and wellbeing in life, which the deliverance ministries outline, are largely attributed to the cultural past which they argue was embedded in idolatry and ancestral worship. This belief is backed by the traditional African worldview that sees a spirit behind every occurrence in life. Hence the various degrees of demonic activities, which are graded from the least to the highest as: influence, contamination, demonic possession and witchcraft. Witchcraft is believed to be the highest form of demonic activity to most neo-Pentecostal deliverance ministries. This is what underlies the belief that a Christian can be demon-possessed or influenced. This attribution of almost everything to spiritual causes is reductionistic. Moreau calls it "Christian animism." To him it links all hindering or blocking circumstances of life to demons. It also places all blame or responsibility for our bad choices or actions on Satan, or demanding that we cast out demons to rid ourselves of every bad habit we have (2001:1145).

To evangelical theology, it is generally agreed that a Christian cannot be demon-possessed. That there are demonic influences (demonizations) to varied degrees on some Christians is not denied. The devil is believed to influence all disobedience and rebellion against God. Idolatry, heresy and everything that is contrary to the will of God, temptations of various forms aimed at getting the believer out of the faith are all the works of the devil and his demons. Peter's rebuke of Jesus (*Matthew 16: 22-23*) was clearly under Satan's influence, judging from the fact that Jesus addressed Satan in his response. Peter counsels Christians to "be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (*1 Peter 5: 8*).

The belief in Satan's ability to influence or tempt Christians, which can go to the extent of being classified as demonization is not so much in dispute but there is concern among evangelicals who acknowledge demons over the extent to which such entities could influence genuine Christians and what will be the appropriate vocabulary to describe such influence.

#### **4.5 Breathing On and Blowing Out Demons**

Conybeare confirms as common practice in Christian superstition, the practice of blowing out demons. He recalls that blowing was the regular way of driving out evil spirits. "You blew in a good spirit and the bad ones made off" (1897:109). This accounts for why a sneeze among many, if not all races, is seen as a sign of luck. "It is a symptom that you are full of good spirits..." (1897:71). Magicians blew on reptiles and Christian priests and exorcists blew upon catechumens and others from whom demons had to be ejected and all these were done supposedly in reference to Christ's breathing on his disciples.

The exorcist is compared with a gold refiner and the human body with a furnace, and the human soul the gold hidden beneath the demonic dross. The breath of the exorcist, it is believed, strikes in terror by means of the Holy Spirit, and fans the smouldering spark of the soul into a flame. This, they believed, caused the hostile demons to flee; but salvation remains behind along with hope of immortal life (Conybeare, 1897:71).

This practice of blowing air on people to cast out demons is clearly a superstitious practice, which has been adopted consciously or unconsciously by deliverance ministries. Those who practice it in appealing to Scripture normally make reference to Christ's breathing on his disciples to receive the Spirit (*John 20:22*). Apart from this incident one does not know any other source of reference by which this practice can be linked to Christ or even the Bible.

In an attempt to link it to Christ, the question that should be asked is whether Christ breathed on the disciples which was of course through the nose or blew air

through the mouth on them the answer of which is clearly stated in the scriptural source. The link of sneezing to this, in the quote above, strengthens its superstitious link. This is because in traditional *Akan* societies people associate a sneeze with good luck. It is common place to hear people respond "good luck" or *nkwa* literally, "life" to a sneeze. It could also be linked to early Roman Catholic exorcistic practice as indicated by Conybeare.

#### **4.6 Demonic Escape through Openings on Body**

There does not seem to be any reference in Scripture where this practice can be directly or even remotely related to biblical practice. Unless an appeal is made to a new revelation which is the normal explanation for many of the inexplicable practices, it can squarely be attributed to one of the Christian superstitious practices where evils are pictured in their flight as little black manikins making off. "Why they should have been so small... probably, like the soul of death, they were supposed to come out by the mouth of the possessed" (Conybeare, 1897:72).

Conybeare again cites another instance from the *Antiquities* of Josephus whose period of literary activity coincides with that of the Evangelists. He recalls a Jewish exorcist, Eliezer, and how he expelled a demon by holding a ring sealed by a root claimed to have been recommended by Solomon to the nostril of the man possessed. By this means, the Jewish exorcist is said to have drawn out the evil demon through the man's nostrils, when he had snuffed at it (1897:81).

The belief that demons on their expulsion escape through openings on the body, which explains why people being exorcised are instructed not to hold back any spittle or vomit or any gases in the body is therefore a clear case of a practice based consciously or unconsciously on early superstitious beliefs on exorcism. It has no biblical basis in Scripture for which evangelical theology can even give it a consideration.

#### **4.7 Ghanaian Neo-Pentecostal Deliverance: Semblance with Jewish and other Superstitious Beliefs and Practices.**

Conybeare makes a lot of references to scholarly works on Talmudic sources.<sup>100</sup> From these and others acknowledged in his work, he states that Satan in the Talmud is the slanderer, the accuser, the tempter, and the mischief-maker. That he is not only the evil instinct in the human heart, but an evil agent objectively real and external to humans. He again states that bodily defects and all physical sufferings, not otherwise explicable, are in the Talmud ascribed to evil spirits (1897:84).

The names of countless demons, their places of resort, and the various means of rendering them visible and of confronting them are recorded in the Talmud according to Conybeare. It is said that every hour of the day and night had its own particular demon, and the whole atmosphere was peopled with them. Hebrew superstition believed that these demons were the cause of harm, ill-luck, illness, and deformities on mankind; and that they lay in wait till some weak act lay us open to their assaults.

There seems to be a more striking semblance of these Jewish superstitious exorcistic practices with a lot of those in the Ghanaian deliverance ministries, as reviewed above, than they seem to be portrayed in the New Testament. As clearly outlined in this work, most of these issues outlined here are exactly or almost exactly believed and practised. There was an initial hesitation of most of the Neo-Pentecostal churches or ministries, as they prefer to refer to themselves, to embrace this deliverance for the reason that it bordered more on the Ghanaian traditional worldview. It is clearly portrayed here that it does not only border on the Ghanaian traditional worldview but also on Jewish and some Babylonian and Assyrian superstitious practices.

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<sup>100</sup> He refers to such sources as Lightfoot's *Horae Hebraicae* and Eisenmenger's *Entdeckter Judaismus*.

Evangelical theology however believes Scripture to be the yardstick by which every Christian belief and practice is assessed. One distinct mark that separates Roman Catholic tradition from that of non Roman Catholic Evangelicals is the fact that the authority of biblical interpretation resides in Scripture whereas that of the Roman Catholic tradition resides in the magisterium or traditions of the church. Any deliverance belief or practice that is not based on sound biblical principles is therefore suspect to evangelical theology. As to whether the semblance is a conscious effort to adopt those practices or an unconscious coincidence remains to be ascertained. The fact however remains from the foregone reflections that there is a striking semblance in a lot of the practices to superstitious practices which is unacceptable to evangelical theology.

#### **4.8 Spiritual Warfare: The Evangelical View**

A biblical synthesis of the evangelical view of deliverance can be captured in the broad theme of spiritual warfare, which Scott Moreau summarises as Satan's rebellion against God and the manifestation of the rebellion in the created order (2001:1143-1146).

Moreau's synthesis, in the view of this researcher, represents a classical presentation of what this work seeks to capture. Highlights of it is therefore, what is presented here. Evangelical perspective of the rebellion in the created order, in the view of this researcher, is what manifests in various ways, the understanding and interpretation of which has resulted in the various views of demonology and deliverance practices in different Christian traditions. At the heart of this warfare, evangelical theology sees God as sovereign, the creator and controller of all creation who has predetermined the failure of Satan's rebellion. This reality can be traced through the Bible.

The first is the creation of the universe and everything in it and all of it dependent on Him for their continued existence. The created order, especially humanity is to recognise this and glorify God for it. This was the whole duty of Adam and Eve but we see the desire of humanity to assert its independence through the devil's

coercion. Human responsibility comes in here as humanity was convinced to choose the path themselves. This, to Moreau, is the pattern for every spiritual warfare. It goes on in the mind to turn the heart into a rebellious action against God. After the fall, Moreau sees God's ultimate victory foreshadowed in *Genesis 3:15* where God declares that:

*"I will put enmity between you and the woman, and between your offspring and her's; he will crush your head, and you will strike his heel"* (NIV).

Throughout the Old Testament the demonstration of this spiritual warfare is seen in many scenes such as: The calling of a people to be blessed and to be a blessing to the rest of the world (*Genesis 12: 1-3*), Moses' encounter with Pharaoh (*Exodus 7:12*) and Daniel's vision (*Daniel 10:4-11:1*). These rare encounters, according to Moreau, are intended to get Christians to focus on God's sovereignty rather than on cosmic battles. What prevails in the Ghanaian deliverance practice seems to be more of individuals or groups engaged in physical cosmic battles with Satan and other evil forces.

The intensification of the warfare is seen in the New Testament firstly in the birth, life, and death of Jesus. On the cross Christ established the freedom of Christians. Christ exercised God's authority over Satan throughout his earthly ministry in various ways such as healing and releasing people from demonic oppression. God's victory in spiritual warfare for the church was proclaimed by Christ on the cross in such proclamations as: "it is finished" (*John 19:30*), "Satan's power is broken" (*Colossians 2:15*). Christ freed those under Satan's captivity, reconciled them with God and gave them the chance to participate in the work of reconciling others (*2 Corinthians 5: 18-19*). Christians are therefore supposed to live out this freedom in Christ. Satan's final demise and the full manifestation of God's eternal kingdom is seen in (*Revelation 20:1-4*). Evangelical theology, therefore, concludes that spiritual warfare is not between Satan and angels nor humans but between Satan and God.

From the perspective of this research therefore, what can be equated to the charismatic deliverance under review, in the view of this researcher, is the appropriation of God's victory over all the temptations and struggles, including those orchestrated by demonic forces. God's victory for Christians in this warfare is what was demonstrated in the birth, life, death and resurrection of Christ.

In Christ, Satan's power is broken (*Colossians 2:15*) and humanity who were once held captive have been freed and reconciled with God. Believers have even been given the chance to participate in the work of "reconciling others in *2 Corinthians 5: 18-19*" (Moreau, 2001:1144).

Demons are therefore not to be treated as actual physical beings in our warfare (Wink, 1992:6-7). Evangelical Christian warfare, in the view of this researcher, is to be waged by putting on God's armour *Ephesians 6:10-19*, live in humility under God's mighty hand and trust the Lord to lift us up in due time (*James 4:7-10; 1 Peter 5:6-9*).

The foundation of spiritual warfare is, therefore, not Satan's schemes but God's sovereignty and control" (Moreau, 2001: 1143).

#### **4.9 Conclusion**

Apart from the conspicuously biblically unfounded practices in Ghanaian charismatic deliverance ministries, which are totally unacceptable, most of the practices that have some linkages to some biblical principles present suspicion to evangelical theology as a result of interpretation or misinterpretation.

Pentecostalism, right from its inception, is noted not to have been too concerned, about orthodoxy, as it has been about experience. As noted earlier in this work, "it is itself a movement that relies on direct experience of the divine rather than on codified beliefs, creeds or philosophies" (Asamoah-Gyadu, 2002:12). To quote Asamoah-Gyadu again:

African indigenous Pentecostals offer a Christian piety that has the capacity to address with remarkable vigour issues existing as orthodoxy in traditional missionary Christianity, but not translated as orthopraxis. Thus those whose ideas are shaping popular Christianity in modern Africa [*and for that matter Ghana*] are not the academic theologians trained mainly in Western institutions, but grassroots charismatic personalities whose ministries provide the ritual context to fight supernatural evil and pave the way for prosperity (2002:12).

Such is the challenge that the Ghanaian Charismatic deliverance ministries pose to evangelical and other Christian traditions in Ghana. Evangelicalism on the other hand, is concerned about the intellectual explanation of every practice in relation to doctrine, which is the ideal. But in the light of the reality of the Ghanaian worldview, such intellectual and ivory tower theology, as many Pentecostals refer to it, does not seem to have served effectively, the course of Christian mission in Ghana. The enthusiasm with which the Pentecostal and especially, the charismatic deliverance ministries have been embraced seems to substantiate Andrew Wall's assertion that "Theology that matters will be theology where the Christians are" (1976:182).

## **CHAPTER FIVE**

### **SUMMARY, RECOMMENDATIONS AND CONCLUSION**

#### **5.1 SUMMARY**

The Ghanaian charismatic deliverance phenomenon, as has been assessed in this work, came into Ghanaian Christianity in a specific context. That it came to meet some practical needs of the people cannot be glossed over. Its acceptance and phenomenal growth is truly an indication of the fact that the mainline missionary oriented churches, in spite of their superior intellectual knowledge and concern for doctrinal accuracy, had somehow failed to meet some practical needs of the Ghanaian.

Tracing its roots from the AICs, the deliverance ministries have become specialised ministries where people belonging to almost all churches, and Christians of all traditions, including evangelicals, turn to without much recourse to the type of theology that is preached there. The main aims of most of the people who patronise their meetings are to get their felt needs met. Their appeal to charisma and dependence on, mostly, the experiential makes them easy reach for all people of different educational and social backgrounds. The traditional African worldview, which is spirit-oriented, has also contributed a lot to their appeal since their focus is mainly on the supernatural as being the cause of almost every problem in life be it medical, social, economic or even psychological. Pentecostalism, generally, is popular in Ghana like many other indigenous African cultures because, to Asamoah-Gyadu (2002), it affirms the reality of God and other supernatural entities.

As Bosch puts it, the traditional African would want to know who is responsible for his/her illness even if the physician tells him/her what is wrong with him/her (1969:25). The dependence on the experiential has obviously led to their leaders imbibing a lot of practices that have been proven in this work to be superstitious.

Besides the clearly superstitious practices which are obviously abhorrent to evangelical theology, the fact is also made clear that some of their practices as well as some of the terminologies and phraseologies they use are not too wrong from evangelical biblical perspectives. The concept of 'binding and loosing' for instance, has been seen to be a hotly contested issue with varied views even among evangelical theologians so far as its application to exorcism is concerned. There are other issues such as evil spirits or demons being responsible for a lot of problems in life such as sicknesses and even economic retardation.

Much as a lot of their concepts and interpretations of Scripture are wrong by evangelical theological standards, the fact also remains that there are some good things they do. This research applauds the good things in charismatic deliverance practise in Ghana, but it at the same time condemns in no uncertain terms those excesses and clearly unbiblical practices that have been incorporated into their services.

For instance, they are providing some hope for previously desperate people who do not have the means to afford medical care. Their missionary impact has been attested to worldwide as phenomenal. Evangelical church growth scholars attest to this. On the other hand, some of the practices abhorred are their attribution of almost every problem to demonic causes, the adoption of practices that do not have clear basis in Scripture but border more on traditional and superstitious practices of ancient times.

In whatever way that evangelical non-Pentecostal Christians view this phenomenon though, members of mainline evangelical based churches and Christians are patronising their services anyway. What then do evangelical based churches and evangelical theologians in Ghana do about this reality?

The tremendous challenge that they pose to evangelical Christians and other mainline churches is undeniable. There is therefore the need for evangelical Christians especially, to seek ways by which the impact of this phenomenon can

be effectively addressed. It is on this note that the following recommendations are proposed for consideration.

### **5.1 RECOMMENDATIONS.**

In the light of the above realities, it is proposed that:

1. Evangelical Christians and theologians seriously address the whole issue of demonology especially in the context of spirit-oriented-societies (Kraft, 1995) such as Ghana. This will go a long way in clarifying some of the fears which drive some of the clients of the deliverance ministries to seek for exorcism for almost every problem that they encounter.

Issues such as:

- Christ's authority over Satan and all the demons,
- The Christian's authority over Satan and all the demons in Christ and
- How the Christian can appropriate this authority over Satan and demons

must be preached and carefully taught.

2. Evangelical Christians and theologians should note that: "Paying too much attention to demonic activity can be just as bad as ignoring it" (Moreau, 2000: 268).

Attention to issues of demons especially in a bid to meet the needs of the congregation or in a bid to retain them in the congregation as a result of the challenges posed by the charismatic deliverance phenomenon should be carefully and prayerfully considered.

3. Ghanaian evangelical non-Pentecostal Christians, theologians and ministers of congregations must come to grips with this phenomenon. Moreau viewing it from a missiological perspective sees two extremes that Christians may face; either

*secularism* which denies demons and *animism* which sees demons as the source of every problem (Moreau, 2000: 286).

In trying to remain true and committed to Scripture, evangelicals should come to terms with their own worldview, which is that of the host culture and also that of the Bible. This will go a long way to avoid a situation where Christians will be tagged as anti-culture.

4. To both evangelical non-Pentecostal and evangelical Pentecostal leaders who might want to venture into deliverance, this researcher will recommend that they be guided by Jesus' words in *Matthew 7: 15-23* that signs and wonders in themselves do not authenticate the message of a person or group performing them. Spiritual fruit is more important than spiritual power.

### **5.3 CONCLUSION.**

The significance of the charismatic renewal for the mainline churches emerged against the background of mainline emphasis on the rational and the formal in religion. Another important factor was mainline loyalty to the secular scientific worldview of the contemporary university with its rejection of the irrational, the supernatural, and at times even the transcendent (Hutcheson, 1981:204). The same goes for the emergence of the charismatic deliverance ministries in Ghana.

Charismatics are not much interested - if at all - in fighting liberal-conservative battles regarding spiritual interpretation. The test for them is the authenticity of the experience of the Holy Spirit. As Asamoah-Gyadu puts it, "...the difference between a Pentecostal Christian and one who is not is that for the Pentecostal, the Spirit is an experience whilst for the others he may just be a doctrinal concept" (2002:8).

This, in the view of the researcher, should be seriously considered by evangelical theologians in the light of the enormous challenges that it poses to their membership and the churches' theological positions on the issues involved. The

evangelical church in Africa and especially in Ghana, which is caught up directly in this reality needs to come to terms with the situation by entering into some dialogue with the churches involved with the practice of deliverance. Like the SU, this might be an attempt at finding a way of correcting some of the theologically incorrect practices. To take an isolationist and a critical posture will only continue to polarise the situation further and cause the deliverance ministries to take a stronger defensive posture, which will make it more difficult for any effort at dialogue.

There should also be a caution for evangelical theologians not to adopt a "position of control" (Welch, 1990). Welch uses this terminology in the context where certain super powers pride themselves in their superiority and therefore adopt certain unilateral policies in their bid to maintain control over all others. Welch used this in relation to the United States of America (USA) during the time of the cold war with the former USSR and its allies. The USA, to Welch, adopted three elements in her foreign policy, which were: *absolute security*, which made the USA, see herself as totally invulnerable and saw all others as potential rivals. The second was *unilateral action*. This made the USA presuppose that she had the only right view and that it was also impossible for any of her systems to fail. The final policy was *violence*. This is what motivated the star wars in a bid to maintain military superiority over all others. None of these policies seemed effective in the long run anyway.

It is possible for evangelical theologians to rely on their superior intellectual and theological heritage and approach this challenge of the charismatic deliverance ministries from a position of control in the same way that Pentecostalism was dismissed as unintellectual and irrational. The missionary impact of Pentecostalism is however undisputed as phenomenal. Some evangelical churches have adopted deliverance practices similar to, if not the same as, what goes on in the charismatic ministries under review. Others have not but their members go there anyway for the so-called deliverance. It is therefore a wise option for the evangelical churches in Ghana to find a conciliatory means at

which some of the conspicuously incorrect interpretations of Scripture in relation to deliverance and other practices can be addressed.

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## APPENDICES

### Appendix 1.

A sample of a typical charismatic self-deliverance instruction by Olukoya.

◆ PRAYER RAIN ◆



### DEFEATING ANTI-CONCEPTION FORCES

**Deut. 7:14**

- **For conception - whether problems and hindrances are identified or not**
- **When medical assistance has failed to yield results**

**The promise of God concerning fruitfulness stands but for those who are still waiting for the fulfillment, it is because a unique child like Samuel would require a unique conception.**

**Genesis 1:28:** "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

These prayer points are designed to give you power over anti-conception forces, and break their yokes from your life! The vow of the enemy to prevent you from having children must be broken.

• **PERSONALISE THESE CONFESSIONS**

**Ps. 127:3-5:** *Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

**Isa. 8:18:** *Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.*

**Deut. 7:12-15:** *Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and*

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## Appendix 2.

A continuation of a typical charismatic self-deliverance instruction.

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### PRAYER RAIN

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*thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.*

#### ► PRAISE WORSHIP

1. Thank the Lord for He is able to do all things.
2. Lord, forgive me all my ancestral sexual sins, in Jesus' name.
3. Let the lost glory of my family line be restored to me, in the name of Jesus.
4. I bind and paralyse the activities of the family strongman in my life, in the name of Jesus.
5. I bind and paralyse any strongman who is in charge of my womb, in the name of Jesus.
6. Let all the doorways of the enemy into my life be firmly closed, in the name of Jesus.
7. I decree the exit of all spiritual poison that entered into my womb during my wedding ceremony, in the name of Jesus.
8. Spiritual poison introduced into my womb through . . . . (pick from the under listed), I command you to depart completely, in the name of Jesus.
  - eating in the dream
  - sexual intercourse in the dream
  - drinking dirty water in the dream
  - demonic contamination
  - abortion
  - masturbation
  - spiritual incision

### Appendix 3

A questionnaire for a typical charismatic deliverance ministry. This is used for first time attendants to solicit information in order to make a diagnosis of their problem.

#### **CHRISTIAN HOPE MINISTRY KUMASI**

#### **DELIVERANCE CLINIC**

**“FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED THAT HE MIGHT DESTROY THE WORK OF THE DEVIL” (1 JOHN 3:8)**

#### **PERSONAL PARTICULARS**

Name: .....Tribe & Clan: .....  
Address: .....  
Marital Status (Married, Single, Divorced or Widowed: .....  
Number of Children: .....  
Position in the Family Tree .....  
Have you been born again?..... Church .....  
Are you baptized in the Holy Spirit: .....How or where? .....  
.....  
Have you ever attended any spiritual church (Aladura, Palmist, Fetish Priest, Card Readers, Dwarf Worship or Witch Doctor) .....  
Have you ever been given anything to use as protection? (E.g. Ring, David, Daniel, Moses, Anthony, Status, Amulet, Talisman or given a stone to swallow: .....  
.....  
Have you been bathed by anyone, e.g. Prophet, Prophetess, Mallam or Fetish priest? .....  
Do you have any incision? .....How many marks? Six, Two or Three .....  
On which parts of your body are those marks? .....  
Were puberty rites performed for you? .....  
Have you slept with someone you never know whom you have never seen again after the sex act? .....  
Is there any traditional stool in your family? .....  
Is there any shrine in your family?..... Name it .....  
.....  
Have you been adopted by any river, god, tree or any other object?  
.....  
Are you named after any of them?..... Name them .....  
.....  
Does something sleep with you at night? ..... How often?  
.....

Have you ever received beads, ornaments, chains from anyone?

.....

Have you ever had any covenant with a Secret Society, Transcendental group, Lodge, Buddhism, Krishna etc? .....

Do you have excessive dreams? .....

Do you easily forget dreams? .....

Do you experience invisible presence? .....

Do you have useless dreams, nightmares, oppression, depression, suppression or pressed down dreams? .....

Do you hear strange voice(s)? .....

Do you experience heaviness or burning sensation? .....

Have you ever had sex with any member of your family? .....

Have you ever had an abortion or helped anyone to abort?.....

Have you ever had an enema with any native medicine from fetish?

.....

Have you ever applied nasal drops, taken concoction or snuff from a Mallam or fetish priest?.....

Have you ever made a vow with anything apart from God?.....  
Where? .....

Have you ever been blessed with a status or taken spiritual bath with blood or a dove, sheep or an animal? .....

Have you ever had sex with anybody you visited for spiritual help?

.....

Do you have excessive menstrual pains? .....

Do you experience anything unusual or sensational before menstruation?

.....

Are you addicted to alcohol, drugs, sleep or food? .....

What is your problem? .....

.....  
.....  
.....  
.....

Recommendation:.....

.....  
.....  
.....  
.....  
.....

**SIGNED:** .....

**(COUNSELLOR)**