

**HEALING MINISTRY
AMONG THE ZULU SPEAKING PEOPLE
TROUBLED BY EVIL SPIRITS**

S.J. Veenstra

Dissertation submitted
in fulfilment of the requirements for the degree Magister Artium in Missiology
at the Potchefstroom Campus of the North West University

Supervisor: Prof. T.D.MASHAU

November 2006

I dedicate this work to the Refomed Church of South Africa
and especially to her Zulu- speaking members in KwaZulu Natal.

FOREWORD

I feel greatly indebted to the following people for their support and encouragement during the process of writing this dissertation:

- At the end of my missiological studies I want to thank God that He has helped me to finish this study. The reason for writing this study was the difference in views the missionaries had toward the handling of the problems the Zulus were facing due to attacks of evil spirits. And, He, who has put this burden on my shoulders, is releasing us now and this is a great relief to all of us. May the Lord bless this dissertation to His glory and purpose. Praise is to our Lord and King, Jesus Christ our Savior.
- I want to thank my wife, Herolina Zandberg, for supporting me in at times very difficult circumstances. She was at my side with her advice all the way, and especially at the beginning.
- To my sending congregation in Holland, Wormer, and the other supporting congregations over there, thank you that I could do this research here in South Africa so that all the trouble we had in the beginning has a kind of a useful and positive ending.
- A big thank you goes to my supervisor, Prof. Mashau! I will remember you as the professor who has helped me to cut all my poor designs into a nice Reformed three-piece suit!

Potchefstroom

November 2006

TABLE OF CONTENTS

1	CHAPTER ONE: INTRODUCTION	
1.1	Proposed title	1
1.2	Background and research problem	1
1.2.1	Background	1
1.2.2	The influence of evil spirits in Zulu lives	2
1.2.2.1	Problem statement	2
1.2.2.2	Aim and objectives	3
1.2.2.3	Central theoretical argument	4
1.2.2.4	Research methodology	4
1.3	Chapter divisions	4
2	CHAPTER TWO : THE ATTACK BY EVIL SPIRITS AMONG THE ZULU SPEAKING PEOPLE AND ITS IMPACT IN EVANGELIZATION	
2.1	Ancestor worship	5
2.1.1	Ancestral worship and illness	8
2.1.1.1	<i>Umnyama</i>	8
2.1.1.2	<i>Abaphansi basifulatela</i>	9
2.1.1.3	<i>Ukulele</i>	9
2.1.2	Evil spirits and illness	9
2.2	Possession by <i>ancestors</i>	10
2.2.1.	The calling to become a <i>isangoma</i>	10
2.2.2.	<i>Ubungoma</i>	12
2.2.3.	<i>Abalozi</i>	13
2.2.4	The refusal to become an <i>isangoma</i>	14
2.3	Temporal spirit possession	14
2.3.1.	<i>Izizwe</i>	14
2.3.2.	<i>Indiki</i> and <i>umandawe</i>	15
2.3.3.	<i>Utokoloshe</i>	17
2.3.4.	<i>Umamlambo</i>	17
2.3.5.	<i>Isithunywa</i>	18
2.3.6.	<i>Isilumo</i>	18
2.3.7.	<i>Ubunyoni</i>	18
2.3.8.	<i>Isidawana</i>	18
2.3.9.	<i>Amanono</i>	19
2.3.10	<i>Uhlanya</i>	19

2.3.11	<i>Isidalwa</i>	19
2.3.12	<i>Uvalo</i>	19
2.3.13.	<i>Iqondo</i>	20
2.4	Sorcery and witchcraft	20
2.4.1	The <i>umthakathi</i>	21
2.4.2	The techniques of the <i>umthakathi</i>	21
2.4.2.1	<i>Ukudlisa</i>	21
2.4.2.2	<i>Ukuphonsa</i>	22
2.4.2.3	<i>Umeqo</i> or <i>umbulelo</i>	22
2.4.3	Familiars of the <i>umthakathi</i>	22
2.4.4	Spirits used by the <i>umthakathi</i>	23
2.4.4.1	<i>Impundulu</i>	23
2.4.4.2	<i>Udukanezwe</i>	23
2.4.4.3	<i>Umhayizo</i>	24
2.4.4.4	<i>Ufufunyane</i>	24
2.4.4.5	<i>Ilumbo</i>	25
2.4.4.6	<i>Isipoliyane</i>	25
2.4.4.7	<i>Isithuthwane</i>	25
2.4.4.8	<i>Isichitho</i>	26
2.5	What is the impact of evil spirits on evangelization?	26

3 CHAPTER THREE: HEALING MINISTRIES AMONG ZULU SPEAKING PEOPLE

3.1	Zulu belief concerning healing of illnesses and evil spirits	29
3.2	Traditional healing	30
3.2.1	<i>Isangoma</i>	30
3.2.2	<i>Inyanga</i>	33
3.3	Healing ministry in the African Indigenous Churches (AIC)	34
3.3.1	Healing ministry in the Zionist and Ethiopian Churches	35
3.3.2	Healing ministry in the Nazareth Church (Shembe)	39
3.4	Healing ministry in the Pentecoastal Churches	41
3.5	Treatment in hospitals and clinics	42
3.6	Healing ministry of MET	43
3.6.1	Explanation of the MET-checklist	44
3.7	Healing ministry in the Reformed Church	48
3.8	Conclusion	49

4 CHAPTER FOUR: THE BIBLICAL TEACHING ON HEALING MINISTRY AMONG ZULU SPEAKING PEOPLE TROUBLED BY EVIL SPIRITS

4.1	Introduction	51
-----	--------------	----

4.2	The adversary	51
4.2.1	The devil or Satan	51
4.2.2	Spirits	54
4.2.2.1	Demons (or gods)	54
4.2.2.2	Familiar spirits	56
4.2.2.3	Evil spirits	57
4.2.2.4	Lying spirits	58
4.2.2.5	Unclean spirits	59
4.2.2.6	Dumb and deaf spirits	59
4.2.2.7	Spirits of infirmity	59
4.2.2.8	Spirits of divination	60
4.2.2.9	Angles of the devil or Satan	60
4.2.3	The activities of demons	61
4.2.3.1	To be possessed by demons	61
4.2.3.2	To be troubled by demons	62
4.2.3.3	Spirits come upon	62
4.2.3.4	To be vexed with demons	62
4.2.3.5	To have perverse spirits	63
4.2.3.6	To have seducing spirits	63
4.2.4	The actors of these spirits	64
4.2.4.1	Priests of Moloch	64
4.2.4.2	Diviners	65
4.2.4.3	Fortune-tellers	65
4.2.4.4	Enchanters	66
4.2.4.5	Witches or sorcerers	66
4.2.4.6	Charmers	66
4.2.4.7	Consulters of familiar spirits	67
4.2.4.8	Wizards	68
4.2.4.9	Necromancers	68
4.2.4.10	False prophets	69
4.2.4.11	False christs	70
4.2.4.12	False teachers	70
4.2.4.13	Antichrists	71
4.2.4.14	Magicians	72

4.2.5	The means of divination	73
4.2.5.1	Dreams and visions	73
4.2.5.2	Astrology	75
4.2.5.3	Divination in the Old Testament	75
4.2.5.4	Fate beliefs	77
4.2.5.5	God's judgement over occult practices and practisioners	78
4.3	Healing ministry	79
4.3.1	To expel	79
4.3.2	To come out	82
4.3.3	To set free	83
4.3.4	To heal	84
4.3.5	Additional objects or certain procedures used in healing methods	84
4.4	Jesus' unique ministry	86
4.4.1	Power encounter	87
4.4.2	The concept of the kingdom of God	88
4.5	The dual character of signs	90
4.6	Exorcisms in the early church	91
4.7	Conclusion	92
5	CHAPTER 5: A BIBLICAL PARADIGM OF HEALING MINISTRY AMONG THE ZULU SPEAKING PEOPLE TROUBLED BY EVIL SPIRITS	
5.1	Introduction	93
5.2	Findings	93
5.3	Contributions	99
5.3.1	The traditional healing method	99
5.3.2	The healing ministry in the Zionist and Ethiopian Churches	99
5.3.2.1	Weekly services	100
5.3.2.2	The baptism	100
5.3.2.3	The pastoral session	101
5.3.2.4	Conclusions	102
5.3.3	The healing ministry in the Nazarite Baptist Church	102
5.3.4	The healing ministry in the Pentacostal Churches	103
5.3.5	The treatment in hospitals and clinics	104

5.3.6	The healing ministry of MET	105
5.3.7	The healing ministry in the Reformed Churches of Natal	106
5.3.8	The new proposed paradigm	107
5.4	Conclusion	109
ADDENDUM		112
BIBLIOGRAPHY		122
ABSTRACT		127
OPSOMMING		129

CHAPTER ONE

INTRODUCTION

1.1. Title

HEALING MINISTRY AMONG THE ZULU SPEAKING PEOPLE TROUBLED BY EVIL SPIRITS: A MISSIOLOGICAL STUDY

Key words: [Healing Ministry; Zulu; Evil spirits; Demonology; Missiology]

Sleutelwoorde: [Bediening van genesing; Zulu; Bose geeste; Demonologie; Missiologie]

1.2 Background and research problem

1.2.1 Background

Missionaries have brought the gospel to Africans for centuries,, the Zulu-speaking people of South Africa included. In the year 1835 A.F.Gardiner arrived in Natal and he planned to do mission work. His first attempt was not so successful, and the second one was fatal. He and his companions died of starvation due to mismanagement of supplies, according to the booklet issued by the Natal Missionary Conference (1911:6). In the same year three missionaries of the American Board, the revs. Grout, Champion and Adams started their work in Natal (ibid:7), and they saw fruits on their ministry.

One of the problems the missionaries encountered when working amongst the Zulus is the matter of people being attacked by evil spirits, including persons who are in the church. Missionaries are still confronted with this problem today. The phenomenon of evil spirits is embedded in the worldview of the Zulu speaking people, which includes among others the belief in the spirit world and ancestral worship. The traditional Zulus can be categorised as animists. Van Rheenen (1991:20) defines animism as follows: "The belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must

discover what beings and forces are influencing them in order to determine future action and, frequently, to manipulate their power". Ngubane (1977:143) distinguishes between good spirits (ancestors) and evil or alien spirits.

1.2.2 The influence of evil spirits in Zulu lives

1.2.2.1 Problem statement

It is said that the ancestors, or the "shades", have the power to show their anger in a number of ways that can be revealed by diviners. One can think of unsuccessful business matters, death of stock and other domestic animals, misfortune in schools, accidents, sicknesses, lost court-cases and other things, so says Berklund (1976:122,261,263). According to Berklund (1991:269) the ultimate goal of the striking hands of the shades is not to kill, but is aimed at the welfare of the individual or the society as such. Shades bring illnesses upon persons who are called to be *izangoma*¹, and one of the main tasks of the diviner is to restore health to the novice, Berklund (1991: 151).

However, there are other causes that result in sickness, and in many cases these are identified as "African diseases". In Zulu these are called *ukufa kwabantu*, and western medicine is inadequate.

According to Oosthuizen (1992:86) these diseases are related to:

- * spirit possession (such as: *ufufunyane*, *izizwe*, *indiki*²)
- * sorcery (*umhayizo*)³
- * poisoning
- * pollution
- * environmental hazards
- * ancestral displeasure (see above, where shades bring illnesses upon their people)
- * disregard of cultural norms.

All these cause major health problems for the people. In order to find a solution to the above-mentioned problem of attack by evil spirits, Zulu speaking people consult *izangoma*, prophets,

¹ Zulu word for diviner

² These words are later explained

³ See note 2

and the prayer healer, among others. The MET (Mobile Evangelic Trust) uses a checklist of pastoral counselling specific for the Africans. See Addendum 1 for this form. The MET is an organization that works with 5 tents all over South Africa to spread the gospel.

The main problem that a Reformed missionary, minister, or evangelist faces is what to do when he or she encounters people under attack of the evil spirits during his gospel presentation? Must he encourage them to consult the sangomas, the prophets, or use the MET method? The main research problem therefore is: what healing ministry should be used among the Zulu-speaking people troubled by the evil spirits? The individual research problems are:

- How severe is the problem of evil spirits among the Zulus, and how does it impact on evangelisation?
- What healing ministries are there among the Zulu Speaking people troubled by evil spirits?
- What is the Biblical healing ministry regarding people troubled by the evil spirits?
- What is a Reformed paradigm of healing ministry for the Zulu speaking people troubled by the evil spirits?

1.2.2.2 Aim and objectives

The main aim of this research is to study and outline a healing ministry for the Zulu-speaking people troubled by evil spirits. The objectives of this study are therefore to:

- Study and outline the problem of evil spirits among the Zulu-speaking people and its impact on evangelisation.
- Study and outline different 'healing' ministries among the Zulu-Speaking people.
- Study and outline the Biblical teaching on healing ministry among people troubled by evil spirits.
- Propose a Reformed paradigm of healing ministry among the Zulu-speaking people troubled by evil spirits.

1.2.2.3 Central theoretical argument

Healing is possible for Zulu-speaking people troubled by evil spirits through prayer and engagement in pastoral counselling.

1.2.2.4 Research methodology

This missiological study is taken from within a Reformed tradition.

- Literature and empirical study will be done in order to study and outline the problem of evil spirits among the Zulu-speaking people.
- Literature and empirical study will be done in order to study and outline different 'healing' ministries among the Zulu-speaking people.
- Exegesis of relevant scriptural passages on healing will be done according to the historical grammatical method.
- Scriptural principles regarding healing will be used to suggest a Reformed paradigm for healing ministry.

See addendum 2 for a schematic representation of the correlation between 1.2.2.1, 1.2.2.2 and 1.2.2.4.

1.3 Chapter divisions

1.3.1 Introduction

1.3.2 The phenomenon of the attack by evil spirits on Zulu-speaking people and its impact on evangelisation.

1.3.3 Healing ministries among the Zulu-Speaking people.

1.3.4 The Biblical teaching on healing ministry among people troubled by evil spirits.

1.3.5 A biblical paradigm of healing ministry among the Zulu-speaking people troubled by evil spirits.

CHAPTER TWO

THE PHENOMENON OF THE ATTACK BY EVIL SPIRITS ON THE ZULU-SPEAKING PEOPLE AND ITS IMPACT ON EVANGELIZATION.

When working in the field of evangelisation one enters the area of darkness with all its tactics and evil schemes. It is crucial that one listens to the people and their needs. These people have many of problems, such as poverty, unemployment and diseases, but this research deals with a category called “African diseases” and how they can be cured.

The aim of this chapter is to explain and illustrate what these diseases that have such a big impact on the Zulu worldview entail, especially since they form an integral part of these people’s reality and are so treacherously loved by them. The name, “African diseases”, indicates that black Africans consider it their problem that the whites do not understand, and it originates from their magic worldview which includes using medicine and witchcraft to influence people.

2.1 Ancestral worship

It is good to elaborate briefly on the religion of the Zulu’s, who know of a God who created everything (Krige, 1962:280-290). *uNkulunkulu*⁴ is the Creator or First Cause. If a Zulu is asked about the origin of man and of the world, he will say God made all things. However, this *uNkulunkulu* is far away and more or less unknown (Krige, 1962:283). Their real religion is ancestor worship, whereby the ancestors are the mediators between them and God. The name for ancestors is *idlozi* and the verb is *ukudloza*. This word means, “to look after”. This is the human spirit or soul that leaves the body when a person dies. The *idlozi* keeps on living in the same way as he was before he passed away. This *idlozi*, plural is *amadlozi*, is more important to the Africans than *uNkulunkulu*. The ancestors control the whole life of an African. The African falls under their protection, under their power and under their revenge. The *amadlozi* exercise powerful control over the behaviour of those who stay behind. That’s why the Zulus are afraid of the *amadlozi*. Their

⁴ ‘The old, old one’ and means ‘God’ in Zulu.

religion is in essence a religion of fear, according to Kurpershoek (1996:249). The ancestral commemoration is without question the most prominent aspect of African traditional religion and the heart of the African spirit-world (Anderson, 2000:180). Contrary to the claim by some researchers that the ancestor worship is diminishing, this is a practice that persists.

In short there are the following sacrifices concerning the ancestors:

- *imbeleko*: a goat, which is the first sacrifice offered for a baby and which places it under the protection of lineage ancestors (think of our baptism). As a sign the baby is put on a wrist chain made of the skin of the goat used for the sacrifice. Everyone personally involved in this worship, get such a chain on the right-hand wrist.
- *ukubuyisa*: a sacrifice is made to integrate the deceased with the rest of the body of ancestral spirits who are said to dwell down the earth and in the water. That is why they are also called the *abaphansi*.⁵ At death the spirit/soul leaves the body and stays around that place until this sacrifice has been performed. Then at the *ukubuyisa* ritual, which takes place 3-12 months after death (this depends on whether the deceased is a child, woman or man) the spirit of that person is brought home to look after the descendants.
- *ukucela izinhlanhla*: a sacrifice is made to ask for the blessing of the ancestors before undertaking any major or risky task, e.g. before going out to the big cities to seek employment. Both the lower class and upper class people practise this. Let me just mention the case of vice-president with his rape trial in 2006. The vice-president went to consult the ancestors two days before the verdict was scheduled to be announced, and asked God to be with him. Most probably he will sacrifice some cows to thank the ancestors for the verdict of not guilty (Beeld, 2006:4).
- *Ukushweleza*: a sacrifice is made to appease the ancestors if there is evidence that they are annoyed. This can be because the cultural rules were not obeyed or the ancestors are hungry and ask for a sacrifice.
- *ukukhomba inxiwa*: a sacrifice is made to show the ancestors 'the new home' when the descendants move house.

sacrifices concerning marriage In short there are the following sacrifices concerning the ancestors:

⁵ The Zulu meaning of this word is, 'those who live below, those who are being buried, their bodies went into the earth; that place is under the earth'

- *imbeleko*: a goat, which is the first sacrifice offered for a baby and which places it under the protection of lineage ancestors (think of our baptism). As a sign the baby is put on a wrist chain made of the skin of the goat used for the sacrifice. Everyone personally involved in this worship, get such a chain on the right-hand wrist.
- *ukubuyisa*: a sacrifice is made to integrate the deceased with the rest of the body of ancestral spirits who are said to dwell down the earth and in the water. That is why they are also called the *abaphansi*.⁶ At death the spirit/soul leaves the body and stays around that place until this sacrifice has been performed. Then at the *ukubuyisa* ritual, which takes place 3-12 months after death (this depends on whether the deceased is a child, woman or man) the spirit of that person is brought home to look after the descendants.
- *ukucela izinhlanhla*: a sacrifice is made to ask for the blessing of the ancestors before undertaking any major or risky task, e.g. before going out to the big cities to seek employment. Both the lower class and upper class people practise this. Let me just mention the case of vice-president with his rape trial in 2006. The vice-president went to consult the ancestors two days before the verdict was scheduled to be announced, and asked God to be with him. Most probably he will sacrifice some cows to thank the ancestors for the verdict of not guilty (Beeld, 2006:4). There are numerous of these, about seven are real sacrifices during which the gall is sprinkled on the bride and other representatives. Five other animals are slaughtered as gifts (Ngubane, 1976:59-65).

The ancestral displeasure or wrath is aroused when these sacrifices are not fulfilled, especially the ones concerning marriage, but also when there is much quarrelling within the homestead.

Ancestral anger can result in death and illnesses such as sleeplessness, voices whispering into the subject's ear, and other misfortunes such as sterility, delayed conception, a small number of children or all children being of the female sex, discord between spouses and desertion by spouses (Ngubane, 1976: 68,69).

When one discusses the role of the ancestors and their power to punish in case of neglecting the traditional laws and to 'bless' in case of honouring these laws, it goes too far for this study to explain them in detail. This activity of the ancestors will shortly be explained in section 2.4.1. and 2.4.2. For us it is enough to know that the ancestors are the spirits of the deceased family members, who are said to guard their descendants. The Zulu people distinguish between ancestors who can

⁶ The Zulu meaning of this word is, 'those who live below, those who are being buried, their bodies went into the earth; that place is under the earth'

punish or reward, and ancestors who are powerless to do so (Ngubane, 1976:51). A man's mother, father, father's mother, and father's father are the most important ancestors. The non-effective ancestors, who do not punish or reward as they have no juridical powers over the living, are those three generations or more removed from the homestead head. When the ancestors are neglected they punish their descendants with sickness and/or misfortune (Krige, 1962:283). In turn, the spirits depend upon their living descendants to worship them and bring sacrifices to them. If their dependants die, they will have no house to enter, but would and will have to eat grasshoppers on the mountainside. To restore the relationship, the neglected sacrifices or rituals must be done so that the wrong is taken away and the ancestors can protect their living family members again. The role of the ancestors is not one of punishment or malevolence, but to keep the relationship right and of course to protect their descendants for all kind of evil. When the ancestors cause anyone to be ill, it is a sure sign that they wish a cow or goat to be slaughtered for them as a propitiatory sacrifice (Krige, 1962:288).

2.1.1 Ancestral worship and illness

The ancestors make their wishes known through dreams and illness. This section will look at the system of the ancestral worship. When the rules are not followed, the ancestors get annoyed and punish the descendants through all kinds of illnesses. To give you an idea of what this entails, addendum 2 includes four case studies.

2.1.1.1 *Umnyama*

This is a Zulu word meaning 'the polluted state of darkness'. *Umnyama* is usually contracted during periods of death and birth when the correct rituals have not been obeyed, according to the concept of diviners. This can lead to a situation of bad luck and a condition that roughly corresponds with the western concept of depression on a minor or major scale. The complaints include experiencing bad luck, nothing going right and person's having the feeling of being hated (Oosthuizen, 1992:103).

2.1.1.2 *Abaphansi basifulatela*

In English one can call this 'ancestral displeasure'. The ancestors want a ritual to be performed. Traditionally, the cause is ascribed to neglecting to do so. Such a condition often leads to symptoms that resembles minor or major depression. The sufferer has a feeling of bad luck, not being able to get a job and nothing going right (Oosthuizen, 1992:110). However, there are more causes to this phenomenon: dreaming about people who have died, sorcery caused by jealousy of a certain person so that his ancestors run away from him, or the negative intentions of a 'late relative', i.e. ancestor who has become a bad ancestor to the victim, set upon ruining his life (Oosthuizen, 1992:111).

2.1.1.3 *Ukulele*

You can translate this word by saying that the ritual practices have been disregarded. The symptoms include overdoing things when you do not want to, acting like a thief (compulsion neurosis) who can't stop stealing, and doing unusual things (Oosthuizen, 1992:113,114).

2.1.2 Evil spirits and illness

We want to stress that not all problems and illnesses are caused by evil spirits. There are many of reason why people become sick. Among the Zulus (Dick, 1995:4,5) the people feel that the easiest way to fight sickness is to be prayed for, then they do not need to for instance go on a diet to fight their sickness. Other people think that they are troubled by demons, but the problem is only in their head. However, there are problems related to demons, and we will discuss them now. Demon related problems include not taking time to read the Bible and pray, lack of faith, fear for witnessing Jesus, ungrounded fear, emotional disturbances, addictions to smoking, drinking and drugs, money that disappears in strange ways, bad odours, on-and-off chest pains, curses and hearing voices calling a person. In addition to that there are also bodily complaints due to the influence of demons such as: lice, high blood pressure, epileptic fits, swollen feet, abscesses, shortness of breath, abnormal heart beat, bladder problems, lower back problems, heavy shoulders, piercing chest pains, headache etc. Then there is the problem of constant bad dreams. The dreams

deal with befouled water, meat, people who have already past away, cows chasing the person, people who want to stab the person, snakes and *utokoloshe*.⁷

Another category of illness stems from malevolent people like the sorcerer and the witch, whereas the *izangoma*, *izinyanga* and the prophets are the protectors of the people and they neutralize the evil where people have been cursed. The protectors usually say that someone is cursed or poisoned and then they tell the people how they can protect themselves with certain protective medicine. In the process of sorcery there are certain objects that may be used like a hair or some fat from a person, which have no power in themselves, but are accompanied by evil spirits, coming from 'other' protectors of the people. Hopefully it is clear that all those diviners have demons. The more demons an *inyanga* or an *isangoma* has, the more power she/he has. To use an illustration, the evil spirits are like fierce dogs put on a chain by the owner, who is the diviner. This diviner, who has surrendered him/herself to the demons, has a certain right to send demons where he/she wants them. This demon is send by a word or through a medicine that punishes or even can kill in the vicinity where it is hidden. It does not take long for the medicine to start working by making the people in that area sick or causing all sorts of trouble for the people. This is not a fairytale! If one just rejects this as crazy talk one opposes the Scriptures where it says that our struggle is against forces and authorities and against rulers of darkness and powers in the spiritual world.⁸ Many Zulus have this traditional understanding that all illnesses are caused by two things only, namely sorcery or the *amadlozi* (Dick, 1995:26-28). The new concepts of viruses and bacteria are penetrating slowly into the minds of the people, especially in the rural areas.

2.2 Possession by ancestors

2.2.1. The calling to become an *isangoma*⁹

In addition to the reasons for ancestral interference above, there is another reason why ancestors send illness to their people, namely to call a diviner, and this is followed by the *ukutwasa* procedure (Lee, 1969:129). When the ancestors call a girl or a woman to become an *isangoma*, illness is a common and strong way of calling. Through illness, cure and training of a tutor-*isangoma*, a

⁷ Will be explained in paragraph 2.3.3

⁸ Eph. 6:12

⁹ This Zulu word means 'diviner'.

person can become an *isangoma*. This training for about 2 years takes place at the homestead of the tutor-*isangoma*. This word, *ukutwasa*, means ‘to come out’ or to start to become an *isangoma*. It also has the meaning of ‘new life’ or ‘new beginning’. An *isangoma* is the trained mediator between the living and the ancestors. The *isangoma* is usually a female, and she works under the authority of the ancestors. As Lee (1969:129,130) indicates, this *ukutwasa* possession has a long history – as long, indeed, as recorded Zulu history itself. It is rigid and invariable in its form, its symptoms (both physical and behavioural), its treatment within the canon of local medical practice, and in the rituals and social behaviour consequent upon both the initial stages and continuation of the possession’ (Lee, 1969:129,130). When a person becomes an *isangoma* the ancestor spirits want to take complete possession and bestow this person with diagnostic and thaumaturgic power.

The calling to become an *isangoma* starts with being increasingly active at night. Such person claims that there is no sleep “because there is something in the body” (Berglund, 1976:138). Some tend to become restless, others wander about. It is said that the night is the time of the shades¹⁰. There are different names for ancestors in Zulu, but also in English; this time we used the name “shades” and it tries to explain the relationship between the living and the dead. The dead are not dead, but present in the same way we have the shade of the sun. The shade resembles us as the shades resemble the diseased. Another name is “living-dead”, to illustrate the continuing involvement of the dead with the living.

The night is indeed the time when they speak clearly, troubling people who they call. Others are troubled by sickness. With the help of ancestors by slaughtering cows or goats, the head of the kraal wants to find out what the reason is for the sickness. In the case of a calling from the ancestors, the patient’s health mostly worsens and she starts dreaming of wild animals, and people and animals (especially cows and snakes) wanting to kill her (Krige, 1962:303). If this continues for a long time, an *isangoma* is consulted, who tells them that she must become an *isangoma* and will then also be healed. The patient is told in a dream to go to an appointed person, and she will churn for her emetic medicine, that she may be an *isangoma* (Lee, 1969:138).

Closely related to the *isangoma* is the *inyanga*, a native doctor, herbalist and diviner (Doke, 1990: 620). The verb *ukunyanga* means practice as a doctor, diviner or use charms. Some *izinyanga*

¹⁰ This is an English translation of the word ‘*amadlozi*’ to try to explain the relationship between the dead and the living.

(plural of *inyanga*) are more like herbalists, others are more like diviners working under the control of the ancestors. The illness is not cured until the patient who has been called to become an *isangoma*, accepts the calling and starts the *ukutwasa*-training under a tutor-*isangoma*.

When the learner goes for training the first thing the teacher/*isangoma* does is to restore health and test the neophyte for what spirits she has got. Spirits other than the ancestors must be dealt with and taken out of the person because these will disturb the divination. After that the neophyte is taught how to communicate with the ancestors through rituals. When possessing the person, the spirits are believed to 'ride' on the shoulders of the possessed and speak or whisper to her. She hears voices and in that way she receives her clairvoyant powers (Ngubane, 1976:142). As a diviner she avoids unclean situations¹¹ and has to keep her relationship with the ancestors open by daily ritual washings in cold water because the ancestors do not like hot water. It is said that diviners divine through the *amadlozi* of infants (Krige, 1962:285). It is normal for an *isangoma* to be a female, a male *isangoma* is rare. People visit the *izangoma* (plural form of *isangoma*) to hear what the ancestors say and also to "smell out" witchdoctors who have cursed them.

2.2.2. Ubungoma

Ubungoma stems from the noun *isangoma*, and its meaning can include the following: diviner, witch-doctor or necromancer (Doke, 1990:11). The *isangoma* is a diviner using different ways of divination. There are the quiet diviners who work with divining rods, sticks and bones (Krige, 1962:300-302), but there are also the ones who look at the water in bottles as a way of divination. Then there are the speaking spirits such as the *amadlozi*, who are said to stay close to the shoulders and whisper in the ears of the *isangoma* and the *abalozzi* (explained in 2.2.3.).

The verb *ukungoma* means (Doke, 1990:557) singing dance songs at the first fruits ceremony. A person possessed with this spirit is activated to go dancing¹². Dancing has a two-fold meaning; first it encourages spirits to do their work in humans, and secondly, dancing is a sign of the possession of the spirits.

When a person is about to become an *isangoma*, he wanders about the -mountains and lives on roots, but another important part of the calling entering into water to meet a snake to get power and

¹¹ Like polluted persons, polluted places like funerals, polluted food like eggs, pork, mutton, bananas, fat and others also do not eat salt because it is bad for dreams. (Berglund, 1976:158)

¹² Zulu: *ukugida*

insight to do her work as an *isangoma* (Krige, 1962:299). *Izangoma*, besides divination, usually have a fairly extensive knowledge of herbs and roots that they use to cure most diseases without having to send their patients to the *inyanga*/herbalist. The profession of diviner is not hereditary, the ancestor spirits simply call anyone that they wish to be an *isangoma*. When people go and visit the *isangoma*, they will salute her by saying “*Makosi*”¹³ and ask: “What news?”. It is said that she is asked for this news because she is supposed to have already been informed by the *amadlozi* about their errand, the reason for the visit and what it is that is wrong.

Other *izangoma* ask the visitors to wait while she goes into the divining hut where she takes snuff, so that she shudders and yawns and becomes prepared for her work. Sometimes she will come out shouting or laughing hysterically (*ukuhayisa*).

2.2.3. Abalozi

There are other diviners who are possessed by speaking spirits, who themselves answer the questions in a whistling voice from the top of the hut. These ventriloquist doctors are called *abalozi*, or whistlers. The word ventriloquist is added because sceptics say that this speaking does not come from the top of the hut, but is ventriloquism from the diviner. The *umlozi* (plural: *abalozi*), or whistling doctor, is said to be possessed by many spirits, not only one as is the case with other doctors. He usually gives audience in a hut, and then the spirits speak from the top of the thatched roof of the hut in answer to questions put by the diviner himself. Ancestors are said to stay in the grass roofs, because they do not like roofing tiles or corrugated iron. Others communicate with these talking spirits via a hollow calabash. They put medicines inside it and it is hidden behind a curtain out of sight in the divining room. The *isangoma* is there to translate the speaking of the *abalozi*. The spirits speak in different voices, some like a little child, others in deeper tones, and they sometimes address the inquirers themselves and even say whose spirits they are. According to Ngubane (1976:103) this way of divination is regarded as the highest in the graded scale of divination, and is called the “whistling great ancestors” (*abalozi, amakhosi amakhulu*). The diviner sits almost in the centre of the hut facing toward its upper part, i.e. with her back to the doorway. If the clients are unable to understand some of the whistled words, she interprets them. The clients are free to ask whistling spirits questions, and the spirits reply. Because she is regarded

¹³ This is a Zulu word to honor people and it literally means ‘kings’.

as very successful, she is usually consulted about very controversial issues, and her divination is part of the legal system and as such is a public undertaking.

2.2.4 The refusal to become an *isangoma*

Possession by ancestral spirits is very common among the Zulus and many people are troubled by it. The person who's been called can show all kinds of illnesses. These illnesses are serious and the person who has been called must decide: do I want to become an *isangoma* or not. If not, the person must undergo treatment with certain medicine (*igobongo*) and bring sacrifices (one buck goat or 4 chickens) to suppress this kind of spirit possession.

2.3 Temporal spirit possession

“Temporal” is the opposite of permanent, and permanent possession is the lasting influence of the *amadlozi* in the lives of their worshippers. Other writers use the word “alien” to indicate the fact that these spirits are strange spirits who do not co-operate with the ancestors or are strange to the Zulu ancestor worship. The Zulus differentiate between good spirits and bad or evil spirits. The good spirits are the ancestral spirits, those that are permanent and who are part of the traditional worldview. The evil spirits are the temporal ones who are sent or made to trouble, and sometimes even to kill people.

2.3.1. *Izizwe*

Izizwe is an alien spirit possession and such a patient has the habit of belching. The victim screams (especially when his/her shoulders are touched) and runs to places where he/she has never been before (Oosthuizen, 1992:90-92). Such a person avoids human contact, stays away from home and often wanders in the bushes or mountains. *Izizwe* has the same symptoms as *ufufunyane*, another form of temporal spirit possession (see 2.4.4.4). The victim of *izizwe* acquires a bad spirit through sorcery that negatively disturbs his/her brain. Such a person also talks to him/herself as if insane. *Izizwe* is explained as a “rapidly spreading brain disease: mania” (Doke, 1990:902). This is also the

work of sorcery. The affliction is caused by *umuthi* (Zulu word meaning, medicine) that is mixed expressly to attract bad spirits. Once a person's name is called over the *umuthi* or when he/she steps over it, he/she gets the sickness. This *umuthi* is buried in the footpath for seven days and after that some of the mixture is added to the victim's food. The victim eats it unknowingly. Some say that when a girl does not react to a man's advances, he goes to a diviner. He brews the recommended medicine and "the girl will see the picture of the boy through drinking a glass of water. Then she will desperately want to go to him, even at midnight, hitting everyone who tries to stop her". Ngubane (1977:144) takes *izizwe* as *ufufunyane*.

Izizwe is the spirit of all tribes through which those who are possessed can speak in various languages (Koch,1970:143). The best parallel to the tongues that people in Northern Zululand know of is the so-called *izizwe* or *amabutho* (Sundkler,1961:248,249). When a person is ill the Zulu doctor (herbalist) may treat him in the following way: he gives his patient a mixture to smoke which, when inhaled, will drive away the illness, or rather replace the illness by something the Zulu call "soldiers" (*amabutho*).

2.3.2 Indiki and amandawe

The Zulu dictionary gives the following description of this phenomenon: "a person suffering from an hysterical disease (as known among the Tonga people); person possessed" (Doke, 1990:538). According to the general consensus, this type of foreign possession entered South Africa at the end of the last century from Malawi and Mozambique. It is associated with the *indiki* and *amandawe* of the miners who died and were buried in South Africa. Oosthuizen (1992:93) says that the *indiki* is the male spirit and *amandawe* is the female spirit, but the symptoms are nearly the same. Because no sacrifices were made to integrate them into their own metaphysical society, these wandering spirits enter people of this country, which disturbs the ancestral worship. They take the place of the real spirits of the lineages of such persons. *Indiki* is picked up and does not enter a person as a result of sorcery (Oosthuizen, 1992:2-95). The *amandiki*, plural of *indiki*, bark like dogs, speak with strange tongues, and move around the country collecting money from their relatives, doing much dancing (Lee, 1969:131). The *amandiki* spirits cry out and belch like *izangoma*. They are a kind of prophet and diviner. This *amandawe*-possession is directed at curing some illness, and initiation into the cult is regarded as a healing agency, for it is believed to be therapeutic. The

person who has this spirit, tells him/her what is wrong with a patient. This is done by rites and dances designed to cause one of the patient's ancestral spirits to materialize. The initiate goes through many days of an exhausting dance, until at last the spirits enters her. It speaks through the initiate and expresses itself in a reputedly foreign tongue, such as for instance, a so-called 'Indian' or 'Tsonga' language. From time to time they have seizures like epileptics. They also belch deeply and roar. The victim becomes blind and stiff in the neck, and feels a burden on the shoulders. They suffer from headaches and they yawn continuously. This has nothing to do with spirit mediumship, as is the case with ancestral spirits, but rather has to do with 'spirit possession', which is a recent development and 'tends to be peripheral'. These spirits are traced to Tsonga spirits. Among the Zulus, the *amandiki* or *amandawe* (Ndau) express themselves in the 'Indian' or 'Tsonga' languages. Possession leads to illness, and various methods are used to remove these alien spirits.

An informant claimed that she had suffered from *amandawe* possession but had it converted into *ukutwasa* by an *isangoma* diviner, as the former condition, unless treated, could lead to death (Lee, 1969:133). Another version claims that there are two kinds of *amandawe*: *Amandawe waphezulu* and *amandawe wamanzi*. The latter is a form of *ukutwasa* similar to the calling of an *isangoma*. The novice has to fetch a snake from a pool or a river. There the novice is taught about medicines. She then goes out of the water with the snake and goes to the kraal. There the snake will drink the blood of the cow, slaughtered for this occasion outside the kraal, and after that the back of the snake is broken and the skin put in the hut of the *isangoma*.

An other informant said that the *amandawe* are spirits closely linked to *uMvelingqangi*¹⁴ and they do not stay with people, they stay in the animal kraal. The *amandiki* are their messengers. The *amandawe waphezulu* is nearly the same as the calling to be an *isangoma*, but without going in the water like the *amandawe wamanzi*.

¹⁴ Zulu: he who came out first; let's say the creator.

2.3.3. *Utokoloshe*

The Zulus learnt from the Xhosas to believe in *uTokoloshe*¹⁵, a wicked little dwarf who lives in deep pools or in the reeds (Krige,1962:354). He is short and hairy, and very fond of women. At night he lets out the cows and steals their milk, and he is often guilty of cohabiting with women. According to an informant there are two types, one created, the other always in existence. Even today, belief in *uTokoloshe* is very strong among the Zulus. That is why many people put their beds on stones or old paint tins so that *uTokoloshe* can not climb in the bed at night (Ngubane, 1976:280,281). There has been a shift in the effect of the *uTokoloshe*. In the beginning it was a harmless but mischievous character who constantly played tricks on people, but becomes harmful when he is caught by a witch. There are those who claim that *uTokoloshe* “is the most sought after of all the familiars¹⁶ because he can really satisfy (sexually) the hunger of the witches”. Where Ngubane mentions the catching of the *utokoloshe*, an informant talks of an *utokoloshe* that is created by a witch and becomes her helper. This dwarf causes much fear among females and children. It is said that only they see him. The aim of this spirit is to separate couples, to cause a divorce. The woman will say: “I am tired; I do not want sex tonight”, because *uTikoloshe* forced her to have sex with him. But there are also female tokoloshes, who focus on the men to do its work.

2.3.4 *Umamlambo*

This word means “water-snake kept in the hut by women of polygamous household to ensure the husband’s favour”. This is a current native belief according to Doke (1990:481). Another informant said that when someone wants to separate a friendship or a marriage they use *umuthi* so that the one person thinks that the other one is a snake and consequently leaves him/her to go to the one who started it all.

Another informant gave a different meaning: a person goes to the *inyanga* and asks for special medicine to become rich. After arriving home, a snake takes over the authority of the headship of

¹⁵Another name for tokoloshe is mamtsotsi, because old people are afraid of this name and that’s why they use this other name called, umamtsotsi. For further information see, Anderson (2000:175-180).

¹⁶ Helpers

that house. Another condition is that he must slaughter a goat or a cow every month. Riches indeed do come, but if this person forgets to fulfil the monthly promises, then that snake takes one of his children, causing the death of the child. When all his children have died, he himself will die as well. With his death, all his wealth is gone.

2.3.5 Isithunywa

This Zulu word means “messenger”, and is sent by the ancestors as a gift to equip the recipient with knowledge to tell the people what is wrong. This spirit is said to be present among the Zionists, especially the *umthandazi* (prayer healer). The Zionist prophets have this spirit. As a matter of fact, this spirit is the same as the spirit of *ubungoma*, who also to determine what is wrong with a certain person, only the *umprophethi* does not wear beads and red clothes as the *isangoma* does, but has a “staff”. The ancestors talk to such a person through dreams and visions.

2.3.6 Isilumo

Doke explains this word as “painful menstruation” (1990:468). According to Vilakazi (2006) this disease is caused by the medicines of a witch.

2.3.7 Ubuyoni

This spirit is familiar in the Zionist Church, but basically it is the same as the spirit of *ubungoma*, but since this gift is used in the church the name is changed, but there is no difference. It gives the prophet or *umthandazi* clairvoyance about the person’s situation.

2.3.8 Isidawana

This word can mean strand-wolf, a species of hyena (since the animal has become extinct in the country of the Zulu, the name has become obsolete and is now merely used in fables), small animal believed to be kept by the family of a witch, or someone pursuing riches (Doke, 1990:140). This animal is very useful for witchcraft, but also very dangerous. That is why this animal is killed at

the place where it lives, and its fat is then taken back to Zululand. This fat is mixed with medicines, eaten and then the person vomits it out again. The reason for doing so is to become rich.

2.3.9 Amanono

This word refers to neat, tidy person or animal; cleanly person (Doke, 1990:586). However, when a person has a spirit called by this name, it means that the male person may have the spirit of his grandmother and acts, like her, like a lady. Vice versa, a female person has the spirit of her grandfather and is acting like him. All spirits want the possessed person to obey them, but if the person is disobedient, the spirit troubles that person (Ngubane, 2006).

2.3.10 Uhlanya

This word means madness or schizophrenia and some symptoms include that the person laughs or talks to him/herself, talks nonsense, and avoids people. The cause is:

- either the disobedience to traditional customs,
- too much thinking,
- too many worries,
- or it is the result of witchcraft or the possession by evil spirits (Oosthuizen, 1992:76-78).

2.3.11 Isidalwa

This is a deformed person. The person is apparently believed to be created that way. Another explanation says that the person is the victim of witchcraft (*umego*), according to Oosthuizen (1990:80).

2.3.12 Uvalo

This is a condition of fear or anxiety. The victims become anxious and remain in a state of shock all the time. They are always scared without any reason, they sleep badly and lose weight, they are

scared that someone will harm them, they remain incomprehensibly anxious, they have abnormal feelings, and they imagine that all kinds of evil forces are against them. The condition is caused by a feeling of guilt or fear. The victims become weak and are always afraid of being bewitched. A girl in such a situation could easily agree to a love proposition, being afraid that the man will bewitch her. It is said that a male who fails to obtain the attention of a girl goes to the herbalist where he receives oils to smear on the eyelashes of the girl, and luck stones with doctored animal skins which make the girl afraid of saying no (Oosthuizen, 1990: 96,97).

2.3.13 Iqondo

There are wide variations in the symptomatology ascribed to this condition. It is medically recognized as a disease of the uro-genital system, often involving prostatic enlargement or venereal disease. The core of the matter is that a husband wants to harm his wife's lover through sorcery.

The symptoms includes that the person does funny things, pain/swelling of the genitals, talks/answers foolishly, venereal disease, sometimes inside stomach.

When a husband learns that his wife is sleeping with another man, he goes to a herbalist or diviner, or he himself collects herbs to set a trap for his wife. When the other man comes and makes love with this trap-set woman, he contracts *iqondo*. *Umuthi* is used to affect the person whose name is called over that medicine. It was said that the deceived husband sees to it that *umuthi* is smeared on the other man, so that when he has intercourse, the *umuthi* is transferred to him, and he contracts the disease (Vilakazi: 2006).

2.4 Sorcery and witchcraft

In Zulu there is a word *ubuthakathi*. It means to do harm or to destruct, and this is a reality can not be doubted or denied. It is real in an undisputable sense for the Zulus (Berglund, 1977:266-268).

There is a difference between witchcraft and sorcery. Witchcraft is performed by a witch, she is directly connected to evil and she is works with other witches, whereas the sorcerer is one day a healer and the other day he provides medicine towards harmful ends. Witches are mostly females and they lay a strong emphasis on sexuality, whereas sorcerers are mostly men. Both are inclined to kill, that is their joy. Berglund (1977:270) explains that:

While the anger of the shades is leads to dreams, sickness and sometimes extended suffering – as does he calling of a diviner for example - always the welfare of the individual or the society as such, is what they have in mind.

2.4.1 The *umthakathi*

This *umthakathi* or the wizard is the enemy of society. He is the man or woman who uses the powers of the universe that he has learnt to employ by means of magic for anti-social ends. He injures people's health, destroys life, prevents rain, occasions lightning, makes the cows become dry and is the cause of all kinds of misfortune (Krige, 1962:321).

2.4.2 Techniques of the *umthakathi*

The most deadly of all medicines to any man or woman are those made up of parts of his or her own body, such as finger-nails, hair or excreta. For this reason Zulus are very careful that no one is near them when they go to relieve themselves. If an enemy is able to procure someone's excreta, he will mix it with certain medicines and deposit this mixture in a hole in the hearth where fire is made. When a fire is made, the man whose excreta are buried this way will have a burning sensation. He will cry out with pain and will very soon die, unless a traditional doctor finds out the cause and treat him.

The same may be done with urine, though another common practice of *abathakathi* is to watch to see where their enemy passes water and then to cut through the wet earth with a medicated knife. The person whose urine has been treated in this way will not be able to pass water again. The bladder "will burst open and fill the stomach" until he dies (Krige, 1962:321).

2.4.2.1. *Ukudlisa*

A common means of killing people is to put medicine/poison in their food (Krige, 1962:323). The Zulu word means "to make a person eat" and then of course food that he does not want, in this case poison.

2.4.2.2. *Ukuphonsa*

This Zulu-word means ‘to throw’ and in this case it means to harm or kill someone from a distance without physical contact. This takes place as follows: The wizard puts poison on his finger, points at a certain person to cause him to die on the spot, or contract an illness. Another well-known way is to use the spurting method; medicine is chewed and spurted out, while the wizard calls his enemy by name and gives him imaginary stabs with an assegai smeared with the same mixture (Krige, 1962:323).

2.4.2.3. *Umeqo* or *umbulelo*

This medicine is buried along paths or in a kraal for the purpose of causing fatal disease in those who come in contact with it. For example, a stick or a coin is smeared with medicine mixed with the dirt of an enemy and thrown away on the road, while the culprit calls out the name of the person he/she wishes to injure. Then, when that person passes along that way or picks up the coin, he will become ill and die. If no name is called out, anyone who passes there will be killed (Krige, 1962:322).

2.4.3 Familiars of the *umthakathi*

As the *izangoma* make use of familiar spirits, like the ancestors, the *umthakathi* makes use of familiar animals, such as snakes, wild cats, baboons, dogs, owls and even a creature believed to be a mixture of a man and an animal.

An *umthakathi* goes to the field to catch a snake in a specific manner in order to manipulate it with medicine and dirt from the person to whom he wants to send the evil to. This snake becomes an instrument of this person and when the snake arrives at the kraal of the enemy, he will become ill (Krige, 1962:324).

An other important animal used by *abathakathi* is the wild cat. It has a short tail and is kept in the kraal of its owner. This animal is also sent to do the things the *umthakathi* tells it to do, such as clipping some hair of a sleeping person so she can use it against that person (Krige, 1962:325).

Another awful creature that has also been used is said to be a corpse killed by the *umthakathi* that has been exhumed, and is put to life again and becomes an instrument of the witch. The word used for this creature is '*umkhovu*'. Others say it is a mixture of half-human and half-animal, because the *umthakathi* made love to a female baboon. When this *umkhovu* appears at a kraal, it prognosticates death, without hope of recovery (Krige, 1962:326, 327). The reports about this phenomenon differ, there are different modes of appearance. One of these appearances shows a person with one horn and one eye in/on his head.

2.4.4. Spirits used by *umthakathi*

2.4.4.1 *Impundulu*

This phenomenon, originally from the Xhosas and not as such from Zululand, is a bird supposed to be used by women in witchcraft (Doke, 1990:513).

This bird is created by a witch and is sent to hit someone, but this person does not see anything or where the beating comes from. Many people are troubled by this phenomenon. Others are paralysed on one side after being hit by this bird on the shoulder, and if no cure is found this person will die. If the bird hits the person straight on the head, death follows immediately. The *isangoma* gives the person troubled by this spirit special medicine to lick as treatment. It is said that people who are not strengthened by medicines and white people are more or less immune for this phenomenon, it is as if this bird likes medicines applied to strengthen people against the evil attacks (Kwenda, 1999:9).

2.4.4.2 *Udukanezwe*

This Zulu word is a combination of *ukuduka* meaning 'go astray' and *izwe*, meaning land. So the meaning is 'go astray in the country'. This spirit is created to harm people by making them restless so that they just run away and do not come back, or perhaps come back after a long time (Vilakazi, 2006).

2.4.4.3 *Umhayizo*

This word is derived from the verb *ukuhayiza* and means someone who has the native crying hysteria; rave (as girls who are believed to be affected by charms); or to be hysterical (Doke, 1990:299). It is connected with sorcery and is used as a way to influence people by placing substances at certain places (Oosthuizen, 1992:94-96). The intention is very important. It could be to harm people, or to influence people for positive purposes, such as obtaining the attention of a girl. Traditional and western medicines are mixed, and added to the victim's food. Ngubane mentions that this phenomenon resembles *ufufunyane* and *izizwe*. When a person is touched on the shoulder he/she starts to scream. The condition is brought on by giving the victim *umuthi* with food so that the girl may develop love for someone she does not love, or for someone she has jilted. Usually, 'medicated' water or food over which the name of the girl has been called is used with the intention of making the girl develop love for the man who obtained the *umuthi* from the herbalist.

2.4.4.4 *Ufufunyane*

Traditionally *ufufunyane* means possession by numerous alien spirits, which are said to have entered South Africa from Mozambique via the migrant miners, and have a great influence, especially on women (Oosthuizen, 1992:88-89). One respondent stated "It is like insanity". The patient usually continuously utters "ie...ie... ie.... ie". The patient cries, screams, runs away, throws his/her hands in the air and lies down shivering and screaming. The spirits are considered to be responsible for victim's actions. The spirits take control of the victim, who becomes very strong. Another explanation for this way of possession is that when a young man is jilted by a girl, he takes sand from the graveyard and, together with the herbal mixture, throws it on the path on which the girl walks, or he calls the girl's name while vomiting. Otherwise, he just touches the girl's shoulder with the *umuthi*, taking her unawares. Another alternative is that the person mixes animal fats and herbs. He either puts this mixture in her food or he calls her name through the wind. After this the possession begins. It is a powerful thing and it is illustrated in the fact that because of this, schools in some areas had to be closed down for some time.

2.4.4.5 *Ilumbo*

This word can be explained as a disease with an unknown cause or origin (Oosthuizen, 1992:88,89). An informant (Zulu,2006) said that it is *umeqo* (poison with the purpose to kill) placed on the road of the victim to affect the body in any place. Medicine is cooked/burned on a flat three-legged-plate. When water is added, the person who wants to curse another person dips his fingers in the mixture of water and cooked medicine, puts it in his mouth and sucks it, and then spits it out and says the name of the person who must be harmed. A new meaning or use is that an unfaithful partner will be caught with her/his lover and when they are sexually one, they get stuck and can not get separated. This is a way of punishing them. They are only separated when a person comes with a stick dipped in certain medicine and hits them with it.

2.4.4.6 *Isipoliyane*

This kind of brain disease can be linked with *ufufunyane* (Doke, 1990:682) and also with *umhayizo*.

2.4.4.7 *Isithuthwane*

This Zulu word means seizures and/or epilepsy. The symptoms comprises falling, the shaking of the body and foam coming from the mouth.

The cause is not exactly clear: 50% of the healers say these patients are born with it, and the other half says is caused by stepping over *umuthi* (Oosthuizen,1992:83,84).

2.4.4.8 *Isichitho*

It is traditionally interpreted as a charm to cause estrangement between lovers. A girlfriend might want to separate her lover (husband) from his wife by using this medicine. The girlfriend pours this *isichitho* in her face and she calls the woman's name saying loudly that the husband should chase his wife away (Oosthuizen, 1992:116).

2.5 What is the impact of evil spirits on evangelisation?

In the evangelisation one has to do with the straight fight with our enemy, the devil. In this confrontation one gets people who are bound in different ways. They are his property and he does not want to let go of them. The main impact we are facing is the ancestral cult as a mighty strong hold of the devil among the Zulu-speaking people. This is the main reason why people are hindered to come to our Lord and Saviour, especially when the gospel is preached clearly as the Scriptures teach us, meaning that there can be no co-operation between ancestral commemoration and Christianity, which is seen so abundantly among the Zulu-speaking people. This is so clearly explained by Oosthuizen in his book with the title: 'The Healer-Prophet in Afro-Christian Churches'. When you draw the line in evangelisation, the people get angry and they prohibit their children to continue go to the tent or church. Another influence of ancestral worship or magic reveals itself when the person does want to come to Jesus. He will find it very difficult to belief at a later date. He will be unable to obtain any assurance of peace with God, and when he wants to be born again, trouble starts. The truth is that it goes well as long as he remains in the world or a servant of the devil. Only when he wants to leave his 'school', the resistance begins. On every contact with the powers of darkness, the devil takes the right to take people captive, and will resist strongly at the first hint of his having to lose his victim (Koch, 1970: 34,35).

When the bondage or the ancestral worship is not dealt with, the reproducing power of faith is diminished. The Christian joy is not apparent in the lives of the new Christians. This causes the progress of the gospel to be hindered in a great measure and the evangelistic power of the congregation is not activated.

During evangelistic meetings it happens that people are not attentive due to day-dreaming, sleepiness and one can think of what is written in Mathew 13. The sower goes out to sow the seed, which stands for the work of evangelisation. The seed falls on different places, and with this parable our Lord wants to say that the devil is engaged in this process. This seed, which falls next to the road, is picked away by the birds. Here one sees the role of the devil taking away the gospel out of the hearts of the people. Other agricultural parables are also used to illustrate the co-existence of seed and the weed next to each other illustrating the mixing of the kingdom of God and that of Satan. In Matthew 13:24-30 one finds the parable of the twofold seed; one coming from God, the other one coming from the devil. The kingdom of God is spiritual, but that of the devil is as well, and this becomes obvious where the devil lets people believe in ideologies that have the name of truth but are in fact lies (Godschalk, 1968:147). That is what one can call false teachings. The one big false teaching we're facing here among the Zulus is the idea that God is far away, but that he has send ancestors to be mediators between the far away God and his people. These are the spirits of the ancestors who have passed away. How could it happen that weed was sown among the wheat? The enemy sowed it while the workers were sleeping. This sleeping is not the sleeping we're used to do in bed at night, but here it is used in the sense of carelessness. The Word of the Kingdom was heard, but not acted upon as a way of new life sprouting from the Holy Spirit. In such a climate the seed of fake ideologies is easily sowed (Godschalk, 1968:148). There are many fake ideologies around, such as in the Church of the Nazareth, led by Shembe, and also the mixture of the ancestral cult with Christian patterns, as occurs in the Zionist Churches, and to add to that lot, members of the traditional churches go and worship on Sundays but during the week they adhere to their ancestral practices.

Our opponent is reviving an attitude of resistance among unbelievers towards believers and their congregation, and also evangelistic meetings. We can see the devil as the opponent of Jesus and the apostles in the Scriptures, but also of the believers nowadays. A certain atmosphere exists that keeps these two separate as two classes of people, and each one eyes the other one with suspicion (Van Dam, 1973:20,21). Another thing becoming obvious is the fact that the demonic oppressed finds it very difficult to pray or to attend the Holy Supper (Van Dam, 1973, 20) because that spirit that is in him does not agree with him attending a church meeting and shows that to the person by giving her an headache or arising improper behaviour like belching, crying or causing other pains in the body of the oppressed.

The other resistance is of course the people who are bound by the power of money, prostitution, gambling, pleasure and pride. These people are bound by their sins and they can not get rid of it (Kuyper, 1911,2:62).

CHAPTER 3

HEALING MINISTRIES AMONG THE ZULU-SPEAKING PEOPLE

3.1 Zulu belief concerning healing of illnesses and evil spirits

Both religion and the belief in witchcraft offer theories as to what causes evil, illness and misfortune. Both recognize a duality in the universe, namely that between good and evil, provide explanations for them and techniques for converting the one to the other (Hammond-Tooke, 1974:335). The Zulus explain evil through their belief in witchcraft, which results in a magic worldview that consists of a belief that there are forces at work among people. The Zulus do not function the same as the Western mind would. They do not ask what the cause of an illness is, no, the Zulu is more concerned about the question of who is behind it. This opens up a whole list of possibilities, such as witchcraft, sorcery, ancestor wrath, pollution, spirit possession or a disturbed relationship with one's surroundings. The Zulus treat these calamities with certain medicines that are doctored according to specific healing rituals. The aim of this treatment is to restore the imbalance of the affected person in the context of his or her family and community by taking whatever has a negative effect on the system out of it. That which was secretly put in, has to be taken out of the body or out of the surroundings and then the person's health will be restored (Oosthuizen, 1988:4).

The Western mind is very good at analysing a sickness or a calamity and where they can't explain it, they accept that, but for the Zulu this is unacceptable. Especially traditional Zulus say that death or misfortune is always sent by some agent. This agent may be a supernatural being like the ancestors, or a human being using supernatural means, like a witch. This belief in witchcraft also leaves room for diviners who explain who the agent behind a given evil was, with the help of the ancestors. The healing techniques of illnesses and demon possession among the Zulus include among others the following:

3.2 Traditional healing

3.2.1 Isangoma

Traditionally, there is a certain procedure in curing people, and there are about eight steps, as explained by John Mbiti (Berends, 1993:277). Strangely, Mbiti forgot one aspect, namely making a diagnosis, which we have added to these eight steps. Consequently, the revised procedure would look as follows:

1. **Diagnosis:** Before a diagnosis is attempted, divination takes place. In order to enter higher spheres, certain rituals are performed, such as the burning of incense, then the ancestors are called up to be present. The diviner obtains clairvoyant powers through the voices of the ancestors, who address the diviner. Through divination the diviner describes the situation of the patient and then the patient has to confirm whether it is the truth or not. The patient agrees by saying “*siyavuma*”¹⁷, but when something is wrong the response “*siyavuma*” is uttered softly. The diviner diagnoses the patient with the help of her clairvoyant powers and by asking questions. This usually takes twenty to thirty minutes (Oosthuizen, 1988:16). At this stage the patient gets the opportunity to ask questions. The diviner informs the patient and his or her family about how and why the disturbed behaviour occurred. This clarification takes place within the African worldview. The patient is treated with care and love and at this stage the diviner gives reassurance, explains, advises, makes suggestions and provides direction to the patient. The diviner assures the patient that the problem is not unusual and indicates that it can be treated, which builds up the patient’s confidence.

2. **Treatment:** The cures provided by herbalists include many that are suggestive, such as amulets and robes around the body to ward off evil. These are provided by the diviners and herbalists in order to protect against magic, spirits, or witchcraft. Traditional healing stresses the symbolic nature of treatment, involving rituals as purification ceremonies and sacrifices (Berends, 1993:279,280).

¹⁷ This Zulu word means: we agree

3. Prevention: There is a distinction between medicines that deal with natural problems, and those that deal with supernatural misfortunes. The herbalist and Western medicine deal with the first one, and diviners deal with the second one. There are specific medicines for protection against witches, evil spirits, and other supernatural agents of misfortune, but for the theme of this study it is not necessary to discuss this any further than already has been done.

4. Protection against agents of evil: See under 3.

5. Purification: This takes place through vomiting, emetics, steaming and washing. Several methods can be used for this, but water is a very important ingredient. The Zulus do not have a special term for “clean”, but they say “one has blackness on”. To cleanse oneself from such a condition “black and white” medicines are used. The procedure is to first smoke or steam oneself with roots, barks or herbs given by a doctor. Very often, on top of that, fat of certain animals mixed with medicine is smeared on the body, after which it is necessary to wash in some stream, and in serious cases of uncleanness, such as the death of a relative or having handled a corpse, medicines are sucked off the fingers. The cleansing is completed by taking ‘white’ or cleansing medicines early in the morning before sunrise, and these act as an emetic. In most cases of uncleanness, it is considered enough to use “white” medicines before sunrise and wash the body in a stream (Krige, 1962:82).

6. Ensuring success: Medicine is used to reach success in farming, potency, fertility and courtship. Some of these medicines are tolerated, but others are anti-social and are even directed towards the misfortune of competitors and enemies (witchcraft).

7. Retribution: This is considered anti-social because it is directed at bringing misfortune on competitors and enemies. The most extreme form is the use of witchcraft (Berends, 1993:280). This works as follows: *umuthi* is spread on the ground, placed on a footpath or buried in the ground over which the victim walks. When the victim tramples the *umuthi* or walks over it, he/she will become infected and develops incurable sores and sometimes becomes mentally disturbed (Oosthuizen, 1992:107).

8. Exorcism: Actually, this is not an exorcism, but a replacement of the evil spirit by a familiar spirit. We will discuss this item further.

9. Eradication of witchcraft (Berends, 1993:277,278): The diviner smells out witches and these are then killed, because they are the enemies of the community.

Western healing mainly focuses on the diagnosis and the prescription of medicine and/or the undergoing of an operation. However, Africans are used to pay attention to the steps as have described above.

The *isangoma* is a specialist in treating people troubled by spirit possessions. The first one under discussion is the *ufufunyane*-possession. Because the *ufufunyane* spirit is considered as evil, so the plan is that this spirit has to be expelled and a benign spirit has to be installed. According to Ngubane (1976:145) these are not the patient's ancestral spirits, but are spirits controlled by the *isangoma*. They are called *amabutho*¹⁸. In the process of taking out the evil spirit, certain medicines are used in a certain order. There are basically three sorts of medicine, grouped according to their colour, either black, red or white. The black and red are used to expel bad things from the body and also to strengthen the body against future attacks. White medicines are used to regain good health. The practitioner always starts with the black or red, and ends with the white medicine (Ngubane, 1976:113). In the case of *ufufunyane* patients, black medicines are used to expel the spirits, because this possession is concerned evil. Red medicine is used for cases not so explicitly evil, such as *indiki* possession. White medicines are used after that to facilitate the return to good health (Ngubane, 1976:145, and Oosthuizen, 1992:74).

The treatment of *indiki* possession involves a short period of initiation into the spirit cult. In these three months the treatment aims to exorcise the alien spirit and replace it with the spirit of a male ancestor to protect the patient from future attacks. For this reason the initiate uses red emetics to remove the alien spirit, and white emetics to arouse her own spirit. This initiation is nearly the same as when becoming an *isangoma*, but the difference is that the *indiki* spirit is expelled as

¹⁸ English: army or soldiers

being considered an evil spirit and the ancestral spirit is invited to protect the patient, whereas the traditional neophyte has been elected by the ancestors (Ngubane, 1976:143). This procedure of expelling evil spirits and inviting benign spirits is a standard procedure that involves black, red and white medicine (Oosthuizen, 1992:93). Ngubane gives another example of lineage sorcery, and there the same procedure is followed (1976:110). In the case of *dukanezwe*¹⁹, the *isangoma* is thought to be the best person to handle the case, because through special visionary gifts, he/she can establish where the lost person is, and bring that person back home (Oosthuizen, 1992:110). In cases where the illness is caused by the ancestors, such as with ancestral displeasure, the *isangoma* is the first choice to treat this person because she is the nearest person to the ancestors. Most of them will probably say that a goat or a cow should be slaughtered for forgiveness, incense should be burned, and that the ancestors should be consulted, while the *isangoma* will wash the victim with the slaughtered animal's bile. After that all the people involved have a meal together (Oosthuizen, 1992:112).

3.2.2 *Inyanga*

The herbalist also plays an important role in healing people troubled by evil spirits. In the book of Oosthuizen, 'The Healer-Prophet in Afro-Christian Churches' it is obvious that the *inyanga* is often mentioned on the side of causing the trouble with evil spirits, and because of that this person also knows how to cure such problems. The *inyanga* is skilled with herbs and other *umuthi* that the victim smokes and licks. In the case of treating a person troubled by *umhayiso*²⁰, he may also administer pricks²¹ to all the joints in the patient's body. The herbalist uses 'medicated' water, but not water that has been prayed over, as in the case with the prayer healer/prophet. The victim is steamed with this water, and by swallowing it, she vomits (Oosthuizen, 1992:96). For the treatment of *umeqo*, the herbalist makes an incision of 3 mm with a razor. He puts powder obtained from burned parts of animals into the incision, and he adds material made from herbs. This process is called *ukugcaba* (Oosthuizen, 1992:107). For the purposes of this study it is important to mention three kinds of medicines and one specific way of treating illnesses caused by spirits. The first one is called *amaKhubalo*, a wood-medicine, such as

¹⁹ This victim is lost because of 'medicines' which make him/her wander away from home and get lost.

²⁰ English: a crying disease

²¹ This is done with a sharp object containing *muthi*.

roots or bark, bulbs or animal powders, and it is used for self-fortification and protection from evil. It is nibbled or chewed and worn around the neck. The second one is the medicine called *imFingo*. This is the name for all medicinal charms to counteract evil by rendering its causes innocuous. It is carried on the person as a charm to ward off the evil works of any enemy or wizard (Krige, 1962:329,330). The third medicine is called *isiBethelelo* and is the name for any love-medicine used for “fixing” a girl to you against fellow suitors.

There is a certain practice called the barring of a disease, and is used where the disease is caused by spirits. The doctor takes medicines that he mixes with the blood of the patient, and this he carries to an ant-heap. Here he makes a hole in the heap, deposits the mixture, closes the hole with a stone, and departs without looking back. If, however, the disease was caused by a wizard, the *inyanga* may decide to return the disease to the originator, thereby causing him to be ill. In this case, when barring the disease, the *inyanga* will also add one special medicine to the ordinary mix that has the power of rendering the wizard powerless and/or sending him the disease. For this reason it is customary for a wizard to take great care to doctor himself with strengthening and other medicines before trying to harm others by sending diseases to them (Krige, 1962:333).

3.3 Healing ministry in the African Indigenous Churches (AIC)

This section starts with a short look back to the roots of these churches to get a clear picture of them. Round about 1900 there was much missionary activity going on in the area of Johannesburg. In the Wesleyan Church there was a split in the mission church because of the racial segregation and one leader, Mokone, formed the Ethiopian Church²² in Pretoria. The Ethiopian movement was active in protesting against Apartheid and it played a role in the formation of the ANC in 1912 (Oosthuizen, 1992:15). After this, many other splits from mission churches occurred, and the Ethiopian churches themselves split up into several smaller groups (Pillay & Hofmeyr, 1991:261). In 1904, missionary Le Roux from the Dutch Reformed Church in Wakkerstroom, joined the ‘The Zion Apostolic Church’, led by Daniel Bryant. Le Roux played a leading role in the founding of Pentecostalism in South Africa, but after he left, there were

²² For the name ‘Ethiopian’ see Ps 68:31 and Acts 8:27

numerous splits and these Zionist groups proliferated further. These groups emphasise divine healing, immersion in baptism, speaking in tongues and belief in the imminent second coming of Christ. The names of these churches include the words 'Zion', 'Pentecostal', 'Apostolic' and 'faith'.

Other indigenous churches have a kind of a Messiah-leader, and they raise their leaders to the status of prophet, such as the Zion Christian Church (ZCC), with Lekganyane as their leader, and the Nazareth Church with Shembe as their leader (Pillay & Hofmeyr, 1991:262).

To get a good idea of the healing ministry in the Zionist and Ethiopian Churches, this investigation will describe the role of the prophet in those churches, because this person forms the pivot. On the side of the Messianic type of churches, the healing ministry in Shembe's Nazareth Church will be under discussion. These three big churches, the Zionist, Ethiopian and the Nazareth Churches, are called the AIC. Their number of participants in 1991 amounted to approximately eight million (Anderson, 2000:41). They don't have churches, but rather gather in the houses of the members or just meet in the open fields marked with white stones in case of the Nazareth Church.

We want to close this section by reflecting on what Adolf von Harnack said about the belief in demons and the practices of exorcism in the early church. He said that the Christians made their appearance throughout the world as exorcists of demons, and that exorcisms was a very powerful missionary and propagandist weapon (Kitshoff, 1). This comment concerning the early church is nowadays suitable for the AIC; many people join these churches because of the help they find there, and the people do not fail to hear the voice of African tradition, but also the voice of the Bible (Kitshoff,4).

3.3.1 Healing ministry in the Zionist and Ethiopian Churches

As we said above, the prophet plays a very important role in the healing of people troubled by evil spirits. The prayer healer (*umthandazi*) is closely linked to the work of the prophet. The latter

is mostly a man and concentrates more on misfortune, whereas the prayer healer is mostly a woman and seen as having a lesser status than the prophet (Oosthuizen, 1992:31).

In these two churches, the Zionist and the Ethiopian Churches, there are three ways a victim of evil spirits can get help. There are the weekly services, the baptisms that take place monthly or quarterly in a river, dam or in the sea, and thirdly, counselling sessions.

In the weekly services there are opportunities to get help. The members see the prophet as the protector of - in most cases - a small group of Zionists. He/she stands at the door at the beginning of the service to “smell out” people with evil intentions. At the end of the service there is the opportunity to pray for those who have a problem. If someone is troubled by evil spirits, the person is put in the middle of the room and the congregation dances/runs around him/her. In this process the prophet takes the lead and the whole congregation is involved in the casting out of the evil spirit. The members of the congregation push their sticks against the back and the shoulders of the victim, because the sticks are believed to have magic power to chase away evil. They also hit the person. The idea is not that they hit the person, but that they hit the evil spirit inside the person. In this process the ancestors of those who are hitting are joint with the ancestor of the patient so that the evil spirit is under high pressure to leave.(Oosthuizen, 1992:54). The person turns and turns and at the end falls down and then the members scream in his ear that the evil spirit must go out. When this happens the victim calls out: “I’m free”.

The prophet wears different colours of vestment, so white stands for visions and blue for healing. One prophet said that the colours give “more power” to do the work properly. One prophet says: “it gives me power and makes the evil spirits flee form me, the colours make communication between myself and the messenger strong, effective and clear”. Others say colours are not important. The church members wear cords that have the following qualifications:

- they fortify a person against diseases and evil forces;
- they give power to the prayer healer to heal; they make healing more effective; and
- when the prophets prophesy, “they use cords in order to get more spirit” (Oosthuizen, 1992:43).

The cords, which are substitutes for the traditional amulets around the neck or wrists, and the robes round the waist or across the shoulders, emphasize fortification against witchcraft, sorcery and the evil forces. But the cords appear within a new context in which Christianity also has a role to play (Oosthuizen, 1992:44). Staves used at healing sessions are channels of mystical power, and are referred to as 'weapons' utilised to ward off evil forces. They are part of the armour of each full member in the Zionist Church. The staves are seen as weapons and are associated with the one Moses had with which he led the people of Israel out of Egypt, performing various miracles (Oosthuizen, 1992:61).

The 'baptism' ritual in the AIC is a sacrament to get supernatural power. For a successful baptism the participants have to take part in a revival service, which starts on a Friday evening and continues until Sunday morning. The things that are important at the revival are fasting, washing, vomiting and confessing of sins, and these are considered as the preparations for receiving the Holy Spirit. Purification is an essential part of it and takes place through steaming and bathing so that the evil is removed from the outside. The inside is cleaned through vomiting and emetics. For the vomiting *isiwasho* is used, this is water from the tap or from the river or fresh water to which salt has been added, or seawater that has been mixed with ashes and other ingredients. The sea is considered as a very strong place for removing evil forces, and for being strengthened. Water indeed plays a very important role in the healing practices of the AIC. Purification is central, and water cleans. The impurity of the body – outside and inside - reflects the impurity of the soul. Religious purity is restored through water cults. *Isiwasho* is a religious healing water and is always prayed over. All the prophets emphasize that healing takes place through the Holy Spirit plus these rituals of water; it always goes together! These rituals are effective in themselves, together with the prayers that are prayed. When all the preparations have been fulfilled the prophet goes into the water first to consecrate it on Sunday morning. The water must be blessed before the baptism so that it gives them "the Spirit" of which the burning candles planted on the shore are a symbol. The water has the connotation of new birth, rebirth and change. It is linked with the traditional context where evil is seen as a negative influence on a person that should be ritually washed off or taken out of a person through emetics.

The third way of dealing with evil spirits is via a counselling session with the prophet or prayer healer. The diagnosis is the most important because to know the cause gives you an idea of how to treat the illness. This is not done by questioning and answering, what is needed is 'prediction'. This prediction ceremony is closely linked to that of the traditional healers. The prediction comes from communication with the Holy spirit and/or the ancestors, but others call it the "spirit of prophecy". There are three different ways of receiving revelation:

- it is compared to looking in the mirror and seeing the disease affecting the patient; or
- it's like "filling a bottle with water, and as the patient looks through the water, he/she would get the message"; or
- another prophet gets his information on the illness of a patient through feelings that radiate from the patient.

However, the main source of getting information about the patient is that what has been dreamt at night often recurs in visions during the day. Visions are experienced during the moment of healing while one's mind is awake. Dreams are problem indicators, and visions give information on how the problem involved in the illness can be solved (Oosthuizen, 1992:49,50). Prediction is not only needed to get the right diagnosis, but also for how to heal the illness. Prediction is further related to the detection of sorcery and witchcraft, which are main sources of illness (Oosthuizen, 1992:51,51). Furthermore, information is revealed about lost property, about what is going to happen in the future, "bad luck" is predicted, and many other things. Most of the prophets use candles during healing sessions. Candles are used for various purposes, such as:

- they help to clarify the visions;
- they are used when Zulus make a light for the ancestors who bring the prediction and healing; and
- they are utilised by the Holy Spirit during the diagnosis of the illness of the patient and when the medicines have to be indicated through visions.

Candles are regarded as a help to get a good picture of the illness. Concerning the use of candles, the most important thing is that the ancestor of the prayer healer/prophet and of the patient meet

so that they are “strong” against the adversary or the illness. As we have already said, water is very important for the healing practises of the prophet, and rainwater is preferred because it comes directly from heaven, especially water obtained from a thunderstorm when lightning was severe is most effective in warding off evil forces that attack a victim (Oosthuizen, 1992:59).

The fact that when whites see a person jump around and fall on to the ground, they call this demon possessed and this has a strong negative connotation. But to the members of the AIC this person has the spirit of the prophet, because when one sees something one is able to speak a message to the people after one has recovered (Anderson, 2000:271). Another pastor and member of the Zionist Church said: “the Bible might call it demon possession, but we in our culture, in our context in Africa, do not call it that. We know this is the spirit of the ancestors, and we respect a person with such a spirit because that person is able to communicate on our behalf with the ancestors” (Andersons, 2000:270). If we look at these phenomenon from this perspective, nothing has to be exorcised.

3.3.2 Healing in the Nazareth Church (Shembe)

The founder of this church, Isaiah Shembe, received a calling worthy of sharing in this study because it gives insight into the way these church members think and act. He saw angels in the form of white doves, circling above him at the sea. This voice of the angles was the voice of their grandfather. He told them to wake up and he saw many relatives who had passed away long ago and they told him to become a prophet. Other prophets of this church experienced the same. The chief ancestor (grandfather) is referred to as an angel and the family “in the beyond” were actively involved in the calling of these prophets (Oosthuizen, 1992:28). Shembe was a member of the Baptist Church at the time of his calling, but because he saw the need for having the weekly church service on a Saturday, he founded his own church. He went around and recruited many followers, and he saw the need for a centre. They chose a place in Natal at *Ekuphakameni*, North-West of Durban. At this place people could be accommodated who were looking for comfort, healing and exorcism. The link with the Zulu culture is very strong, and Shembe wanted to revive the already diminishing Zulu culture. Two of his other characteristics are his Messianic calling, who wanted to lead the Zulus out of the bondage of white rulership. This he did through

stressing a protestant work ethic. Secondly, Shembe could perform miracles, both practical²³ and visionary, through healing and prophesy; this caused the people to call him holy whenever they saw him. He had a strong impact on the African peasantry. After his death his son took over. His name was Johannes Galilee, but the legacy of his father grew, and it is said that Isaiah Shembe was canonized when his will was read and all who were present at that meeting, agreed to follow it. After the death of Johannes Galilee in 1976, there was a split in the church - one division followed the brother of Johannes Galilee, Amos, and the other part followed the son of Johannes, called Londa. The schism took place in 1980 and Amos moved away and set up his own centre 10 km away from *Ekuphakameni*. The strong love for the traditional values of the Zulus and the fundamentalistic handling of the Bible, are some important characteristics of this movement (Hofmeyr & Pillay, 1994:238-240). This historical background was needed to get a good picture of this church, which has millions of followers. They do not have church buildings, but they have their meeting in the open field marked by white stones.

As we will consider their ministry of expelling evil spirits, we see that they also have a baptism, but it hasn't the same function as the baptism among the Zionist churches. The Nazareth church has a baptism that takes place like in the Western churches, but also here the cleansing is the main point, as with the ZCC. At the baptism you are declared white, holy and clean now. After the baptism the person is free from evil spirits. Here also, as with the ZCC, the leader is the first one to emerge in the water to bless it. As the ZCC the members of the Nazareth Church have sticks to ward off evil spirits and to chase them away. Together with the stick, a sheet is used to expel evil spirits. This is done in the following manner: the person who is troubled by evil spirits, lays on the ground and two persons take a sheet on both sides and rhythmically they rise and lower the sheet while they sing a prayer to expel the evil spirits. This is a blessed sheet or a prayer sheet used for this purpose and for sure the evil spirits will leave if this is done. (Ngubane, 2006). Another way of expelling evil spirit involves water. Holy water, water that is prayed over, is sprinkled in and around the house and, it can be drunk or the patient can wash him or herself with it, because evil spirits don't like holy water. The last way to get rid of evil spirits is to go to

²³ For example: people come to him and say to Shembe: 'I have to make a long trip but my car is not fine; I'm afraid it will break.' Then Shembe will give them water, prayed over, and he tells them to wash the car with this water and then the trip will be without car problems.

Ekuphakameni to the prayer place where you enter with thank offering²⁴. The request is made to the king (Shembe) and he'll address it.

For the healing of sicknesses, Vaseline is used. It is smeared on the troubled place and then followed by a prayer. The informant stressed that this holy water and Vaseline is for free and that is important; other traditional treatment is costly and not advocated by this church.

3.4 Healing in Pentecostal Churches

The start of the Pentecostal Churches goes together with the start of the AIC in South Africa in the first twenty years of the 20th century when the American missionaries arrived at Johannesburg. The Apostolic Faith Mission (AFM) had as main characteristic the ministry of healing. Here follows some main features of the Pentecostal Churches (PC). First one can say that the PC emphasizes the experience of a life with Christ, which leads to enthusiasm. The traditional theology was/is cognitive, intellectual and generally cold. This gap was filled by the PC, and it had a great attraction to people who are aware of the spirit-world, such as the Zulu-speaking people. A second characteristic is the baptism of the Holy Spirit resulting in the speaking of tongues. Thirdly the PC has a passion to see God at work in healing the sick and exorcising demons, and fourthly the PC is eager to spread the gospel. These are the positive sites of the PC, and these caused the PC to show a great increase in membership. However, the (over) accentuation of the work of the Holy Spirit can result in a marginalisation of the Christology; they forgot John 16:14, where the Scriptures say: "He shall glorify Me", the Holy Spirit and the Son are one.

Of course there is a difference between the Charismatic and Pentecostal Churches, but in praxis the difference between the two is difficult to explain. The difference is more in the name than in the approach. Their approach is mostly sensational where there are demonstrations of the Holy Spirit in evangelistic campaigns. In such services the demonic forces are bound in the name and through the power of the Holy Spirit. The person who does this has specific gifts to exorcise

²⁴ Some money to thank the king (=Shembe) for his help

demons in the name of Jesus (Vergeer, 2000:390). Here the accent lies on the power of the Holy Spirit and His working. This is an instant help without any pastoral attention or Word ministry.

3.5 Treatment in hospitals and clinics

Concerning the problem of evil spirits the role of hospitals and western doctors is limited, most of the treatment is been done by traditional healers. Only where there are clearly physical problems such as swollen genital parts as a result of sorcery and poisoning and in cases where an operation may be needed, the service of doctors is rendered. At the hospitals with their pills and strength-giving injections they can be given symptomatic relief, which gives the patients the ability to cope with the traditional healer's treatment. But the traditional healers are the ones who give an 'explanation' of the root of their illness (Crawford & Lipsedge, 2004:144). The pshychologist sees sorcery often as a tool to pinpoint specific areas of conflict, which a family has to sort out (Crawford & Lipsedge, 2004:143).

When patients suffering from *ukuhayisa* come to the hospital and a person starts screaming, all the staff know that they must come and pay attention to him or her screaming. In the hospital they see this phenomenon as a way to attract attention, so that is why all the staff is giving it to him or her. When the screaming will not stop the patient is given tranquillisers to calm her/him down. At the homes of the people these patients are hit with a whip to show the patient that they are sick and tired of their screaming and that he/she must stop it. And they do so. At the hospital they don't talk about demons; that is the language of the prophet, *inyanga* and *isangoma*. The one who is sick due to the fact that ancestors are calling him or her to become an *isangoma*, is not seen as possessed by doctors, but as a person suffering from a stress related illness. One of the staff will have a diagnostic talk with the patient and then it is decided whether the person has a social problem (a social worker will attend to the patient), a medical problem (a doctor will continue) or has a mental problem and than the psychologist will work with him or her. The hearing of voices and the appearance of hallucinations are common in the mental ward in Madadeni Hospital. These problems are dealt with through counselling. Cases of alleged bewitchment are also treated like that. The reason for these mental disturbances are problems that became too hard

to handle for the patient. Most patients are poor people, people with much stress, who have no work, who are divorced or stay alone. This group of people is prone to develop mental problems. Aggression is in most cases a result of the usage of alcohol, dagga and mandrex. The informant also stated that the number of people complaining about evil spirits has been diminishing in the last 10-15 years.

3.6 The healing ministry of MET

MET stands for Mobile Evangelisation Trust and is an organisation which started in the Dutch Reformed Church of Greytown in the nineteen-sixties when a revival took place over there. The revival among the Afrikaans speaking church also gave a new impulse to the evangelisation among the Zulu-speaking people. The church council of the Greytown Dutch Reformed Church called Rev. Dick to be the missionary for this work. This work went well until the local economic recession made it impossible for that congregation to support their own minister and the missionary. So Rev. Dick went to the Particular Synod of the Dutch Reformed Church and asked for support. When this request was discussed there, there were three respondents who all three gave a negative answer to that request, and so this beautiful work that started as a revival in the Afrikaans speaking church was doomed to end. Then some people started a trust so that this mission work could continue and until today this organisation with the name MET is operational in South Africa and at the moment they do this evangelisation work with five tent all over South Africa.

After this introduction, we will now introduce their healing method. In their work they were confronted with people who were troubled by spirits and this is logical because working in traditional areas, you get the confrontation between the heathen culture with demons and the salvation brought by Christ Jesus. When this problem revealed itself, they didn't know how to handle it in the beginning. So they did a study and wrote a guide accompanying a pastoral checklist to help people trouble by evil spirits. For the checklist, see addendum 1.

The list is used in the setting of an evangelisation campaign and it proceeds as follows. For about 10days every evening they have revival services in a big tent from 6-8pm. At the end of this

evening service the people who want to accept Jesus are invited to visit the pastors at day time, so that the gospel is explained to them and that person is helped to accept Jesus as his or her personal saviour. But also those who are sick and troubled by evil spirits are being invited during daytime (between 10 – 16h00) to visit the tent so that they can get prayer and counselling. When a person visits the tent, the reason for coming to the tent is been asked. This can be that the person wants to accept the Lord Jesus as his or her Saviour or there are problems, addictions, illnesses or other things and the person wants Gods help. First there will be a diagnostic talk with him or her and for that reason the counsellor will read Mathew 7: 13 and 14 and after prayer, he will explain the gospel using these two verses together with a big poster picturing the two ways; the narrow and the broad road and at the end of the explanation the counselee is asked where she/he locates him or herself on this illustration followed by the question where he/she wants to be: on the small road with Jesus or to continue to go on the broad road. See addendum 4. When the counselee is willing to go on the narrow road the pastoral checklist is been used to help the counselee to cleanse him or herself in this counselling session; at the end there will be a prayer for healing. The checklist is being introduced to the counselee and permission is asked that the answers are written down. At the end of the session this form can be destroyed. At this stage the counsellor mentions the confidentiality of this talk, that there will be no back chatting. The counsellor is building a friendly relationship and also stresses that this conversation takes place in the presence of the Lord. Openness is a must for this session and the counselee must see him or herself sitting before God. For this counselling a checklist is being used and it is a guide for the counsellor especially in times of prayer.²⁵

3.6.1 Explanation of the MET-checklist

Some points on this list need no explanation, others do. The form starts with asking the counselee if she/he is a Christian or a child of God and how that came to be. The answer shows how that person entered the Kingdom of God and what kind of a relationship he/she has with our Saviour and Lord.

²⁵ See addendum 1 for this checklist

Under number 2 they want to get clearness about the possible negative role the parents play in the life of the counselee; you can think of addictions and ancestral veneration which are transferred to the following generation by birth and by rituals, such as introducing to ancestors by birth (in Zulu: *imbeleko*, can be compared with our baptism), consult ancestors to get their favour (in Zulu: *umsebenzi*), keeping up marriage rituals, etc. But also abductions and other hurts caused in the youth of the counselee. Here the addictions like smoking, drinking, drugs and so on are asked for because these sins have a power in them to be transferred to the next generation, not only occult worshipping but also iniquities, sins and addictions of this kind.²⁶ If these are present, these need to be nullified by a prayer of cancellation or a prayer for inner healing; for now the counsellor just makes notes and in a later stadium, after point number 9, there will be a prayer.

Under number 3, attention is paid to the married life of the counselee, if married.

Number 4 deals with the visits paid to traditional healers who are engaged in ancestor mediumship. The thought behind this topic is that contact with the occult, is a kind of a contract with the devil and this has to be cancelled through prayer but also through a prayer of forgiveness. The medicines or even healing objects are to be burned, such as incense, robes around the body used for strengthening. 4 also deals with dreams which forecast certain happenings and visions that may appear to the counselee. These things are not necessary for a Christian because we have the Scriptures to get direction from God. But also the contacts with other counsellors as from the AIC are being renounced because they also consult the ancestors in their counselling of people.

Number 5 points to previous church memberships where wrong teachings were taught, such as the Jehovah witnesses, AIC churches and others. In case the counselee has the uniforms of lets say the Zionist Church, then these must be burned because these cloths have been blessed and are occult. It is important that these things are burned because it shows that the person really wants to make a new start with God.

²⁶ See Ex.20:5; 34:7; Jer.32:18; Lev.26:39; Lam.5:7

Number 6 touches the area of the sexual relationships. Many youngsters are involved in premarital sex and this is wrong in the eyes of the Lord, so the counselee is asked to ask forgiveness for it but also to mention the names of the persons who they slept with so that in case there was a transfer of spirits through the intercourse, this is been renounced in a prayer. Also those who are courting him/her, have to be renounced. But not only the youngsters are questioned about their sexual activities, also married persons are asked about sexual activities outside and before their marriage. This section is ended by asking if there are any homosexual activities or feelings present to the counselee.

Number 7 talks about the social relationships of the counselee. Are there any feuds or quarrels going on in his/her life. If so, the counselee is asked to restore relationships before continuing with the counselling. There is a need to forgive others, if not the Lord will not here our prayers. It may happen that the person is send home to restore broken relationships first and that the session will continue the next day. Also is there a question which asks: 'Do you have bad friends?' If so, the person is asked to separate him or herself from these contacts. The names are also asked so that prayer can strengthen the counselee in witnessing to those old friends and to separate him or herself from them.

Number 8 raises the point of traumatic experiences such as passing away of close friends, accidents, divorce and rape. And the counselee is asked that there are may be more of such shocking experiences in his or her life. These traumatic experiences are sometimes open doors for evil spirits to enter the life of people and this has to be discussed and has to be sorted out and the asking for inner healing takes place in the prayer after number 9.

Under number 9 a list of common sins are checked with the counselee. If the person says he/she has done a certain sin, there will be an explanation why it is wrong; the counsellor will mark it and in the prayer after this item, forgiveness is asked for these sins.

After number 9 there is a prayer of repentance, forgiveness and setting free by renouncing the world and committing oneself to the kingdom of the Lord. Also the works of the evil one or demons are commanded to leave this believer being the temple of the Holy Spirit. This prayer

goes as follows: the counsellor prays first and the counselee is asked to repeat words prayed/said by the counsellor. It's done in this way to show the counselee how to pray. In this prayer all the sins that have been marked and discussed with the counselee are confessed and prayers of renouncement are being said also. A prayer of cancellation concerning ancestor veneration done by the parents, goes like this: 'My parents were involved in ancestor worship but I don't want to have anything to do with it; ancestors of my parents, I demand you in the name of Jesus Christ, go out of me and don't come ever back, amen'. This is also done at number 4 and number 6 where the counselee may have been sleeping around, then the names of the partners are mentioned and asked that the spirits of these persons are commanded to go out of the counselee. In this prayer we do two things; first we throw all the dirt out of the heart of the counselee and clean it properly and then after that we invite the Lord Jesus in to dwell in the counselee's heart. This is always an important moment because now the counselee is sure that he/she has entered the household of God, where He is Father and Caretaker.

At number 10 we ask the counselee about all kind of illnesses; some of which can be symptomatic for evil spirits present in that persons life; so this item is in this way linked to the following item. When all the illnesses have been marked and discussed with the counselee, there is a prayer for healing of these diseases.

Number 11 is the check for evil spirits in the life of the counselee. It goes as follows: the counsellor is sitting straight opposite the counselee and commands c.q. asks him/her by pointing a finger straight in the eyes, one of the names of the most common spirits present among the Zulus. The counsellor says for example: '*Ndiki*, in the name of Jesus'. In this way the evil spirit is confronted with the name of Jesus and if that spirit is present in the counselee's life, he will be frightened and move in the body of that person; when that spirit is sitting in the shoulder, at the moment the counsellor is calling him, the spirit will move and the counsellor will feel a pain or warmth in the shoulder. The counselee is asked to say what he/she feels in his/her body when the counsellor is addressing these spirits. When the counselee is reporting for example a pain in the shoulder, the counsellor knows that this spirit is present in the life of this person and he resorts in the shoulder. Than the counsellor is praying a prayer of expelling, which the counselee has to repeat after him. It goes like this: 'I'm a child of God now; reborn by the blood of Jesus and I'm a

temple of the Holy Spirit. I don't want you in my body, I belong to Jesus now. Go out of me, *Ndiki*, in the name of Jesus Christ, my Saviour and Lord. Amen.' After this prayer the counsellor is checking if this spirit is still there by repeating to address this spirit by saying: '*Ndiki*, in the name of Jesus' and when the counselee says that he/she doesn't feel anything, we can say, this spirit has left him/her. Then we go to the next spirit mentioned under point 11 All these spirits are the most common among the Bantu people of Southern Africa.

At the end of the checklist is written 'something else'. May be there was something important where was not paid attention to in this session, and now the counselee can raise it. The session is closed with a prayer of thanks giving and the counselee is encouraged to read the Scriptures and pray daily and to go to church weekly.

3.7 Healing ministry in the Reformed Church

What is the official standpoint of the Dopper Church? There was a conference of the *Gereformeerde Verening* in 2002/3 about this matter and *in the Skriflig* edited a special edition to this problem and they called it: "how to fight the occult" in the midst of their Afrikaans speaking members. It was striking that there was much more openness towards a more direct addressing of evil spirits, not one of wait and we will see. There were even given practical guidelines in order to come to a reformed method of dealing with evil spirits; especially the presentation of the teaching of the New Testament by Dr. Vergeer (2002) from Potchefstroom about this matter, promoted a more 'evangelical' approach. His findings and guidelines for a Reformed approach will be used in the final chapter of this study. At that conference about "How to fight the occult?" the views how to deal with it, were very divided and a second striking characteristic was the growing awareness of 'We have to do something about it!'. This was in short the feeling of the nearly 60 reverends present at that conference. No research was conducted among the Reformed Churches in African Community as represented by Synod Middelande. This study is aimed at giving clearness about this matter and wants to give new input to this discussion, because the magical worldview of the Zulu-speaking people – but I can say the whole African world - with the great impact of spirits among them, need a well balanced biblical approach to fight this strong hold.

What is the current approach of the Reformed Mission in kwaZulu Natal? The preaching of the gospel is the primary task of the church and we agree with that off course! By preaching we present the open door of the kingdom of God and that anyone can enter who is repenting and confessing his/her sins which will be washed away by the blood of Christ. Now, there is the secret of new birth; in some cases people are set free of all the negative results of their sins and of their occult activities in one time. But it also happens that these occult bondages must be dealt with by counselling. When people are troubled by the typical Zulu cultural problems of the spirits or are being called by the ancestors to become an *isangoma*, the only way to deal with this problem is that the member of the Reformed Church, is visited by 'strong' believers of the congregation and they pray for him/her with scripture reading and singing. When this has no results, there will be a following prayer meeting and if this has also no effect, the matter is considered closed and the troubled person in most of the cases is leaving our church and joins an AIC or becomes a diviner. The church leaders admit that these typical Zulu problems are very powerful and they cannot handle them.

Another consequence of this approach is that a part of our members, we don't know how great this group is, are secretly visiting the healer-prophet to deal with these problems or they are visiting diviners to get help from them and they just continuing being members of our church.

Actually it is a very sad situation when church members are troubled by evil spirits - a situation so familiar to them because its their worldview - and we say no to spirits but we cannot or we don't want to or we help them insufficiently. If this is the conclusion for the way the Reformed Church is handling this missionary problem, we have work to do and come up with a solid biblical method of dealing with it.

3.8 Conclusion

As we could see in the above text, life is an important issue for the Zulus not only for them but for everyone. There are many ways to apply for healing. The traditional way with the *isangoma*

and the *inyanga*, is the old way of the Zulus. Then there are the healing methods presented by the church with each an own approach. The "Christians" who do not want to separate from their ancestral cult go to the AIC where the cult is standing above the principals of faith. Than we have the charismatic way of healing where the power of prayer is stressed and the miracle working of the Holy Spirit without considering the pastoral situation of the troubled person. A small group of people go to the clinic and hospital for psychological treatment where pills are used. The way of MET is been explained in detail because their method takes the gospel serious and the situation of the troubled person through providing pastoral care. The Reformed Church hasn't got any method. May be you know that the physical health is very important to the Africans, but not only to them to all people. Health is closely linked to what a person eats and drinks and also if a person is doing exercise and/or sports. But health is also linked to the way a person thinks and beliefs because this decides what kind of medical and spiritual help a person is going to take. Are you going to the traditional healer or the prophet or the clinic/hospital? Due to the fact that the Zulus are very religious inclined, there are many syncretistic health workers. For a Reformed paradigm it is very important to start with an analysis of all the available healing ministries. Followed by an exegetical and biblical study from which we can derive guidelines to analyse the existing methods. That's our topic in chapter four.

CHAPTER 4:
THE BIBLICAL TEACHING ON HEALING MINISTRY
AMONG PEOPLE TROUBLED BY EVIL SPIRITS

4.1 Introduction

The Zulus do not view healing performed by the *izangoma* and *izinyanga* as wrong, because it is an integral part of their lives. Most of the AIC's value their culture more than the Scriptures in this regard. The leaders in these churches avoid the verses dealing with God's warnings against ancestor worship. This section explores what the Lord teaches believers about this worship, what help there is for those who are vexed with evil spirits, and what a biblical healing method would entail.

4.2 The adversary

The Bible teaches us that there is war going on behind the screens of our lives and society. The war is about the fate of man. Will a specific individual be a Christian, or a person walking in darkness misled by the Prince of this world? He has many tactics, among the Zulus he is very effective in misleading the people with this ancestor worship and by asking in situations of distress: 'Who is behind this?'

The investigation starts with the different words the Bible uses for the work of the spirits of darkness.

4.2.1 Devil or Satan

This paragraph attempts to give you a picture of the devil/Satan and related to this, understanding the reality of sin. It is always good when you want to clarify something, to open the Scriptures and see where this subject is mentioned the first time in the Bible. So when we talk about sin and the devil we have to go to Genesis 3.

There we have 3 parties, namely God, who created man to reside in the Garden of Eden, man himself and the devil, who uses the snake to talk to Eve. The command was clear to man: do not eat of the tree of knowledge of good and wrong. It was a test and men had to stick to it. But the appearance of the devil in the shape of a snake changed everything.²⁷ What did the snake/devil? Being the enemy of God, he deliberately opposed the instructions of God and encouraged Eve to take the fruit so that the communion between God and men would be broken and indeed this would be the long-lasting setting for the earthly existence. So Adam and Eve were expelled out of the Garden of Eden and with a curse. The relationship between sin and death was made but in this also sickness was included²⁸. It is clear that the devil has only wicked intentions concerning faith in God. He is the tempter and is happy when God is put aside and men lives independently from Him. Genesis 3 also teaches us the strong relationship between the devil and sin.

The Hebrew word for devil is שַׁעִיר (*śā'îr*) and is usually translated by 'buck'. It is used 52 times for sin offering, but another translation is satyr or demon; this happens four times. But others say that there is no need to go to this bizarre translation (TWOT: 881). It is obvious that the translation of this word is two-folded. The double meaning of the word is striking, namely buck and demon, because the devil is also pictured as a buck. The other word used for devil is שָׁדַד (*shēd*) and this appears twice in the OT²⁹. The Hebrew word *shēd* is connected with the Babylonian word *shēdu*, a demon, either good or evil. In pagan religions the line between god and demons is not a constant one. There are demons that are benign and gods who are malicious.³⁰ It is striking that the references to the demonic in the OT are scarce compared to the NT, and where this name occurs, it is used in a moral sphere, not the metaphysical one. In the NT the wraps are taken off the demonic in the Gospels and Revelations. The demonic appears most abundantly when Jesus is present. God wants to show us the satanic world in the presence of Christ (TWOT: 905,906).

The word Satan is found 56 times in the OT and the Hebrew word is שָׂטָן (*śāṭān*). In the OT this word is especially used in the judicial life of Israel. The Satan is the enemy as the accuser in a law case.³¹ This we can also find in the book Job.

²⁷ It's striking that also the ancestors appear to their descendants in the shape of snakes.

²⁸ Genesis 2: 17

²⁹ Dt. 32:17; Ps. 106:37

³⁰ As we have seen among the Zulus

³¹ Zech. 3:1; 1 Ch.21:1 and Ps. 109:6

In Job's lifetime there was a meeting in the heavens, and Satan was also among the sons of God. He was present as prosecutor. Job was very pious and Satan said this is so not without a reason, namely God has blessed him a lot. He asked God to take away the blessings and Job will forsake God. So God gave Satan authority to control hostile factors such as sickness, natural disasters, robbery etc. Now, the Satan is more than a prosecutor alone.³²

Zechariah 3: 1ff. also pictures Satan as a heavenly prosecutor at an actual trial. The accused, Joshua, is in fact guilty but the Judge is merciful and the accused is released by grace (Kittel, 2:73,74).

In the NT the words *σατάνάς* and *διάβολος* are interchangeable (Kittel, 2:79). Satan is the prince of this world, also called the God of this world, but he has arrogated this honour that belongs to God.³³ Sons of God, children of God and our Father who is in heaven, are subscriptions also used to indicate the relationship towards de devil.³⁴ The goal of Satan's activity is man's destruction in alienation from God.³⁵ Satan still has a short time on earth and his battle is against the Kingdom of God.³⁶ This is obvious during the decisive points in the life of Jesus where we see Satan active in the temptation in the desert and also at the end when Judas betrayed Jesus, and is active once again at the start of the first congregation in Jerusalem.³⁷ In the letters of the apostles we find a lot of warnings and exhortations in the struggle against Satan.³⁸ Even in the last days Satan orders the Antichrist and the false prophet to serve him and they will arise in the power of Satan and will prevail. Satan will be bound for a thousand years, will be released for his last attack, and will finally be judged in the lake of fire.³⁹ So in the end times there will be more demonic activity than in the days of the NT.⁴⁰

³² This is very similar to the Zulu worldview where the devil is pictured as an adversary with real power to be used against people. Also the reality that spiritual beings have the power to cause illnesses is much more alive among the Zulu speaking people than Westerners.

³³ Mt. 6:13

³⁴ Jn. 6:70; 8:44; 1 Jn.3:8,10; Acts 13:10

³⁵ Mk. 3:23ff.; Lk. 13:16; 1 C.5:5

³⁶ Rev. 12:12

³⁷ Mt. 4:1; Lk. 22:3; Ac. 5:3

³⁸ R. 16:20; 1 C. 7:5; 2 C. 2:11; 11:14; 1 Th. 2:18; Eph. 4:27; 6:11,16; 1 Tm.3:6f.; 5:15; 2 Tm.2:26; Jm. 4:7; 1 P.5:8

³⁹ Rev.13:2; 2 Th.2:9f

⁴⁰ 1 Ti. 4:1; 2 Ti.3:1; Rev.16:13f.

The first sin happened through the acting of the devil; he was from the beginning of creation an angel but through his rebellion, God threw him out of heaven and a third of the angels went with him (Jude 6 and 2 Peter 2:4).

4.2.2 Spirits

4.2.2.1 Demons (or gods)

The OT and the popular Greek belief are quite similar in their belief in spirits, but the demonology is only active in the margin of the OT. In post-biblical Judaism it is clear that the belief in evil spirits was very strong. It was presupposed everywhere in apocalyptic writings as well the rabbinic works. The belief in demons was not only widespread among the common people, but was also shared by the religious leaders, and even the scribes. In post-biblical Judaism the belief in Satan and the spirits had a central notion among them in their worldview. Their activity was directed almost exclusively to damaging man in life and limb. There is a prince of evil spirits, but he is not identical to Satan. The idea of demons entering a man and confusing his mind is also present, but the damaging work of the demons is stressed. The angels are considered as immortal spirits, who have their dwelling in heaven, whereas the fallen angels have left their heavenly habitation and in spite of their immortal nature, they have commingled with the flesh of women and thus became evil spirits or demons that live on earth. The Spirits of the dead are called אלהים, gods.⁴¹ Among pagan Greeks, this is an inferior deity⁴², whether good or bad. This word ‘gods’ corresponds with the Greek word for demons, δαίμων. The root of this word is *da-* and means ‘to know’. Demons are the spiritual agents acting in all idolatry. The idol itself is nothing, but every idol has a demon associated with it that induces idolatry, with its worship and sacrifices. They spread errors among men, and seek to seduce believers into the supposition that through mediums they can converse with deceased human beings (Vine, 293). Acting under Satan, demons are permitted to afflict with bodily disease. Being unclean they tempt human

⁴¹ 1 S. 28:13; Is. 8:19

⁴² Acts 17:18

beings with unclean thoughts⁴³. Their works are manifold. They make people sick according to body and soul, give extraordinary strength, knock down people, epileptic fits, make people shout, make people deaf, dumb, being mad, being angry, schizophrenic etc. But also tempt, making people blind for the gospel, taking away the seed of the gospel out of the heart of a person, sows the seed of unbelief, makes body and soul tired, makes a person talk lies, attacks people, promises lies (Dick,1995:8-10).

Another Hebrew word for demon is לילית, a (female) demon relating to sexual life. A different translation says nightmare, or wood-owl. This word only occurs once in the OT, and confirms what is said about the demonology as being active only on the side of social life of the Israelites.

Further we encounter a desert demon in the OT and the Hebrew word for it is עוזאזל and this word appears only three times in the OT namely in Lv. 16. It is obvious that the OT is not allowing the people of God to have anything to do with demons.

The Greek word δάίμων is used for the powers between God and men, but the OT has ascribed this to the Lord with his messengers, the angels to do His work.⁴⁴ This work consists of punishing the enemy but also to bring famine and pestilence.⁴⁵ But God can also send an evil spirit as is seen in the history of Israel⁴⁶ by doing so the monotheism is maintained, there is no dualism in the OT (Kittel, 2:10,11).

The NT continues the teachings of the OT. It is taught in the OT that it is not allowed for the believers to deal with spirits of the dead or with mediums in this regard, the NT doesn't mention the spirit of the dead; the dead sleep until the resurrection.⁴⁷ In the NT there is radical distinction between angels and demons. The NT teaches us clearly that the demons are reserved for judgement and the believers have part in this.⁴⁸ Other than the contemporary writing of the NT, the NT teaches us that the powers of darkness are, as in the OT, put on the sideline. The demons are subject to Satan. The kingdom of God is opposed to the kingdom of the prince of this world.

⁴³ Mc. 5:2; 7:25; Lk. 8:27-29; Rev. 16:13; 18:2

⁴⁴ Gn. 19:1, 15; Ex. 12:23; 2 K. 19:35; Ps. 35:5f.; Ez.9:1ff.

⁴⁵ 2 S. 24:16

⁴⁶ Ju. 9:23; 1 S. 16:14ff., 23; 18:10; 19:9; cf. 1 K. 22:21ff.

⁴⁷ 1 Th. 4:16; 1 C. 15:23b; Rev. 20:4,11ff.

⁴⁸ Mt. 25:41; 8:29; 1 C. 6:3; 2 P 2:4; Jd. 6

In the OT however, God sent evil spirits (monotheism), but in the NT the demons are instruments of the Satan. This is new, and we see this in the teaching about Beelzebub where Jesus' opponents differentiate between Beelzebub and Satan, but Jesus says these two are one and the same; there is no divided kingdom of Satan.

The NT teaches further that there are no individual seducing spirits. Evil thoughts come from the heart.⁴⁹ Because men do not honour God as Creator, He lets their useless minds rule over them.⁵⁰ Sin and the flesh are individual forces and they come from within, but demons come from without.

4.2.2.2 Familiar spirit

The Hebrew word 'בּוֹא' ('ôb) has a rare meaning and as a matter of fact, two meanings are given, namely 1. wine-skin (skin whose hairy side is turned out) and 2. (prophesying) spirit of the dead. This word is mostly connected with the word יִדְעִיִּים (yiddè'ôñî) and means 1. spirit of the dead, and 2. one who possesses such a spirit, soothsayer (Holladay, 1971:6,129).

This application of the word is supposed to have been suggested by the tricks of ventriloquists, within whose bodies (as vessels or bottles) it was fancied that spirits used to speak. In other cases, the word is used for the familiar spirit that a man pretended to employ in order to consult, or to raise, the spirits of the dead. See 1 Samuel. 28:7, 8. In Leviticus 19:31 we find the word familiar spirit together with the word wizard, and these two appear in pairs in other places as well. The Hebrew word for familiar spirits is feminine and refers to women who practice this variety of sorcery, and the other, wizard, which is masculine, refers to such men (TWOT, 1980:16). In 1 Samuel 28 we referred to Saul who visited the witch of Endor; she is a specialist in consulting familiar spirits, who direct her in her work. She's been trained to do this to help the people who want to know what the future brings, or want to solve problems. Saul started well in his profession as leader of the nation as king by chasing them away so that only a few of them were left in Israel. But at the end of his life he himself consulted this medium to get help, because he was in deep trouble. How many Zulus do not do the same thing as Saul? On one side the church members are rejecting this mediumship but on the other side they make use of their services

⁴⁹ Mt. 15:19

⁵⁰ R.1:28

during the week. But these services are a big threat to the faith of God's people. That's why the consulting of these mediums is condemned with strong words: you get defiled by them, you are whoring as believers to serve other gods, God sets His face against you,⁵¹ He becomes angry with you, He will cut you off from his people, the congregation, indeed the leaders must kill them by stoning and so the people of God are warned not to do the abominations of the nations around them. All these warning signs and all these godly strong words are being used to instruct His people not to do this foolish thing. But contrarily they must listen to the Prophet, who God will send to do his will.⁵² This is God's Son, Jesus Christ. Gods dealing with this phenomenon was and is clear: no consulting of the dead among the believers. To get a method of how to deal with this people consulting the dead we can say: 1. no such a thing can happen in the congregation of God and 2. Stoning was a method subscribed in the Old Testament but is not an option for us as believers under the new covenant.⁵³ The ultimate punishment is to excommunicate the trespasser from of the congregation.

4.2.2.3 Evil spirit

In Hebrew we read רוח רעה (rûach rā'â) and rûach means: wind or breath or mind. Rûach is mostly translated by the Spirit of God, but in 1 Samuel 16:23, where it's told that the spirit of God left Saul and an evil spirit from the Lord troubled him, we see the two opposites. It is told that a supernatural being was troubling the mind of Saul in such a way that he became depressed and aggressive and that his royal servants decided someone has to be called to help their king. The word *rā'â*, as an adjective, gives a negative meaning to the word rûach and indicates that this spirit is opposite to God and to the intentions of good people (TWOT, 1980:854,836). The evil spirit is clearly plainly distinct from Spirit of God⁵⁴.

The word evil is also used as a noun and than it stands for everything opposed to God, namely his will, law, the preaching of Jesus and the message of the apostles. The noun in the singular is than

⁵¹ this is opposite to the priestly blessing in Num 6:25-27 where God is friendly

⁵² Dt. 18:15, and this verse doesn't point to Shembe but to Jesus Christ!

⁵³ Lev. 20:27; Deutr. 13:10; Mat. 18:17

⁵⁴ 1 Sam. 16:14

the one who is in absolute antithesis to God and that is the devil.⁵⁵ Also in the first letter of John we find this idea, and man is the battleground between Satan and Christ.⁵⁶

There is a difference between a familiar spirit/wizard and the thing happening to Saul. In the first case there we can speak of a person who is trained to do this mediumistic work, but in case of Saul there is a spirit that befell on him. Among the Zulus you got the same thing that there are the trained (mostly) women to be mediums and they have been trained to do this. There is no difference in this regard with the medium of Endor and the *izangoma* among the Zulus. They see the ancestors as theirs. And can be consulted by these mediums/*izangoma* to tell the living what they did wrong and what they should do.

In the NT we have an incident where is spoken of an evil spirit, *το πνεύμα το πονηρόν* (Acts 19: 15, 16). This Greek word, *πονηρόν*, replaced the Hebrew word *rā'ā* and appears nine times in the NT in connection with spirits.

4.2.2.4 Lying spirits

The combination of these two Hebrew words makes the word lying spirits, and they are: רוח שקר. This word *sheqer* means that certain words or activities have no basis or truth and lack facts or reality. That's why David says in Psalm 38:19: 'Many are they that hate me without cause' (*sheqer*). In the history of Israel we find the story where king Ahab of Israel was killed as a result of believing a lying spirit send by God. This case is similar to the one of Saul because both spirits came from the Lord with a certain purpose (1 Kings 22:22, 23). In both cases the ruling kings were killed. Here we see the truth that prophets can be misled; there is apparently no safety that all prophets are servants or spokesmen of the Lord. Another passage in Jeremiah (23:32) speaks of those who 'prophesy lying dreams'; those prophecies are founded on the dreamer's imagination (TWOT, 1980:956). In Jeremiah 27: 9-14, there is also struggle for the one and only prophesy against the prophesying of lies.⁵⁷

In many Zionist churches, but also in many other charismatic churches a lot of prophecies nowadays are fake, and that means that they are not from God, because God says that biblical prophecies are coming out.

⁵⁵ See Mk. 13:19; 4:15; Lk. 8:12; by comparing these parallels the 'ὁ πονορος', is the devil.

⁵⁶ 1 Jn. 2:13,14; 5:18

⁵⁷ See also: Zech. 10:2; 13:3

4.2.2.5 Unclean spirits

The Hebrew words for this phenomenon are *רוח טמא* and the Greek word for it is *το ἀκάθαρτον πνεύμα*. The word *tum'á* gives meaning to the word *rúach* and it means 'an unclean spirit'.⁵⁸ The word unclean is a word that concerns the priests a lot and this word is found a lot in the book Leviticus and Numbers. But the greatest uncleanness is idolatry, which defiled the temple and the land. The prophets, in denouncing moral uncleanness, used ritual uncleanness as a metaphor for the wickedness that only God can cleanse (TWOT, 1980:349). Uncleanness is not just a lack of cleanness, but it is a power that positively defiles. Anything associated with a foreign cult, or hostile to Yahweh, is unclean. For example, Palestine is Yahweh's own land and so it is clean. Other countries belong to other gods and are unclean. The word unclean spirit occurs 32 times in the NT and in 22 cases the word unclean is used in combination with spirits (Computer Concordance, 1985: 66).

4.2.2.6 Dumb and deaf spirit

In Mark 9: 17-27 we are been told the story of a father bringing his son for help to the disciples. The boy had an evil spirit making him dumb and deaf but also showed signs of possession because of the epileptic fits. This illustrates that a spirit can affect the physical aspect of life as well not only the psychological one.

4.2.2.7 Spirit of infirmity

The Greek word *ἀσθενεία* used here, signifies 'weaknesses or 'impotence' of different kinds (Kittel, 1991, vol.1:490). When we consider now for a moment the link between possession and illness we can say that the NT is connecting the two⁵⁹ but not all sicknesses are attributed to demons. In Luke 13:11 we see a lady who was bound and it means that the devil had inflicted this disease upon her. It was not a proper "possession" for that commonly produced derangement;

⁵⁸ Zech. 13:2

⁵⁹ Lk. 8:2;13:11,12; Ac. 10:38

but God had allowed the devil to afflict her in this manner, similar to the way in which he was permitted to test Job. In the first two chapters of Job we read about a council of angels where also the devil was present, and first he got permission of God to destroy all his goods and to kill his beloved ones and after that he got the approval to make Job very sick. The goal of the devil was to show God that Job was so pious because of Gods blessings. But Job held tight to his faith. This teaches us that the devil has power to do his evil plans of destroying but its God who sets the limits. Now we saw the first cause of sickness namely it is the work of spirits⁶⁰ but sickness is also a penalty of sin (Kittel, 1991, Vol.1:493).⁶¹

4.2.2.8 Spirit of divination

Acts 16:16 speaks about a girl or a young woman who accompanied Paul and Lydia to a prayer place and made known to everybody that Paul and the others were send by God to preach the way of salvation. It is said in verse 16 that she had a spirit of *πυθωνία*, a spirit of divination but originally it reads 'Python'. In the Greek mythology this was the name of a serpent that guarded an oracle on mount Parnassus and was slain by Apollo, and was after that called Pythius, as being himself the god of divination (Alexander, 1991:114). Later it means spirit of fortune telling and the one who has this spirit is called a ventriloquist. By this spirit the girl or slave was be able to forecast events and do divining or soothsaying.

4.2.2.9 Angels of the devil/Satan

Two times in the NT⁶² we find this saying to illustrate the work of evil spirits. They are the angels of the devil himself by doing his work of deceiving the world not to believe in the Son of God. We know off course the angles of God being his advocates and helping the believers, but the angels of the devil are full of the evil intentions of their master, who is full of lying, hurting and destroying.

⁶⁰ Mt.17:18; Jam. 5:16; Ps. 31:10; 107:17-22

⁶¹ 1 Cor. 11:30

⁶² Mt. 25:41 and Rev. 12:9

Closely linked to these words, is what Paul said in 2 Corinthians 12:7 where one of Satan's angels was sent to make him suffer terribly, so that he would not feel too proud. He prayed three times that the Lord should take it away. It did not happen. Not all prayers are been answered in the Scripture (Barnes' notes on 2 Cor.12:9).⁶³

4.2.3 The activities of demons

There are different words used for denoting the idea of being possessed. We will have a look at them.

4.2.3.1. To be possessed by a demon

The Greek word for being possessed by a demon is *δαιμονίζομαι* and it means that that person expresses the mind and consciousness of the demon or demons indwelling them as we can see in Luke 8:27-29 where the demon is ruling that person in speaking and handling. This word is been used 13 times mainly in Mathew, Mark and John used it in a specific way namely where the Israelites were In some cases the prepositions, על and ἐν and לא, are used together with the verb 'to be' to state that this spirit was upon or in that person.

Another Greek word used for having a demon is ἔχω, 'to have' and in this specific case it's been translated by 'to be possessed of'.⁶⁴ In paragraph 5.4.1 we will give also an illustration of this state. Possession is not a permanent situation but from time to time these spirits manifests themselves. Possession gives physical signs such as sickness but there is also a destruction and distortion of the divine likeness of man according to creation. The centre of personality, the volitional and active ego, is impaired by alien powers, which seek to ruin the man and sometimes drive him to self-destruction.⁶⁵ The ego is so impaired that the spirits speak through him (Kittel, 1991. Vol.2: 19).

⁶³ See the prayers of Moses (Deut. 3:23-27), David (2Sam.12:16-20), Job (Job 30:20) and Jesus Himself (Mark 14:36)

⁶⁴ Acts 8:7; 16:16

⁶⁵ Mc. 5:5

4.2.3.2 To be troubled by demons

‘To be troubled by’ is the translation of the Hebrew word בעת (baw-ath’). We find this word where Saul was troubled by an evil spirit in 1 Samuel 16:14. Actually the word doesn’t mean ‘being in trouble’, no it is stronger, it means ‘being in terror’. It is primarily Yahweh that strikes terror, but in this verse Saul was terrorized by an evil spirit send from God (TWOT, 1980:122).

4.2.3.3 A spirit comes upon

This Hebrew word, חלץ means, ‘to become powerful, be strong’ and it also has the connotation of the change that takes place at the moment of arrival of this spirit. In many cases this word is also used for the arrival of the Spirit of God, but its also used for the arrival of an evil spirit, as in the case of 1 Samuel 18, where Saul became possessed by an evil spirit. We repeatedly read that the evil spirit attacked Saul, and in those moments, when this evil spirit was strong in him, he tried to kill David with a spear.

4.2.3.4 To be vexed with demons

In the NT the ritual and cultic aspects are replaced by the religious and moral purity. Another word used in Luke 6:18, closely related to these spirits, explains what these spirits do; the Greek gives us two versions to read: The Greek version of Nestle-Aland (1981:172) reads *οι ἐνοχλούμενοι*⁶⁶, and the Majority Text reads *οι ὀχλούμενοι*⁶⁷, but there is not a substantial difference between these two words, the words are been used interchangeably. The meaning is thronged or crowded, because it stems from *οχλος*, meaning crowd, and this results in being harassed with crowds or mobbing. This suffering is severe, namely the co-existence of two spiritual agents in connection with a single body, one the tyrant, one the slave (Alexander, 1991:213). Remember also the man of Gadarenes whose been harassed by a lot of spirits.⁶⁸ The Greek form used in this case, a *participium preasens*, indicates that it is an ongoing process

⁶⁶ Acts 5:16, this word appears only here

⁶⁷ Luk. 6:18; Heb. 12:15, appears only here

⁶⁸ Mc. 5:9; Luk.8:30; 11:26

4.2.3.5 To have a perverse spirit

In Isaiah 19:14 we meet another spirit coming from the Lord, this time it is a perverse spirit. The Hebrew word עוֹעִים ('iw'im) appears only here in the OT and it means 'distorting or staggering as a drunken person walks'. And the verse makes it clear what is meant, namely, the judgement in Egypt is like that of a drunkard what makes that the people stand up against each other.

4.2.3.6 To have a seducing spirit

The Greek word used here is *πλάνος*⁶⁹ and it's mostly used in a dualistic way, for example wrong versus right, light versus darkness, it's also used in connection with ungodly powers which lead astray. Because it also means to lead astray, it is frequently used in eschatological sections of the Bible. This word is closely linked to false teachers, false prophets and antichrist, because they cause the seduction. And this seduction is the work of the great dragon or the devil and/or Satan. It is also an apocalyptic word as it occurs frequently at the end of the synoptics and in Revelation. Revelation 12:9 but also 20: 8, 10 calls the devil, the old serpent and the great dragon the one who is deceiving the whole world. The second seducing power in Revelation⁷⁰ is the second beast that is accompanied by the false prophet and the antichrist. The third seducing power in Revelation⁷¹ is Babylon embodied by sorceries (Kittel, 1991, vol.6:247,248). The Greek word for sorceries is *φάρμακεία*; our word pharmacy stems from this word and means the preparing and giving of medicine, but in the time of the NT the art of medicine was supposed to have magical power. This word is always denoting sorcery, magic and enchantment (Barnes' notes on Rev. 9:21).⁷²

The seduction of these powers is directed exclusively against the Gentiles, not against the Christians, they are been persecuted by the three powers mentioned above. The meaning of the word *πλάνος* is than that the Gentiles are being misled not to believe in Son of God.

⁶⁹ 1 Tim 4:1

⁷⁰ 13:14; 19:20

⁷¹ 18:23

⁷² Gal. 5:20; Rev. 9:21; 21:8

4.2.4 The actors of these spirits

This spirits need people who open themselves for them so that their intentions are been done on the earth, and there are several ways to get information via divination. In Deuteronomy 18: 10 and 11 we find 10 actors of the forbidden ways to get supernatural knowledge. These 10 will be analysed and explained. After these ten we continue our NT-research. The context in which these two verses are placed, tells us that the Lord as the Ruler and King of Israel is not like the Canaanites and heathens, who have to deal with divination to know what the will of the gods for them. No, the Lord has given them the Law and the teachers of it, namely the Levitical priests, who had to conduct all the affairs of Israel with the Lord by sustaining and promoting the living fellowship with the Lord both of individuals and of the whole congregation. And as the use of the Urim and Thummim of the high priest to get supernatural knowledge was restricted for congregational circumstances, the religious needs of individuals were not met. So this unattended need opened the road to go to the heathen oracles that made ample provision in ungodly ways. So it was necessary that the Lord should make known His council and will through the medium of prophets and that this opposite to means of the heathens with their augury and soothsaying. This chapter 18 of Deuteronomy is very important for our study because in the verses 15 -18 the Lord promises Moses to send his prophets and in the vss. 19-22, He gives the criteria for distinguishing between true and false prophets. But first we'll look at the Lord warning against heathen augury, soothsaying and witchcraft.⁷³

4.2.4.1 Priests of Moloch

This is a part of the worship of Moloch, an old Canaanites' idol, whereby children were sacrificed. Moloch was represented by a brazen statue, which was hollow and capable of being heated, and formed with a bull's head, and arms stretched out to receive the children to be sacrificed. But the words 'makes his children to pass through fire' is not to be taken literally in

⁷³ Commentary of the Old Testament in ten volumes, Keil C F and Delitzsch F, Vol. 1, Eerdmans Publishing Company, Grand Rapids, Michigan, p. 392, 393

the way that the children indeed were burnt, no, but symbolically in the sense to consecrate them to this idol called Moloch (Korte Verklaring der Heiligen Schrift, 1940, Leviticus:187). It's a matter of purification through fire (Vonk, 1963, vol.1b:534). There are uncertainties around this worship but others are mentioning the use of children for religious prostitution (Keil & Delitzsch, 1981, vol.1:416,417).

4.2.4.2 Diviners

For divination there are several ways to get knowledge of the gods. Here the knowledge comes through throwing the lots, as the word קסמים implies. Other ways of divination are to consult the אוב, the spirit of the dead.⁷⁴ I think here we have a parallel with the izangoma among the Zulus who use bone throwing as a mean of divination. The same words occur in Ezekiel where the prophetess is trying to catch the souls of the people of Israel using divination.⁷⁵ In other places⁷⁶ we see also the cooperation of divination and false prophesy; this is a sign of the end time where the adversary powers more and more work together against the coming of Christ, because they know their end is nearby.

4.2.4.3 Fortune-tellers

The Hebrew word (Biblia Hebraica Stuttgartensia, 1977:317) עונן gives us some leads; the meaning of this word is 'cause to appear, raise spirits, and practice soothsaying' (Lexicon in veteris Testamenti Libros, 1958:721). There is a discussion about the writing of this word; the rabbinical literature doesn't use the root ענן, what means 'a cloud', and this leads to the meaning of prophesying from the motions of the clouds, but they suggest the root עין which means: 'an eye'. The meaning becomes than 'to bewitch with an evil eye' (Keil & Delitzsch, 1981, vol.1:423). We stick to the original root because there is soothsaying whereby the movements of

⁷⁴ 1 Sam. 28:8; see 4.2.4.7 and 4.2.4.8

⁷⁵ Eze.13:17-23

⁷⁶ Acts 13:6

the clouds are been used. There is a place called 'the plain of Meonenim'⁷⁷ and it could be the place for soothsaying.

4.2.4.4 Enchanter

We are still in verse 10 of Deuteronomy and are going to look at the Hebrew word נָחַשׁ and it literally means 'to whisper, to mumble out formularies, incantations and also seek and give an omen, practice divination'. This is an Egyptian practice and Joseph knew about it.⁷⁸ Clean water is poured into a goblet, and then looking into the water for representations of future events; or pouring water into a goblet, dropping in pieces of gold and silver, also precious stones, and then observing and interpreting the appearances in the water (Keil & Delitzsch.1981, vol.1:363). The word is also used in Numbers 23:23 and there we get the wonderful promise that this art of hydromantic, in this verse the word means 'to curse', is not working against the people of God and this is also an promise for the believers that they are save under the protecting hand of the Lord.

4.2.4.5 Witch or sorcerer

The Hebrew word כַּשְׁפָּא means, to practice magic; to use magic formulas, or incantations; to mutter; and it refers to the various arts by which those who were addicted to magic practiced their deceptions. Probably some forms of prayer were used, for the word in Syrian means to offer prayers, or to worship. May be the aid of idol gods was invoked by such persons when they practiced incantations. The power to do these things didn't come from this person self but he/she did it by the aid of the gods (Barnes on Dan.2:2).

4.2.4.6 Charmer

There is not much known about these two Hebrew words חֹבֵר חֹבֵר. It is translated with conjurer, or one who pronounced a ban and it is probably referring to the custom of binding or banning by

⁷⁷ Jdg. 9:37

⁷⁸ Gen.44:5,15

magical knots. The same word we have in Isaiah 47:9, 12. Here the prophet is announcing punishment to the people of Babylon due to their sorcery and for the great abundance of enchantments. This word is closely linked to שחט meaning ‘whisperers, mutterers and it refers here to those who made use of spells or incantations like sorcerers or magicians. In Psalm 58:5 David is describing the wicked people and he is using the charmers who charm snakes (Barnes on Psalm 58:5). They are as wicked as the snake that doesn’t listen to his charmer anymore. The idea was that of controlling, binding, or restraining anyone whom they pleased, by the power of a spell (Barnes on Isaiah 47:9). Charmers are binding others by putting a ban on them, with other words they are bewitched (Ouweneel, 1990:130).

4.2.4.7 Consulter of familiar spirits

This Hebrew verb, שאל אוב, means to inquire the spirits of the dead. Another meaning of this Hebrew word is ‘wineskin’ and should be the meaning the hollow shouts of ghosts (Holladay, 1971:6). But its first meaning is clear and is fifteen times used in the Bible with this meaning, so let’s stick to that (Ouweneel, 1990:123,124). The verb is also used for consulting the Lord.⁷⁹ A famous place where we can hear about the consulting of the spirit of the dead is when a desperate Saul wants to hear the voice of Samuel. Saul in his visit to the diviner of Endor asks her to divine for him through the familiar spirits⁸⁰ to get knowledge what the future holds for him. That is why he asked the medium to call up Samuel for him. The medium went into a trance so that the fortune-telling demon could speak to her. She cries when indeed Samuel is appearing and she realizes that God Himself is working here and that it was King Saul himself visiting her. Her fright shows that she not really thought that Samuel would appear because she knows she doesn’t work with ancestors but with demons. She knows that very well! A surprising evidence of the fraudulent character of spiritual media. Further we must not forget that this incident is a unique one; this is the only place in the Scripture where God did such a thing. The appearance of Samuel was the work of God and not of the medium or her spirit/demon (Ouweneel, 1990:124,125). The word ‘divination’ is a word not been used in the religion of the Israelites, because they have their

⁷⁹ Jos.9:14; Isa. 30:2

⁸⁰ 1 Sam. 28:8

ways to hear the voice of the Lord. Actually we can say that necromancy is the opposite of prophesy.⁸¹

4.2.4.8 Wizard

The Hebrew word is 'ידעני' and it's derived from the verb 'ידע' which means to know. So the word means 'those who know' but this in an esoteric manner. The common belief at that time was that the dead knew more than the living and that the living could contact the dead by all kinds of rituals to get that knowledge. But the Lord is prohibiting his people to contact them as the neighbouring countries are doing (Vonk, 1963, vol.1b:561,562). The Lord says that the dead know nothing.⁸² The meaning is not so clear considering the different translations given for this word, namely fortune-teller, familiar spirit, magician, spirit and sorcerer (TWOT, 1980:367). However it is obvious looking at other resembling verses⁸³ that here the dead are contacted for knowledge. These two words, spirit of the dead (אוב)⁸⁴ and wizard (ידענים) are always appearing in pairs and belong together so that we can draw the conclusion that a wizard can not do his/her work without this spirit of the dead (Keil & Delitzsch, vol.1:425).

4.2.4.9 Necromancer

This is the last person on the black list of Moses in these two verses. The Hebrew words are דרש אליהמתים and stand for necromancer. The King James Translation used this word and the Contemporary English Version translated these Hebrew words as follows: 'talk with spirits of the dead' and the Hebrew says literally: 'seek advice from the dead'. Now I wonder what the difference is between the meaning of these words and the words explained in the previous paragraphs, the consulting of familiar spirits? This Hebrew word for the dead is the normal word to describe a person who has passed away and it occurs nearly 700 times in the Old Testament. This black list of 9 actors with their activities is strongly prohibited by God through his prophet

⁸¹ Pr.16:10; Here we take the king as the representative or the prophet of Yahweh

⁸² Ps. 146:4; Ecc. 9:5, 10

⁸³ Isa. 29:4; Lev. 20:6, 27; 1 Sam.28:7,8

⁸⁴ See 4.2.2.2

Moses before entering the promised land, where they go to destroy the inhabitants but also to life among them who do these things and they are not allowed to do these things because they have their God who is looking after them and is to be consulted via their prophets and/or leaders.

4.2.4.10 False prophets

Jesus is warning the church to be alert because in the end time there will be false prophets and they will rise up in their midst.⁸⁵ The false prophets will come in sheep's clothing, but inwardly they are ravening wolves.⁸⁶ The sheep is for the Easterner the symbol of softness and willingness, and the false prophet is the opposite. In Acts we find the history of Barjesus who wanted to prevent Paul and Barnabas to preach the Word of God to his boss.⁸⁷ We have already seen the confrontation between Micaiah and the 400 false prophets, who by their prophesying tried to get the most profitable gain.⁸⁸ God had already told Israel to check the prophets by the outcome of their prophecies.⁸⁹ And in the New Testament God is nearly giving the same way of checking the prophets, namely the prophets will be known by their fruits. We must not forget the difference between the prophets of the Old and the New Testament; the prophets of the Old Testament were more forecasting the future whereas the prophets in the New Testament were more making known the will of God. So the fruits of the New Testament prophets are the true preaching, which must be tested by the Word of God (Commentaar op het NT, Matthew: 92). The Greek word is *ψεύδοπροφήτης* and it occurs 11 times in the NT and also mainly in the apocalyptic literature of the NT.⁹⁰ Also in Mathew 24:24 we are warned against false prophets and false Christs because they will try to mislead us by great signs, which are no sign of godly origin, nor the wonder deeds which are always done by godly power. The Satan is very powerful but the Christians can count on the comfort of the election. God will keep them, falling is impossible (Kommentaar op het NT, Matthew: 289)! This promise is ours but the Lord also summons us to continue looking out for

⁸⁵ Acts 20:29,30

⁸⁶ Mat.7:15

⁸⁷ Acts 13:6-12

⁸⁸ 1 Ki 22: 6vv

⁸⁹ Dt.13:1-3;18:22

⁹⁰ 1 Joh.4:1; Rev.16:13

Him and to hold on to what we have so that no one will take away the crown that we will receive as a reward.⁹¹

4.2.4.11 False Christ

The Greek word is ψεύδοχριστος and is used two times in the NT.⁹² In these apocalyptic parts of the NT, the believers are warned against being deceived by the appearance of alleged Messiahs. It is said that this word was used especially in the time before and during the Jewish War. Those were turbulent times and then such claims of the arrival of the Messiah, who will end it, are expectable in Christian communities (Kittel.1991, vol.9:530). These pseudo saviours will arise but their goal is to pull the people away from Jesus Christ (Commentaar op het NT, Marcus: 314).

4.2.4.12 False teacher

The Greek word this name is: ψευδοδιδάσκαλος, and occurs only once in the NT⁹³ together with the word false prophets. The content of the teachings is what is means to follow Jesus as the King. So the false teachers do not recognize Jesus as their King and so their teaching is wrong.⁹⁴ We face a lot of wrong teachings among the Zulus and this urges us to listen to what the apostle Paul says about the end of time. There will be a lot of apostasy in that time⁹⁵ - or must I say this time – and because there is a shortage of biblical knowledge, also because of illiteracy, a lot of false prophets and false teachers make the people leave the road of true believing.⁹⁶ And Peter is also talking about false teachers when he says:

‘Sometimes false prophets spoke to the people of Israel. False teachers will also sneak in and speak harmful lies to you. But these teachers don't really belong to the Master who paid a great price for them, and they will quickly destroy themselves’.⁹⁷ The Christians are not allowed to start literally a war against them but there are ways to deal with them; firstly, the way of false

⁹¹ Rev.3:10,11

⁹² Mt. 24:24; Mc.13:22

⁹³ 2 Pt. 2:1

⁹⁴ See also Acts 20:29,30

⁹⁵ 2 Tim. 3:1-5

⁹⁶ 1 Tim.4:1-3

⁹⁷ 2 Pet.2:1 (the CEV translation is used here)

teachers, is a way of self destruction as this verse states, and secondly Paul says to stay away from them because ‘by good words and fair speeches, they deceive the hearts of the simple’.⁹⁸ There is a great need to put on the armour of God so that the churches can defend themselves against the devil’s tricks.⁹⁹

4.2.4.13 Antichrist

The Greek word is *ἀντίχριστος* and it appears 5 times in the NT and only in the first and second letter of John and it means that in the end time there will engage an opponent of Christ (Bauer, 1971:151). John stresses the dualism, lie against truth, and the truth that Jesus is the Christ and the Son of God, the Father. They who deny this are called the antichrist. And the second confession that makes you an antichrist is when you deny that Jesus didn’t come in the flesh. The end of time is the time wherein we live and is not to be considered as a happening still to come. For Luther was the antichrist the Pope and many after him said so, but the antichrist is rejecting radically the revelation of God and the Pope doesn’t do this, so we can’t follow Luther in this regard. In history there were/are already representatives of the antichrist and his kingdom, but he himself will make it much worse. That is why we think of a person who will appear just before the return of Christ (Van Genderen & Velema, 1992:762). There are a couple of names that are closely linked to the figure of the antichrist; they are: - man of sin and man of perdition,¹⁰⁰ - the enemy,¹⁰¹ - the Wicked,¹⁰² - the Prince,¹⁰³ - overflowing scourge¹⁰⁴. The following symbols are associated with the antichrist (Van der Haagen, 1975:14); they are: - the beast from the sea,¹⁰⁵ - the rider on the white horse,¹⁰⁶ - the number 666¹⁰⁷ and, - the little horn.¹⁰⁸

⁹⁸ Rom.16:17-19

⁹⁹ Ef. 6:11

¹⁰⁰ 2 Th.2:3

¹⁰¹ 2 Th.2:4

¹⁰² 2 Th.2:8

¹⁰³ Dan.9:26,27

¹⁰⁴ Is. 28:15,18

¹⁰⁵ Rev. 13:10-17; 19:20

¹⁰⁶ Rev. 6:2

¹⁰⁷ Rev. 13:18

¹⁰⁸ Dan.7:8

4.2.4.14 Magician

This word appears only in plural and this gives direction to the word here used. The Hebrew word is חרטמים and this shows that these people worked in groups together. The idea is that the king had advisers who helped him in ruling the country and were also the advisors in warfare. This is getting clear when we see two kings who seek the help of these people when they were troubled by dreams they couldn't explain. The first one was the Pharaoh in the time of Joseph¹⁰⁹ and the second king was the king of Babylon, Nebuchadnezzar, in the time of Daniel. But in the time of the Exodus in the time Moses was called to lead the people out of Egypt, Moses was given power to do magic tricks to show that he was sent by God and then the Pharaoh also calls for his magicians to do the same tricks.¹¹⁰ In this context we want to mention what Paul says in 2 Timothy 3:8: 'Just as Jannes and Jambres opposed Moses, these people are enemies of the truth.' The names of these two men are Egyptian names and are connected to the magicians, who resisted Moses and who opposed their miracles to those of Moses and Aaron. This word for magicians appears only around these three kings in the Old Testament.

There are three names for magicians: 1. the wise men, those who know the occult arts, 2. the sorcerers, who mutter magic formulae and 3. magicians, the bearers of sacred words, or scribes and interpreters of hieroglyphic writings. Books containing magic formulae belonged exclusively to the king: no one was permitted to consult them but the priests and wise men, who formed a council or college, and were called in by the king on all occasions of difficulty (Barnes on Daniel 1:20).¹¹¹ These three groups were called the priests. The scribes' or magicians' first task was to make hieroglyphic and other inscriptions but they were also accustomed to consult the stars, interpret dreams, practice soothsaying, and pursue the other occult arts.

Around the birth of our Lord we are told that 3 wise men, *μάγοι*, predicted the birth of Jesus by means of studying the stars.¹¹² They are members from this caste coming from Persia and Arabia.

¹⁰⁹ Gen. 41:8

¹¹⁰ Ex.7 and 8

¹¹¹ Notes on the Bible, Barnes A, computer-commentary on Dan. 1:20

¹¹² Mat.2:1

4.2.5 The means of divination

This is called hydromantic and the word mantic is the art of soothsaying by observing oracles. The word 'hydro' in this combination means (hydro = water) that water is used for soothsaying. In old Babylon the people studied the position of the stars to know the will of the gods or they observed the lines of the liver of sacrificed animals to know what they should do. Other ways of mantic are the casting of lots, observing the behavior of animals especially birds, interpreting dreams, conjure up the spirits of the dead, request oracles from people who got into ecstasies, to use oracle books, etc. (Grote Winkler Prins Encyclopedie, vol.14:555). In this section we're going to highlight only two, namely dreams and visions and stars, because other means of divination are already dealt with where the actors and spirits self were explained.

4.2.5.1 Dreams and visions

The Hebrew word for dream is חלום (hâlôm) and there is no other word for dream. There are ordinary dreams due to a lot of business¹¹³ but there are also dreams that have religious significance. Or, a revelatory dream, in which God conveys information to mankind.¹¹⁴ Dreams and visions were frequent modes of divine communication to the prophets of Israel (TWOT, 1980:290,291). The explanation of dreams is a kind of a gift given to certain people in the OT such as Joseph and Daniel.¹¹⁵ Deuteronomy 13 talks about dreams that encourage people to worship other gods and it is obvious that when a dream is contrary to the law, than the dreamer of that dream is in big trouble, yes that prophet should be put to death. Ecclesiastes 5:7 also gives priority to fear God by obeying His word, than to follow dreams. As we said God speaks to his prophets by dreams and visions but if God is not talking to them, these prophets err the people of God and there is no guidance in their words and the people don't profit by it.¹¹⁶

¹¹³ Ecc.5:3

¹¹⁴ See Gen.37:8; Mat.1:20

¹¹⁵ Dan 1:17;2:19

¹¹⁶ Jer.23:32

In Joel 2:28 we find a prophesy of the coming of the Holy Spirit, the verse says: ‘And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions’.¹¹⁷ To our understanding the prophesy of this verse is fulfilled at Pentecost, as Luke is citing this verse in Joel in Acts 2:17. In the NT we have the Greek word *ὄναρ* for dream. In the life of Paul dreams played a role, especially was Paul led by a dream to go to Europe to start mission work over there.¹¹⁸ In these verses there is not much of a difference between a dream and a vision (Kittel, 1991, vol.5:234). In verse 6 of that chapter Paul was hindered to go to Asia and Bithynia. In what way the Holy Spirit spoke to them is not mentioned but when we read in verse 9 that Paul had a vision or a dream, it is most likely that also in the verses 6 en 7 the communication was through dreams. In Acts 18:9 the progress of the gospel is at stake and that’s why the Lord through the Holy Spirit talked to Paul again that he should continue preaching in Corinth. And also in Acts 23:11 the Lord Jesus in a vision or an appearance encouraged Paul to continue testifying.

The necessity of having dreams is thereby cancelled. Although dreams can have a role in certain missionary situations where few Bibles are available, but in general the role of dreams have diminished. We can conclude by saying that even when significance is accorded to a dream, it remains peripheral, limited to individual instances of divine leading (Kittel, 1991, vol.5:235).¹¹⁹

What a difference with the Zulus; there is a saying that says ‘a person without dreams, is a dead person’. The traditional view is that the ancestors reveal themselves to their descendants through dreams, and elderly people and of course *izangoma* are the elect ones to interpret them. Also there are quite a number of people who can predict and they get the input via dreams. This is a wrong gift, not coming from God and a burden for he/she who has these dreams. In a prayer this person should ask God to take this ‘gift’ away from him/her, and the Lord will do this. But for us Christians, dreams have no significant meaning for our walk with our Lord Jesus Christ. But in the situation of evangelisation, we encounter a lot of nominal Christians and traditional Zulus who still walk in this way and then we can tell them the freeing news of the gospel, that we through Jesus, have a Father in heaven who is looking after us and we don’t need and we don’t want, the guidance of dreams.

¹¹⁷ Cited from the King James Version

¹¹⁸ Acts 16:9f

¹¹⁹ See also Acts 9:10 in this regard

There is a big difference in dreams of the believer and the unbeliever; through belief in God in de scriptures the life is changed and also the dreams are sanctified and purified. The dreams of the unbeliever are terrifying, vulgar, perverse and unnatural (Kittel, 1991, vol. 5: 236). Among the Zulus there are a lot who are troubled by these terrifying dreams. There is may be one place in the New Testament where we can speak of a terrifying dream and that is the dream of the wife of Pontius Pilate because of the conviction of Jesus.¹²⁰ In the Old Testament Nebuchadnezzar who had a terrifying dream¹²¹ but he didn't experience the purifying working of faith in his life. The point is that the Christians have peace in their hearts that God is their Father and is looking after them and this fact chances their life and their dreams.

4.2.5.2 Astrology

In the time of the NT people also believed that life was dependent upon supernatural powers and that it was a must to know them better. That's why they observed the stars to know by their flow the laws of the macro cosmos that control the micro cosmos; let's say the destination of man. But the Lord has forbidden man to worship them.¹²²

4.2.5.3 Divination in the Old Testament

What is the way of the old Israel to hear the voice or council of the Lord?

They went to the holy place to consult Yahweh and the priest was considered as the giver of oracles. It was the work of the sons of Levi to do three things: 1. teach the Torah, 2. to serve at the altar and 3. to give oracles.¹²³

In the time the Israelites were wandering in the desert, the Israelites went to Moses to inquire of God and to judge between them. If someone wanted to consult Yahweh, he went to the tent where Moses went inside to talk with God face to face.¹²⁴ This was a privilege of Moses¹²⁵ not for the priests or prophets. The priests consult the Lord through the ephod and Urim and Thummim. It is

¹²⁰ Mat.27:19

¹²¹ Dan.4:5

¹²² Dt.4:19

¹²³ Deut. 33:8-10

¹²⁴ Ex. 33:11

¹²⁵ Num. 12:6-8!

difficult to give a good subscription of these three words, but if we start with the ephod. There are different meanings of this word. The first one is the linen ephod worn by the priest.¹²⁶ Then there is the ephod being a special part of the garment of the high priest.¹²⁷ And thirdly, there is the ephod used as cult object made by Micah for his home sanctuary.¹²⁸ But all of these descriptions do not seem to fit in our context. So the only explanation left over is this, namely that the ephod is a place, may be a pocket or a small joy sack, where the Urim and Thummim, these two go together, are kept (De Vaux, 1978, vol. 2:223-227).¹²⁹

The Urim and Thummim are holy lots and it is also difficulty to get a clear picture of them. Some say they are like stones, others say they are like dice; others say small sticks these objects were than kept in the ephod. They refer to the practice of the old Arabs who did divination by casting small sticks or arrows.

The procedure of casting lots with the Urim and Thummim is found in 1 Sam. 14: 41, 42. It seems that these lots give a 'yes' or a 'no' and that this process is repeated to come to a more detailed decision.¹³⁰ Sometimes the lots didn't give any decisions.¹³¹

The use of the ephod has been replaced by the consulting of the prophets. Even the priests were going to the prophets for clearance from the Lord.¹³² The prophet is the man of the Word; he is the spokesman of God, who reveals to him what to say in certain situations. The priest is the man of the Torah (teaching), the keeper en explainer of knowledge, which also stems from God, but through a revelation in the past, which is handed over by human means of tradition and praxis. After the exile the Levites become the preachers and religious teachers of the nation. The scribes and the teachers of the Law took over from the priests and Levites (De Vaux, 1978, vol. 2:230-232).

All ready in Joshua chapter 1 we can read that the leader of Israel, Joshua himself, was been encouraged to read, memorize and do according to the commandments in the Old Testament. In the opening verses of Hebrews chapter 1 it is stated clearly that God spoke in and through is His Son and that after the ascension of Jesus, He left us with the Holy Spirit and the word of God.

¹²⁶ 1 Sam. 2:28; 1 Sam. 22:18; 2 Sam. 6:14

¹²⁷ Ex. 29:5; Lev. 8:7

¹²⁸ Jdg. 17:5; 18:14,17,20

¹²⁹ Prov. 16:33

¹³⁰ See also 1 Sam. 23: 9-12

¹³¹ 1 Sam. 14:37; 28:6

¹³² 2 Ki. 22:14; Jer. 21: 1-2

And, also in the New Testament¹³³ we find exhortations to read, study and memorize the Scriptures the normal way to hear Gods voice and be more and more useful for our King.¹³⁴

4.2.5.4 Fate beliefs

In history the belief that godly help can be experienced was common. There were gods and there were godly men walking around doing miracles. There was the god, Asclepiad, who was symbolized by a snake and originally was worshipped at Thessalonica. This happened from 420 before Christ till the Hellenistic time. Other records of men performing wonders were the Roman ruler Vespianus who healed a blind man and healed a man who couldn't walk. Another wandering philosopher was known for his miracles, but there a lot of these examples even in our time. I only need to mention Shembe the founder of the Church of the Nazaretha, who performed many miracles also. The belief in demons was also a common thing. Demons who have supernatural power and there are the good ones who help the people, but there are also a many evil spirits who want to harm them and to enslave them.

The worldview of that time was that the fate of men was depending upon supernatural powers and it's important to know their meaning. That's why they studied the stars to know the route of the stars exactly to understand the macro cosmos, because the macro cosmos is ruling the micro cosmos. They believed that the fate of the individual is written in the stars. The Greek developed the things the Babylonians discovered about course of the stars also by their mathematical insights. In Hellenistic time the scientific results were linked with popular displays and magical practices, so at the end there was a great mixture of Astrological views. Originally only the educated people, with their mathematical knowledge, were involved in this area, but later on all kinds of soothsayer were also practising it to help to look in the future to explain the fate of men and they did this with the horoscope.

By witchcraft and magic men also tried to influence the flow of fate and dreams were considered as very useful to do so. You had to be alert for evil spirits and bad powers not to become a victim of them. That's why you had to take all kind of precautions and had to use amulets to weird of demons and not to give them a change to influence you. Secret charms which by strange and

¹³³ 2 Ti. 3: 16,17; Joh. 15:7; 8:31,32; Rev. 22: 18,19; Mt.7:21 etc.

¹³⁴ 2 Ti.2:20,21

continues repeating, increase in strength keep on one side the evil spirits on a distance and on the other hand give luck or progress. One charm goes like this: 'I command you by the God of the Hebrews Jesus, Jaba, Jae, Abraoth, Aia, Thoth, Ele, Elo, Aeo, Eu, Jiibaech, and other names that appear in fire in the midst of snow: let your inexorable angle go away and let your demon let go of this creature, who God has made in his holy paradise'.

In the big Roman Empire the people were free to belief what they wanted and the people had all kinds of fate beliefs combined with superstitious views (Lohse, 1986:167-171).

4.2.5.5 Gods judgement over the occult practices and practitioners

In the Old Testament we have the strong warning against the sins of spiritual adultery or the entering of the pagan ways of looking for oracles. God didn't want to see those people among His people. They had to be killed. The normal way of executing the death penalty was by stoning (Christelijke Encyclopedie, 1961, vol. 5:586). Other references talk about God becoming that person's enemy. This concerns especially the sins against the sins written on the first table of the law and whoring is a heavy offence in the eyes of God for his people.¹³⁵ In the New Testament, with the coming of our Lord Jesus the approach changes completely. He indeed fulfils the law in this regard that He discerns more clearly the spiritual problem of men and He will do what the law can not do, and that is that He Himself will set the people free from this evil. And when a member of the church will not separate him or herself from this abomination, the church council has to start a procedure of church discipline against that member, because this sin may have no place in the church of Christ.

And of course God Himself will deal with that person, meaning that that member will be punished for his awful deeds, think of Saul where he consulted the dead and also Ahaziah who asked the god Beelzebub¹³⁶ if he would get well, these two died after their sin of getting oracles in the wrong way.

¹³⁵ Lev.20:27;19:31; 20:6; Dt.17:5; Ex.22:18

¹³⁶ 2 Kings 1: 1ff

4.3 Healing ministry

In the Old Testament religion, where there is severe impurity, a burnt offering may be used, or sacred things may replace the water of purification, or the impurity may be transferred to an animal that takes it away. Water, fire and blood are originally counter-magic. To restore Levitical cleanness it is necessary to cleanse by water. Distinction is made between 1. washing; 2. sprinkling; 3. bathing. Flowing water is considered the most effective way for cleansing. In the New Testament we have the following approach.

4.3.1 To expel

The Septuagint (LXX) uses the word *ἐκβαλλω* also in a number of cases¹³⁷ and in all of them we get the impression of a fight or a struggle. But that it is! And we get the meaning of ‘the powerful movement of throwing’ (Kittel, 1991, vol. 1:526) and than a throwing out of invading enemies. In the New Testament this word means the expelling of demons – the throwing out of evil spirits occurs 24 times in the NT, who have settled in men as in a house into which they have unlawfully penetrated.¹³⁸ By ancient custom demons were ejected by calling against them the name of a more powerful spirit¹³⁹ In Judaism in the time of Jesus there was a whole apparatus of formulae and measures that were supposed to be effective against demons. But Jesus’ method of expulsion was one of by the Word only; no rituals, no charms and in the most cases He didn’t use any means such as incense, water or anything else. The exorcisms of Jesus are for Him a sign that the kingdom of God has arrived.¹⁴⁰ In Matthew 10: 1 and 8 Jesus charges his disciples to exorcise as a part of their commission (Kittel, 1991, vol. 1:527, 528). And as a result of His success, people started to drive demons out in the name of Him but Jesus also summons that at the end of the gospel according to Mark.¹⁴¹

In Act 19:11-17 give us a report of two exorcisms; one special and the other one was wrong because it happened in a magical way. Let’s start with the one where God did special miracles by

¹³⁷ Gen.3:24; Ex.6:1; Jdg.6:9; Prov.22:10 and Is.2:20

¹³⁸ Mt.12:44; Mk. 1:34,43; 3:15,22f.; 9:38 etc. This matter did remind me of some revolt behavior of rebellious youngsters in Holland who illegally moved into empty houses of people without paying rent and it was very difficult to get them out again.

¹³⁹ Mt. 12:29

¹⁴⁰ Mt.12:28

¹⁴¹ Mk.9:38; 16:17

the hands of Paul (vs. 11-12). Special miracles were done aside from the normal ones because it points to the way in which these miracles took place. Namely by articles of dress, which had been in contact with Paul's body. A kind of similar incident happened where just touching the hem of our Lord's garment healed a woman.¹⁴² These parts were brought to the sick for healing purposes, and we ask why?

Four things: 1. the working of miracles in that region would contribute to the spread of the gospel; 2. the working of these miracles was not done by any working of the aprons itself; 3. the working of the miracles by the aprons show or indicate that it was done by the instrumentality of Paul (Barnes' comment on Acts 19: 11 and 12); 4. to increase the number of miracles done by Paul.¹⁴³ And after the sick touched these items, the diseases departed or escaped, as the Greek word denotes. At the end the demonic possessions are distinctly mentioned and the expulsion gave a striking proof of a divine legation and authority.

Now we attend to the happening concerning the seven of Sceva, who used the name of Jesus and Paul in a magical way to expel evil spirits. It was a habit to expel demons by the use of spells or charms, some of which were said to have been handed down from Solomon. These seven men were called by the name ἐξορκιστής, and this Greek word is derived from ορκίζω 'to bind with an oath'. These exorcists used the formula of an oath to force the demons to leave the possessed person. Frequently they used the for the Israelites forbidden pronunciation of God, namely 'Yahweh', to have the power to expel demons. But this time they used the name of Jesus and they added, 'who is preached by Paul', because the name Jesus was a common name and they wanted to specify who this Jesus exactly was, namely the Messiah. So they use this name and the evil spirit answers by saying: 'What right do you have to use this venerable name, at which the very devils tremble¹⁴⁴, because you know either of them? The verbal contempt is now followed by acts of violence to show the power of the demonic possessed. All seven are beaten up and nearly without clothes they have to run out of that house. The strength of demon-possessed people is stressed here but also in other places.¹⁴⁵ This incident showed that the miracles performed in the name of the Lord Jesus by Paul were real, and were performed to proof the truth of the teachings that were taught (Barnes' comment on Acts 19:15).

¹⁴² Mt.9:20-22

¹⁴³ See also Acts 5:15 for a similar case

¹⁴⁴ James 2:17,19

¹⁴⁵ Mc.5:3; Lk. 9:42

There were a lot of such exorcists in the days of Jesus and his apostles. We want to raise two reasons for this, first, among the people there was a general taste for mysteries and occult science in that age, and secondly, the number of demoniacs was unusually great. For this there are also two explanations, a. that what is always going on in secret, was then brought to light by Jesus authoritative interposition; and b. the great strife between the 'seed of the woman' and the 'seed of the serpent', then reaches its crisis in the war between the Satan and God.

In the process of expelling the evil spirits the people of MET sometimes use the following formula 'demon so-and-so I curse you in the name of Jesus'. Is this a right thing to do or not? This cursing is used in the last part of the MET form where the demons are directly addressed as being the enemies of God and are commanded to leave the body of the victim that is now a temple of the Holy Spirit. Not the person is cursed but the demons. The curse is the opposite of blessing; people can utter the curse because God told them to do so or they are filled with a holy anger and they pray that God will send a curse. And it is used in the Scriptures at different places. The first time we hear about a curse is the cursing of Adam and Eve after they have done sin in Genesis 3. The earth was been cursed because of them. The blessing is a creative work of God to the benefit of the people but a curse brings evil. When God is blessing than the crops are flourishing, but if God curses than the thorns and thistles are abundant and is the crop destroyed. The curse is a command of God to go to hell. This is a very powerful command and nothing can change it (Kuyper, 1892, vol.1:419, 420).

Another explanation of the curse says 'to raise God's holy name against the powers of evil (Christelijke Encyclopedie, 1961, vol.6:502). The curse and the blessing are also used in the congregations in a response to the reading of the law or teachings of God; when the congregations do not want to obey there is the curse and when the people obey they will be blessed.¹⁴⁶ But a curse can also be used personally and then the evildoer must be

¹⁴⁶ Deut. 28, Jos. 8:30v, Lev. 26, Gal. 1:8,9

4.3.2 To come out

The Greek word for coming out is ἐξερχομαί and it occurs in combination with evil spirit nineteen times in the New Testament. In Mark¹⁴⁷ we find the word and we'll have a look at that story. Jesus is teaching in the synagogue and is personally confronted by a person, in public. Indeed the work of an unclean spirit can be to make a person to a patient but it can also happen that it can be a spirit of discussion and blasphemy and makes this Israelite into a difficult person. The loud crying is symptomatic in such cases and shows that the spirit is very emotional, and that is not surprising because he knows who it is, that is opposing him. The unclean spirit, who is using the mouth of the demoniac, wants Jesus to leave him alone without disturbing the actual condition. But the devil is insulting God by tormenting and holding people captive. The mission of Jesus was to destroy the works of the evil one and setting the captive free. So the devil considers it as a violation of his rights when God frees a sinner from bondage and destroys his influence of the soul (Barnes' comment on Mc. 1:24). The unclean spirit and Jesus have nothing in common, so why should He interfere in their business. This plural gives some problems for the interpreters. Van Bruggen says (1988:56) that the spirit identifies himself with the people of Capernaum trying to get those people behind him and against Jesus. But that is not the case because it is very common that there are more than one spirits in a person. And the unclean spirit knows that Jesus will not only threaten him but also other evil spirits (Alexander, 1984:21).

Here meet the two opposites each other. Jesus as the Holy One, the Messiah and his kingdom is a kingdom of saints,¹⁴⁸ is the adversary of the unclean spirit. The fight between these two starts in the synagogue in this gospel. The people are still unaware of this, but these two opponents had already recognized each other (Keulers, 1951:18).

Then Jesus is talking and He's not talking but commanding. In this short conflict Jesus has the last word and commands the spirit to be quiet and to go out of that man. Jesus doesn't talk to the man, no; he addresses the spirit in that man. This being was talking, reasoning, feeling, resisting and knew Him. So it proves that there are evil spirits and take possession of human beings. And this spirit doesn't want to leave its prey but he has to obey because Jesus is stronger than him. And it also shows the evil and malignant intentions this spirit has, namely by doing the final harm

¹⁴⁷Vss.23-28

¹⁴⁸Dan.7:27

to this person. The spirit is tearing him so that the man has convulsions and at the end the spirit goes out of this person together with his last cry. The crying shows that the spirit indeed is going to be destroyed and therefore doesn't want to leave.

The impact this has on the people in the synagogue is one of amazement and they all were amazed! They ask themselves questions; what are this mysterious dialogue between Jesus and an evil spirit and they ask, what is this new doctrine? This was not a chance-wonder but it was connected with his teaching. The evidence was attached to it (Alexander, 1984:23). This reasoning shows the effect of the miracles of our Lord in authenticating his divine legation and at the same time they relieve a big amount of human suffering.

This miracle had an immediate effect on the people present in the synagogue, but all such performances helped to make our Lord more generally known, and to excite a spirit of inquiry with respect to him and his religion (Alexander, 1984: 23).

4.3.3 To set free

In Luke 13:10-17 we find the story of a sick Jewish lady who had a spirit of infirmity for 18 years and Jesus healed her while He was teaching in the synagogue. The word that has our interest in this context is the word used for setting her free, the Greek word, λύω, which means 'to set free, or to loosen' (Bauer, 1971:956). Some manuscripts read ἀπολυω others don't read it; with the prefix the idea of deliverance is stronger expressed (Commentaar op het NT, Marcus: 652-657). What was the cause of her infirmity? Satan was behind this and made her have this suffering, whereby she was bend over as a result of being rheumatic and couldn't straighten her body and this for a period of eighteen years. The Devil has the power to causes illnesses.¹⁴⁹ This lady was bound for eighteen years by the devil and it is the work of our Lord Jesus to setting the captive free and to loosen those who were bound by the devil by all kind of infirmities. We find the same word in 1 John 3:8 where we can read: 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.' This verse gives us information about spiritual reality and it's a great help for the believer. It's wonderful to know that the works of the devil with his binding and enslaving power will vanish. And especially where people are under the influence of the devil by oppression, obsession and/or possession this verse is a great support. Jesus in His

¹⁴⁹ Acts 10:38

victory of the cross spells God's total triumph over all the hostile forces that have tied us in knots and bound us in chains of sin that we cannot loose (Jackman, 1991:94). But it is not only a help for people troubled by occult influence; every sin is work of the devil and we must not eliminate hate, jealousy, hostility, slander etc., because Jesus wants to make every sin powerless and take it away. This destroying leads to the setting free of the slaves of sin.¹⁵⁰ Real forgiveness is not only a comfort, but also an actual happening, a setting free out of the chains of sin. Our sins are been destroyed, and we are free (De Boor, 1983:85).

4.3.4 To heal

The Greek word for healing is *θεραπεω* and has a secular meaning of 'to serve' in a cultic worship. But the second meaning is to give medical treatment, healing and repair and this last meaning is mainly used in the New Testament. The Messiah has the power to heal the sick.¹⁵¹ The healing ministry of Jesus is so much a part of His activity that it can be mentioned along with the preaching of the Gospel in characterizing His work. There is no sickness or weakness that Jesus cannot master. This is the basic thought in all the stories of His healings.

Two great groups of healings are to be distinguished, namely, the exorcism of evil spirits and the curing of defects like blindness, lameness etc. The conflict with demons is often a powerful struggle between the divine power of Christ and Satanic forces (Kittel, 1991, vol.3:129,130). What is also striking it the fact that the verb healing is used for curing illnesses but also to 'heal' people troubled by evil spirits. To separate the two is difficult, but with Jesus there was no problem because there was so much power that if disfunctional was caused by physical problems in the body or by spirits, that didn't matter; healing would take place anyway. But with us, as living in the 21st century it is important to separate. But this is a matter to be dealt with in the last chapter.

4.3.5 Additional objects or certain procedures used in healing methods

Shortly we want to mention Moses who used a staff to do miracles in the time of the exile out of Egypt. This are not healings but it were aids to show the power of God. In Numbers (21:5-9) we

¹⁵⁰ Joh.8:34-36

¹⁵¹ Mt. 12:22; Lk.7:21ff.

have the incident where the people of Israel were complaining that there was no water and food in the desert and God sent poisonous snakes to punish them and many were killed. The people came to Moses to admit their sin and the Lord ordered Moses to make a bronze snake and place it on top of a pole. And the Lord said: 'Who gets bitten can look at the snake and won't die'. And it happened like that.

An interesting matter is where Saul's possession was handled by playing on the harp. This is a unique case in the Old Testament and it is mentioned in the book of 1 Samuel the chapters 16, 18 and 19. The possession by an evil spirit of God started when the writer of Samuel states in chapter 16:1 that the Lord had rejected Saul due to his disobedience (Robert, 1996:182). After that Saul started to behave weird in his house and the royal servants came with the right diagnosis namely an evil spirit of God was tormenting him. The servants suggested that the playing of the harp music had power in the spiritual world, so David was fetched to serve the king in this way. Klein (1983, 166) states that music seems to have been a regular accompaniment of prophecy in the 'schools of the prophets'¹⁵² and it helped for a short period. In the beginning there was a good relationship between Saul and David, but after jealousy aroused in the mind of Saul. This remedy didn't have any success any more. See 1 Samuel 18: 10-12 and 19: 9-10 for the worsening relationship between Saul and David but also the worsening state of Saul. In 1 Samuel 18:10 we see Saul prophesying again but now under the control of the evil spirit troubling him as it is obvious that spirits mislead people but can also mislead prophets.¹⁵³ When the prophets are in the spirit, they behave strange and others would say they are mad.¹⁵⁴

There are some more examples of healing procedures whereby objects or procedures were used. We will mention them shortly. Naaman in 2 Kings 5 had to wash himself 7 times in the river Jordan and was healed. Elisha who commanded Gehazi to heal a boy by laying his staff on his face.¹⁵⁵ Jesus used spittle and sand to heal a person from blindness.¹⁵⁶ And clothes of the apostles were used to heal people. The apostle James was using oil to anoint the sick.¹⁵⁷

¹⁵² 1 Sam. 10:5; 2 Kings 3:15

¹⁵³ 1 Kings 22:22; Acts 16:16-18; 19:15

¹⁵⁴ Jer. 29:26; 2 Kings 3:15

¹⁵⁵ 2 Kings 4:29

¹⁵⁶ Joh. 9:6

¹⁵⁷ James 5:14

There are some more examples of healing procedures that I will mention shortly. Naaman in 2 Kings 5 had to wash himself 7 times in the river Jordan and was healed. Elisha commanded Gehazi to heal a boy by laying his staff on his face.¹⁵⁸ Jesus used spittle and sand to heal a person from blindness,¹⁵⁹ and the apostles used their clothing to heal people. The apostle James used oil to anoint the sick.¹⁶⁰

We have seen healing ministries among the Zulus using faith plus something extra, like holy water, sticks, robes around the body, incense and a lot of other things. These extra things are very important for the Zulus, but it is not biblical. However, the bible stresses faith, and in some special cases for certain reasons additional objects were used, such as the harp in the case of the possession of Saul. The music of the harp itself has no power to heal. Among the Zulus these additional objects are so important that the people believe more in these visible objects than in faith and obeying God in his Word. That is why one cannot use additional objects in the healing method. The only way to approach praying for the sick is to stress faith in the Word of God and prayer; no additional objects should be used because the Zulus will allocate magical power to them¹⁶¹.

4.4 Jesus' unique ministry

For the practical reason that there are actually no cases of the expelling of demons in the Old Testament, we go now to the New Testament. And we see Jesus as the great exorcist if I may say so. We will have a look at his way of expelling demons and His specific way of doing it if you compare it with the world around the congregations at the time of the New Testament. We have heard already about the Jewish way of expelling demons, but it will be clear that Jesus method is unique but also gives guidelines for a Christian ministry of healing nowadays. The uniqueness of Jesus' pastoral approach shows itself in the supernatural gifts He has such as hearing and seeing the inward reasoning and problems people have. See for example Mark 2:8 where Jesus perceived in his spirit that they so reasoned within themselves. He did this through the Spirit who was in

¹⁵⁸ 2 Kings 4:29

¹⁵⁹ Joh. 9:6

¹⁶⁰ James 5:14

¹⁶¹ That's why we prefer not to use oil, as James speaks about it, because of the danger that the Zulus will give a magical explanation to it.

Him¹⁶² and because He was God! He is using this ability in his ministry and that is visible in all His actions on earth (Van Bruggen, 1988:68). But we are not like Him! We don't have this gift of omniscience. We need a pastoral encounter with the person in need. By asking and watching we are trying to get to the bottom of a problem. Jesus saw it straight away. Is it that we can get this gift of God through the Holy Spirit to use it in his ministry? What is than the difference between Jesus and the izangoma, who also knows before hand what is wrong with a person through a divining or prophesying spirit? We cannot go into this matter due to a lack of space and time but it is surely linked.

We will now look at two important concepts that are striking for Jesus' ministry. The one concept is the one of power and the other one is the one of the kingdom of God.

4.4.1 Power encounter

This word, *δυνάμις*, means in the Greek and Hellenistic world, neutral forces of nature, but in the Old Testament it is the power and might of the personal God. The decisive feature is that this force is subject to the will of God who is the God of history with the Exodus from Egypt and the deliverance of the Red Sea (Kittel, 1991, vol. 2:290,291).

The prophets are talking about the Messiah, upon whom the spirit of counsel and strength rests.¹⁶³ At another place is said of the Messiah that 'the Lord shall send the rod of thy strength out of Zion'.¹⁶⁴ In these passages the Messiah is pictured as a King, which power is granted to Him to defeat His enemies. When Jesus begins His ministry the people are astonished by the power that He is showing.¹⁶⁵ The Synoptic writers describe the miracles of Jesus as *δυνάμεις*, acts of power (Kittel, 1991, vol.2: 301). But Jesus was not the only one who did miracles; the difference between his miracles and those done in the Hellenistic and Jewish world are the following:

- a. Jesus didn't use any magic or magic means and processes;

¹⁶² Mk. 1: 8, 10, 12

¹⁶³ Is.11:2

¹⁶⁴ Ps.110:2

¹⁶⁵ Lk. 4:14; 4:36 and other places

- b. The miracles are done by the powerful Word of Jesus, which has nothing to do with magic.¹⁶⁶ In all His words, He overcomes the kingdom of demonic powers ruling in sickness, sin and death;
- c. The miracles presuppose faith to the one who does it and the one who is been healed. They are thus accomplished in a wholly personal relationship towards Jesus. Where there is no faith, as is reported from the people in Nazareth and His disciples who cannot heal a boy, Jesus can do no miracles.¹⁶⁷

In the miracles we see God and Jesus working together on one side and men on the other side without any magical formulae. We have heard of healing ministries among the Zulus using faith - with or without using the Bible- plus something extra, like holy water, sticks, robes around the body, incense and a lot of other things. These extra things are very important for the Zulus but not for the biblical way of healing. To give a clear picture, in the Bible we have Moses using his staff to do miracles. We have Elisa who commanded Gehazi to heal a boy by laying his staff on his face.¹⁶⁸ By the way Jesus did use spittle and sand in some cases to heal a person from blindness.¹⁶⁹ And clothes of the apostles were used to heal people. The apostle James was using oil to anoint the sick.¹⁷⁰ But the bible stresses faith and for certain reasons additional objects were used, but among the Zulus these additional objects got such an importance that the people more believe in these visible object than in faith and obeying God in his Word. That is why it is very dangerous to use additional object along with faith. The only way to go in praying for the sick is to stress faith and prayer; these two are to be used and certainly no additional objects because the Zulus will allocate magical power to them.

4.4.2 The concept of the Kingdom of God

This heading was chosen because of a lot of diffusion around spirits and how to deal with them. It is important to get a clear biblical view about the actual spiritual situation of this time wherein we live.

¹⁶⁶ Sometimes He did use spittle or did a miracle by touching but these few cases and the priority of the spoken Word of Jesus are dominating.

¹⁶⁷ Mt. 13:58; Mk. 9:14ff.

¹⁶⁸ 2 Kings 4:29

¹⁶⁹ Joh. 9:6

¹⁷⁰ James 5:14

In paradise we find the Kingdom of God. God the King created a nice dwelling place for men to live in and at the end He institutionalised men according to His image and that men should rule as kings over everything God had made. This kingship of men was arranged in a contract namely that men should obey their King (Godschalk, 1968:60, 65). The moment the disobedience of men took place the kingship of men fell and was destroyed and men was chased out of the Garden of Eden. The devil took over and he became the king of this world. Sunday 1 is referring to this state, where it is said that Jesus has rescued us out of the hand of the devil. The first Adam was misled by the serpent but the second Adam came and the devil fought in another way with Him. We see a picture of the spiritual realm in Revelations 12 where the woman in labour is being guarded by the dragon that as soon the male baby is delivered, the dragon will eat him but the baby is taken away into heaven. During the time of Jesus presence on earth, there was a constant struggle between the devil and Jesus. The devil through his agents, tried to stop Him by the killing of all the two-year-old children in Bethlehem. Then in Mathew 4 we have the direct confrontation of the two main characters, where the devil is offering Jesus the rulership over all the kingdoms of the world (Godschalk, 1968:115). This implies that He has the power to offer this to Jesus as being the ruler of this world. But Jesus refuses and is not been misled by him as the first Adam was. Then Jesus starts His ministry and He also calls the 12 disciples who in Luke 9 and the 72 in Luke 10 are also engaged in His mission and they get the authority over all devils and to cure diseases.¹⁷¹ When they come back they are excited especially the 72, because the demons obeyed them when they were summoned to leave. It would have been an embarrassment when they would have commanded the evil spirits to leave but nothing happened. It would have paralysed the power of the gospel of the Kingdom. The devil is defeated again and again but he is using all means at his disposal to fight. He also sends his army of demons and they are joining their master to mislead the people on earth (Godschalk, 1968:125). The biggest defeat happened after the death of our Lord when He rose again and took His place at the right hand of God. He has sent the Holy Spirit and through Him the Kingship of Jesus continues here on earth, and we can say that his Kingdom is among us. Where we are linked through faith in Jesus Christ as our Saviour and King, we are considered kings again with Him. This promise we have from our Lord.¹⁷² It seems as if two kingdoms are there on the world side by side; one of the devil and one of our Lord Jesus. Every person on this earth is by nature a citizen of this devilish country unless

¹⁷¹ Lk. 9:1

¹⁷² Mt.11:5 and 12:28

we are freed from him through believing the second Adam who has the power to transfer us into his Kingdom. When we entered this Kingdom of God we pair ourselves with Jesus in our fight against the Satan. This is not a fight against the unbelievers but it is a fight against the demonic world. This fight continues as we can see in the prayer Jesus learned us, saying 'deliver us from evil' (Kuyper, 1911, vol.1:196).

There is a discussion if the Kingdom of God now already exists or that we have to wait for it at the end of days. It was clear that it has already arrived when we look at Mathew 11 and 12 and that he who believes His Word and repents, shares in the privileges of the Kingdom of God. It must be our aim to live in community with our Lord. But it's clear that His Kingdom is still outstanding or we can say the full glory of it hasn't been revealed yet. Even among His followers there is still resistance. They don't want to be led by the Word of God and the Holy Spirit for 100%. We are saved but the full measure of it, we'll taste when we'll be with Him (Jager, 1968:19, 20).

To get the picture clear we close this paragraph with some closing remarks.

There is in the New Testament not a kingdom on its own resisting the Kingdom of God. This reign is created by God and subjected to Him¹⁷³ and at the end it will be subdued to God when Christ comes back.

As we have seen in the Scriptures, there is a link between the devil and sin, between demonology and sin; this relationship is the tempting of the devil,¹⁷⁴ but the temptation as such doesn't give an explanation or an excuse for the sin of men. We cannot use the Satan to explain sin and blame our sins to a supernatural sphere (Durand, 1978, vol. 3:92, 93).

4.5 The dual character of signs

A sign is not always interpreted in one way. In the Old Testament they knew of miracles that came forth of other powers than God, such as magicians or other gods. The signs or wonders play an important role especially in the history of salvation. The miracles take a essential role in three significant events in the Bible: the exodus out of Egypt and the trek through the desert and the entrance of the promised land, at the time of the spiritual reform of Israel in the days of Elijah and Elisa, and thirdly, during the fulfilment of the Old Testament promises concerning the coming

¹⁷³ Col.1:16; Rom. 8:38,39

¹⁷⁴ Mt.4:1-11; 1 Thess.3:5

and appearance of Jesus Christ our Lord (Christelijke Encyclopedie, 1961. vol.6: 648). In the New Testament there are different words for miracles; but one of them is: *σημειον*, and it is used for both miracle-workers, namely God¹⁷⁵ and the Satan.¹⁷⁶ This word for signs appears 77 times in the New Testament and dominantly in the four gospels and there it is mostly pointing to the arrival of the kingdom of God. As we can read in 2 Thessalonians the coming of the son of perdition will be accompanied by signs and lying wonders, in Greek: *σημείους και τέρασιν ψεύδους* also and this makes it difficult to figure out who is the source of these signs (Koch, 1956:242). But the key to come to a correct diagnose is to see if the miracle is linked to the name of the Son of God; if the sign is not done in the name of Jesus Christ or done to glorify Him, the sign is not His. The words 'lying wonders' in 2 Thess. 2:9, mean that these signs are meant to draw a person away from God (Van Bruggen, 1988:314).

4.6 Exorcisms in the early church

Not only in the New Testament we read about exorcisms but also in the following centuries we read about them and these are especially linked to the baptism. What is also obvious is that becoming a member in the early church went according a certain road; who was interested in believing could go to the teachers of the congregation for catechism and this took normally about 2-3 years (Verduijn, 1999:121). At the end of this period, you could register yourself as a baptism candidate. Usually the baptism took place at Easter and included a 40 days of fasting and spiritual preparation and this was directed at exorcisms and catechism teachings (Verduijn, 1999:122).

The cause of getting demonical effected was found in the participation of idolatrous, sacrificial feasts. The demons have power 'by the food that is given to them'. The early church history doesn't mention that there are special people as a presbyter for example, who stand in this ministry of exorcism; Tertullianus gives record of the opposite, namely that every committed Christian could do this (Verduijn, 1999:123). It's mentioned that those who have the gift of healing and are humble and trust God and are looking for Gods glory are candidates for this ministry.

Another lesson from the early church history teaches us, that living according to Gods commands and a growing faith make the demons to leave (Verduijn, 1999:124,125).

¹⁷⁵ Mk.16:17; Joh.2:23;4:54;6:2;9:16;11:47;Acts4:16; etc.

¹⁷⁶ Mt.24:24;Mk.13:22;2Th.2:9;Rev.13:13;16:14;19:20

4.7 Conclusion

The teaching of the Scriptures is clear. As we have seen, the Old Testament deals a lot with pagan methods of divination but these are strictly forbidden for the Israelites. There was severe, no we must say deadly punishment for those who did these adulterous acts among God's people.

Exorcisms are not mentioned in the Old Testament.

In the Old Testament it is clear that the devil is under control of the Lord. There is no other supreme entity next to God. This changes in the New Testament where we have an adversary or an opponent, Satan also called by a lot of other names. In the New Testament there is clearly a struggle going on between the light and the darkness. There are a lot of evil spirits working who are fighting against God and men to destroy the creation of God. In this struggle the Lord Jesus takes the central role as the great disturber of the devil. There is no room for the adversary where there is a confrontation between the two great ones on this earth. Jesus is making it clear that He as the Son of God came to destroy the works of the evil one. He does it by his Word of authority and often we can read about the amazement of the people where Jesus is taking back what the devil has taken captive and has tormented for a long time. There is no place for rituals and cantations, only the spoken word of Jesus sets the people free who are troubled by evil spirits and in this confrontation the demons know very well that their destructive role had finished and that they had to go. Jesus did this and it was a typical and great aspect of His ministry His preaching was not separated from healing and casting out evil spirits. But the work that Jesus initiated continued under the disciples and the apostles and also in the early church history we can read that the individual believers were involved in casting out demons.

The great conclusion of this chapter is of course that our Lord Jesus came to take upon Himself our sins but also our infirmities and He set people free from bondage.¹⁷⁷

¹⁷⁷ Mat. 8:17; Isa 53:5

CHAPTER 5

A BIBLICAL PARADIGM FOR A HEALING MINISTRY AMONG THE ZULU-SPEAKING PEOPLE TROUBLED BY EVIL SPIRITS

5.1 Introduction

This study paid special attention to the reality of the spirit world, ancestors and evil spirits among the Zulu-speaking people, especially the impact of demon possession on evangelisation. Whilst there are a number of healing ministries among the Zulus, the objective of this chapter is to propose a biblical paradigm of healing ministry among the Zulu-speaking people troubled by evil spirits.

5.2 Findings

In **chapter one** the main aim was outlined, namely to investigate how a missionary should deal with this problem in the process of evangelisation. This study is necessitated by the fact that there are so many healing ministries among the Zulus, including among others traditional methods, faith-healing and clinical methods. A question that follows logically is: What constitutes a genuine method of healing among the Zulus troubled by the evil spirits within Christendom?

Chapter two focused on the attack by evil spirits among the Zulu-speaking people and its impact on evangelisation.

According to the findings written below it is obvious that the Zulu-speaking people are under attack of evil spirits and that a lot of people are bound or troubled by the following concerns:

- Not fulfilling the traditional rituals arouses the anger of the ancestors, leading to misfortune, depression, illnesses, and bad luck (see 2.1.1.1 – 2.1.1.3).

- The *amadlozi*-belief provides a worldview according to which God and Jesus are non-active (2.1). This is a wrong teaching and opens the door for attacks from evil spirits.
- People who sacrifice to the ancestors expose themselves to attacks by the evil spirits.
- *Izangoma* are the professional mediators between the ancestors and the living (2.2.1).
- The 13 evil spirits mentioned under 2.3.1–2.3.13 are the trouble makers in the spirit world of the Zulus, and need to be handled by the *izangoma*, who should handle the good spirits, namely the *amadlozi*.
- Sorcery and witchcraft are associated with the attack by evil spirits among the Zulu-speaking people (2.4.1–2.4.2.c).
- Spirit possession is a normal phenomenon; when visiting an *izangoma* it can be experienced (2.2.2).

Examples of spirit attacks:

- An outstanding example of an attack of an *ubungoma*-spirit is the calling to become an *isangoma*, and many people do not agree with this calling, but are forced (2.2.1).
- Having continuous nightmares in which animals, people or cows want to kill the person (2.1.2) and any other strange dreams are considered as ancestors talking to their people.
- Unusual suffering such as prostate enlargement, talking foolishly living in great fear, laughing or talking to oneself, a man acting like a lady, clairvoyance, women and children who are haunted by the *utokoloshe*, hysterical disease, being in the habit of belching, people who are beaten at night without seeing anyone (2.3.1 – 2.3.13).

Causes of these attacks:

- The calling to become an *isangoma* (2.2.1).
- Visiting of Zulu diviners, such as the *izangoma* and *izinyanga*, leads to bondage.
- Being involved in ancestral worship through participating in their sacrifices.
- It is passed on from parents to the following generation via their rituals like *imbeleko* (2.1).
- When a witch or sorcerer curses someone (2.4 and especially 2.4.2.a-c).

The impact of the attack of evil spirits on evangelisation:

- There can be demonic manifestations during evangelism and or worship services like belching, crying, falling down etc. (2.5).
- Those who are active in ancestral worship show themselves as opponents of the gospel; there is no problem where ancestral worship and Christianity are coexisting (syncretism), but when the believers say God doesn't want ancestral worship, anger reveals itself and people turn away from the gospel.
- Those who were active in ancestral worship have difficulty to obtain any assurance of peace with God (2.5).
- The spirits cause people to leave the evangelisation service or evangelisation tent.
- The spirits arouse a resistance against the church. The parents prohibit their children from going to the tent when there are warnings against the ancestral worship.

It became clear in **chapter three** that there are a number of healing ministries among the Zulu-speaking people, of which the following can be mentioned:

- The traditional healing method.

According to the Zulu worldview, the good spirits guard evil spirits that must be kept far away through protective measures. If an evil spirit has entered, an *isangoma* tries to replace that malevolent spirit by a benign one (3.2 and 3.2.1).

- Healing ministry in the Zionist and Ethiopian Churches

They have a threefold ministry. Firstly, in the weekly services there is ample place for dealing with demons during which the troubled person is put in the middle and the congregation walks around him/her and hits the person with sticks to chase away the evil spirits. Then secondly, there is baptism ritual conducted. This ritual gives power whereby the baptised can overcome the evil spirits. This is mostly a ceremony at the sea combined with a revival service and fasting during a

weekend. Thirdly, the prophet and/or prayer healer have a counseling session with the patient. These counsellors do not get information from the patient in an interview but the ancestors enlighten them by way of dreams and visions (3.3.1)

- The healing ministry in the Nazareth Baptist Church

They also use baptism as a cleansing ritual, but only one time. At the baptism the troubled person is considered holy and clean. After the baptism the person is free from evil spirits. Then they use the stick and the sheet to expel the evil spirit. During the wavering of the sheet above the person who is troubled by evil spirits, the two persons, while they sing a prayer, exorcise the evil spirit. Further they use holy water for sprinkling in the yard or it is used for bathing, because evil spirits don't like holy water (par.3.3.2).

- The healing ministries in the Pentecostal Churches.

These churches include special people who have the gift of exorcism, and they expel the demons in their services in the name of Jesus (3.4). During evangelistic campaigns or crusades, special occasions are announced for healing ministry.

- The treatment in hospitals and clinics

In the psychiatric wards they do not talk about spirit possession, but rather of stress related illnesses. Here they do use counselling and after a diagnostic session, it is decided which help the person needs; that can be a doctor, psychologist or a social worker. In cases of extreme madness they use tranquillisers (3.5).

- The healing ministry of MET

A person who is troubled by evil spirits or someone who wants to accept Jesus as personal Saviour gets pastoral attention in a long pastoral session. In that talk the sins must be confessed to

get cleansing and after being united with Christ through prayer, there is opportunity to pray for healing and to expel evil spirits (3.6; cf. Addendum 1).

- The healing ministry of the Reformed Church

The Reformed approach is presented in paragraph 3.7, and it consists mainly of preaching and pastoral care. The troubled person is visited by mature believers and after singing and preaching the person is prayed for. If this does not help, this procedure is repeated. When this delivers no results, in most cases the person leaves the church to become a member of the AIC or to become an *isangoma*.

Chapter four outlined the biblical teaching on how to fight the devil and his demons. Three points are noteworthy in this regard:

- No clear healing ministry is suggested in the Old Testament

The Old Testament teaches us that He is the only God and the devil is under His control. Evil Spirits are sent by Him (4.2.1 and 4.2.2.1). But the devil has power to disturb the peace between God and man in the paradise (4.2.1). The Bible teaches us that there are a lot of spirits with different purposes:

- They help people to enter the spirit world via certain techniques (4.2.2.2),
- They torment people (4.2.2.3),
- They make prophets and people lie and sin (4.2.2.4 and 4.2.2.5),
- They make them sick and weak (4.2.2.6 and 4.2.2.7),
- They give supernatural knowledge (4.2.2.8),
- They possess people (4.2.3.1),
- They make people strong (4.2.3.2),
- They confuse people and causes them to make foolish decisions (4.2.3.4),
- They make pagans continue on their unbelieving ways so that they don't come to the light (4.2.3.6),

- They are one with the false prophets, false Christs, false teachers and antichrists, who will increasingly do their work of misleading the Christians in the end time (4.2.4.10 – 4.2.4.13).

The only thing the Old Testament does is to warn against it and to punish those who do it by stoning them to death (4.2.5.5).

- The New Testament reports that Jesus brought a new healing ministry

Jesus Himself, the Son of God, was the heart of this ministry to defeat the devil, which was defeated on the cross! In His lifetime He defeated the devil again and again, see 1 John 3:8 (4.3.1). He used his power to chase away the devil, but also addressed the devil face to face by his commands. It was a fight (4.3.2) without additional means such as objects or procedures. Only the Word of God. One time He used spittle and sand, but that was unique (4.3.5).

- God places the healing ministry in the hands of the believers

Jesus gave authority to the 12 and the 72 to expel demons (see 4.4.2) and we saw the apostles doing it and we hear of the report from the early church history (see 4.6) that the believers had the authority to exercise this ministry. This healing ministry is not a special *charisma*, but is part of every Christian's armour, considering the many exhortations to fight the devil in the pastoral letters (4.2.1). We are also members of the Kingdom of God through faith in Jesus Christ (4.4.2) and continue in the everlasting fight against the seed of the snake. Being part of that kingdom of God gives us the right to rule with Christ as King (Sunday 12 of the Heidelberg Catechism) against our enemy who is disarmed at the Cross (see Colossians 2:15 and Hebrews 2:14). We have been set free to exercise this healing ministry in a broken world so that others can also be set free from sin and the devil.

5.3 Contributions

Every method will be analysed by considering the positive and negative points and consequently drawing a conclusion.

5.3.1 The traditional healing method

Positive points:

- It is a holistic approach, the physical and spiritual aspects are not separated as in the western healing approach (3.2).
- The *isangoma* takes time to talk with the patient. There is plenty of room for counselling (3.2.1).

Negative points:

- The presence of the ancestors for providing a diagnosis and giving a solution is unacceptable for a Christian healing paradigm (4.4).
- The counselling and diagnosis is also based on the traditional Zulu worldview according to which the ancestors are in control of life, and this again, is unacceptable.
- The Zulus also protect themselves against the evil by amulets and robes around the body and incisions in the body and through the burying of protective *umuthi* in the yard to ward off the evil. This magical approach is occult (4.2.5.4).

Conclusion:

- Because of the traditional Zulu worldview that an evil spirit must be replaced by a benign spirit (2.3.1) and the assistance of the ancestors in the healing process, this method is totally rejected (4.2.5.5).

5.3.2 The healing ministry in the Zionist and Ethiopian Churches

They have three occasions at which they deal with demons, we follow these three namely: 1. the weekly services, 2. the baptism, 3. the pastoral session, and 4. conclusion.

5.3.2.1 Weekly services

No positive points.

Negative points:

- 'The smelling out' of all the churchgoers on a Sunday morning by the prophet, is a traditional gift and not a gift of the Holy Spirit (4.4).
- Ecstatic dancing invites the ancestral spirits to be present (2.2.2) and it is a sign of spirit possession. The Holy Spirit doesn't work like this.
- That sticks are considered to have magical power is a wrong interpretation of the Bible (4.3.5)
- The expelling of the evil spirits is considered a joint action of the good spirits. To them, more spirits mean more power. This is not what the Bible teaches.
- The expelling process during which the members shout in the ear of the possessed that the evil spirit must come out is contradictory to the orderly way in which Jesus was operating, though He was commanding.
- The colour symbolism strengthens the relationship with the ancestors; this is a traditional worldview and not biblical.
- The cords have a magical meaning, namely to be stronger in faith; the strength of the Christian stems from his Saviour and being one with Him.

5.3.2.2 The baptism

No positive points.

Negative points:

- The baptism is not a one-time event in these churches, but is a sacrament to get numinous power and is repeated frequently during a year. The biblical one-time event serving as a sign of the inner washing by the blood of Jesus Christ and thereby leaving the kingdom of the devil and entering the kingdom of God (see 4.4.2) has been put aside.
- The elements of washing, vomiting and emetics are derived from the traditional ways of healing and are not found in the Bible (2.4.4.4).

- The sea is considered as having magical power; there are no powerful places, there is a powerful Lord (4.4.2). It should be noted that religious purity is not achieved by water, but by the blood of Jesus.
- Healing takes place through the Holy Spirit plus the rituals of water. There is no plus - healing methods in the Scriptures may be only the anointing oil used by James, but due to the dangers of the superstition of the Zulus, we don't use oil when we pray for the sick (see 4.3.5).
- The baptism ritual is effective in itself; in this way the author of the baptism, God Himself is been excluded from the ritual.
- The blessing of the water before the baptism can take place is a magical view not biblical.

5.3.2.3 The pastoral session

No positive points.

Negative points:

- The diagnosis is taken through prediction, and this method is closely linked to the method used by the traditional healers. Here are the ancestors and the Holy Spirit working together. But the Scriptures state clearly that it is the Holy Spirit who doesn't want to and cannot co-operate with demons (4.4).
- To get revelation by using mirrors, by filling a bottle with water and by getting information on the illness of the patients through feeling which radiate from the patient, is superstitious (4.4).
- The second source of revelation is the dreams dreamt the day before and the visions that are seen during the day. These illuminate the situation of the patient. However, the diagnosis is made by questioning and answering, and this is the normal way to get information from people, without any tricks (4.2.5.1).
- The use of candles is a traditional healing element and not to be used in a biblical method (4.3.5).
- Rain obtained from a thunderstorm is considered very powerful in the fight against evil spirits. This is once again a magical worldview and a neglecting of the real power stemming from what Jesus did for us on the cross, where the demon's power was destroyed.

5.3.2.4 Conclusions

Here we see the syncretism in the fullest form, namely the mixing of traditional and Christian elements and the result is misleading and devilish.

5.3.3 The healing ministry in the Nazareth Baptist Church

They have four approaches to deal with the problem of evil spirits, namely the baptism, the use of a prayer sheet, holy water and to visit the holy place of Shembe.

The negative points:

- After a person is baptised, he/she is considered free from evil spirits. This is a pretentious statement. Baptism is a cleansing ritual to enter the Kingdom of God, not to be used as an expelling method of evil spirits. Demons get expelled by a pastoral encounter with Jesus (4.3.1 – 4.3.3).
- The baptism water is blessed before the ritual takes place and that is a magical view and not biblical (4.3.5).
- The sticks are also considered to have magical power to chase away evil spirits; they are blessed by the leaders of that church. This approach is magical because the bible wants us to be holy. This is much more important so that we leave sin more and more by obeying the Word of God. The Zulus have a lot of holy objects; there is the danger of neglecting the holiness of man (see also 4.3.5).
- A prayer is sung whilst two members are rising and lowering a sheet over a person troubled by evil spirits. There has also been prayed for this sheet. The prayer is done in the name of Shembe, or in the name of the ancestors or in the name of Jesus. This depends who is praying here (Ngugane, 2006). This method is also syncretistic and a prayer in the name of Shembe is heretic (4.2.5.5)!
- The Nazarite Church also uses holy water that is prayed over and is used for sprinkling around the house, bathing and drinking. Demons do not like holy water and will leave. We already saw that additional objects are not needed any more; the name of Jesus is sufficient. In Him we are holy and the devil stands no change against us.

- It includes a visit to the holy place where Shembe stays, namely *Ekuphakameni*. After an offering has been made, the leader will pray for those people. There are no holy places or holy persons with special power. Every believer is holy if he/she is in Christ (4.4.2).

Conclusion:

- It is clear from the above-mentioned that the healing ministry of the Nazarite church does not represent an authentic biblical healing ministry. It is a kind of syncretistic method of healing where consultation with the ancestral spirits is acceptable (4.2.5.5).

5.3.4 The healing ministry in the Pentecostal Churches

Positive points:

- To stress the importance of prayer in the name of Jesus and the direct addressing of the demons is biblical (see 4.3.1-4.3.3).

Negative points:

- Their approach is one of prayer where the troubled person is the object and is passive in the process. He/she just receives and this is not enough for an effective healing ministry (4.4.1). Indeed the faith of the counselee is co-operative in the wonders done by Jesus. In Nazareth He couldn't do any miracles because of their disbelief. In many healing reports in the New Testament we see Jesus' request of faith in Him.¹⁷⁸

Conclusion:

- Indeed prayer is essential, but this method is short of two aspects:

¹⁷⁸ Mt. 9:28; Mk. 9:24; Lk. 8:50

- a. The person troubled by evil spirits is treated passively and that is negative, because she/he becomes dependent upon the leaders of the church.
- b. There is no pastoral counselling through which the person is taught and helped to handle the problem her/himself so that the problem doesn't return. And the danger is that it will return because there was no change in lifestyle and attitude (4.4.1).

5.3.5 The treatment in hospitals and clinics

Positive aspects:

- There is personal attention for the patient and many counselling sessions are built into the healing process. Where there is a social problem, the social worker will continue to help the patient. If there is a medical problem then the general practitioner will continue treatment. If there is a psychological problem then the psychologist continues.

Negative aspects:

- All demonic problems are explained in medical terms. The possibility of demon possession is rejected. They treat most problems as stress related. We have seen in this script that spirits are a reality for the Zulu-speaking people.

Conclusion:

- There are cases in pastoral counselling that a person has mental problems and then she/he has to be referred to a psychologist, but then we have to send him/her to a Christian psychologist who has a Christian world view, so that he/she will not undermine the Christian beliefs of the counselee.

5.3.6 The healing ministry of MET

Positive aspects:

- The MET method of healing provides a person who is troubled with the evil spirits an opportunity to receive biblical counselling.
- The method of MET sounds very biblical and gives a balanced approach. The checklist helps the counsellor to give structure to the session and gives him opportunity to make notes for prayer purposes later on.
- The pastoral session conducted with the person troubled by the evil spirits using the MET checklist provides that person with the opportunity to confess his or her past sins which might have prompted his or her contacts with the evil spirits.
- The truth encounter takes place in a pastoral session whereby the demons are addressed in the end.

Negative aspects:

When one looks at the checklist of MET, it has elements of a diagnostic and mechanic approach whereby the Holy Spirit is bound and there is no confidential bond between the counsellor and the counsellee. This criticism can be met by not using the checklist but then the counsellor should know the teaching that the form contains. This teaching contains 8 doors whereby demons can attack people. Behind each heading we mentioned the number corresponding with it in the checklist of MET. These 8 doors are: 1. heredity (no. 2), 2. occult bondages (no. 4), 3. wrong teachings/wrong churches (no. 5), 4. 'soul ties' (no. 6), 5. curses of enemies (no. 7), 6. traumatic experiences (no. 8), 7. sins especially sex, alcohol and drugs (no. 9), 8. attack by evil spirits (no. 11).

There is no place for studying this further due to time and space. But this is a general list and used by many writers dealing with this subject (see Koch (1970), Anderson (1999) . Penn-Lewis (1987), Ouweneel (1990) and others).

Conclusion:

- MET's checklist is a very usable method, the content of which are very useful when doing pastoral counselling to people troubled or attacked by evil spirits. This checklist needs a further study in terms of how best can it be incorporated in the authentic biblical method (See paragraph 5.3.8.)

5.3.7 The healing ministry in the Reformed Church of Natal

Positive aspects:

- The preaching leads the way through which the open door of the kingdom of God is presented, and through repentance a person enters. Sometimes by repenting all spirits leave. Other times additional counselling is needed to make the evil spirits leave the Christian.

Negative aspects:

- Preaching alone is not enough regarding the subject of expelling evil spirits to those who come to faith (4.3.1 – 4.3.3). As Jesus was not only preaching, He also directed the demons directly. When He encountered a demon possessed, He didn't preach but expelled the evil spirit(s).

- There is no pastoral counselling for the person troubled by evil spirits (4.4).¹⁷⁹

- People under attack of evil spirits had to be visited by strong believers in the church¹⁸⁰ and through the preaching, praying and singing the demons are asked to leave. This is an insufficient approach, because in many cases (or all?) the troubled person joins an AIC or becomes a diviner. Demons must be commanded directly in the name of the Lord Jesus (4.3.1 – 4.3.3).

Conclusion:

- There is no certainty among Reformed people regarding healing ministry among Zulus possessed by evil spirits. Some think that the phenomenon of demon possession is non-existent

¹⁷⁹ This method was proposed by Rev. Kurpershoek in the mission field of Nqutu

¹⁸⁰ Mature believers

and therefore there is no need to expel those spirits. On the other hand others believe that this phenomenon is a reality among the Zulus and that no gospel proclamation among them can make inroads if their problem is not addressed – which includes preaching, counselling, praying with and for, and commanding the evil spirits to leave the possessed person in the name of Jesus Christ. This uncertainty opens the door for further studies for those who are for and those who are against the expulsion of evil spirits among the Zulus possessed by evil spirits.

5.3.8 The new proposed paradigm

After an analysis of the seven methods, one can draw the following conclusion: although the MET-method has negative points, its content has a biblical basis and therefore it can be used in the counselling process in the effort to help the person possessed by evil spirits. This use of it should not be mechanical, but rather integrate its content in the counselling process coupled with the steps suggested by Vergeer (2002,392). Vergeer suggests 10 guidelines in this regard, but we have reduced it to 7 because some of the guidelines overlap with each other; these guidelines are:

- a. the declaration that Jesus is the complete Saviour,
- b. the counselee accepts salvation,
- c. the counselling is focused on self-examining and confession of sins,
- d. the authoritative commanding of demons,
- e. a wholehearted breaking with the occult contacts,
- f. thanksgiving and praising God for the given delivery,
- g. after-care.

With these points in mind, we will screen the MET-method.

- a. The declaration that Jesus is the complete Saviour.

There are three moments in the MET method touching this step. In the beginning when there is a diagnostic interview during which Matthew 7: 13 and 14 are read, the counselee has to take a decision that he/she wants to follow Jesus by leaving the things accompanying the broad road and to take the narrow road behind Jesus. Without this step the counsellor cannot continue.

The second moment is when we start filling in the checklist. Under number 1 the counselee is asked if Jesus is his/her Saviour and how that came to be. This is his/her answer; if it is a right, biblical answer, the counsellor knows here is a Christian sitting in front of him/her. In case of a 'wrong' answer, the counsellor does not teach, but it helps him to see that he/she is not a Christian. But after number 9 when we finished the confession of all unrighteousness, the third, decisive moment takes place wherein the counselee accepts Jesus as his/her personal Saviour.

b. The counselee gets to an acceptance of salvation.

Under ad. a. we have already discussed this point.

c. The counselling is focused on self-examining and confession of sins

The checklist from point 2 till point 9 is touching this step. Even the sins of the parents are been discussed because these are hereditary. This is a step that needs a lot of courage of the counselee to admit and to say all these wrongdoings to the counsellor. That's why the relationship must be good and the counsellor must be open and understanding.

d. The authoritative commanding of demons.

This step is the last one on the MET-checklist. Firstly the counselee must have been cleansed by the blood of Christ in prayer from all unrighteousness and than the demons can be addressed without hiding themselves behind or holding on to certain sins in the counselee's life. That is why openness and a wholehearted confession is so important.

e. A wholehearted breaking with the occult contacts.

This is very important and also all the object related to occult practices must be brought forward and openly burned. After this is done the counsellor can continue.

This is done at number 4 and 5.

f. Thanksgiving and praising God for the given delivery.

The counselee is given the opportunity to thank the Lord for the given delivery and to glorify Him.

g. After-care

The counselee should now already have taken the decision that he/she has to attend services at our place because there are not many biblically trustworthy churches among the Zulu-speaking people. He/she is encouraged to read the bible every day and pray several times a day. When the evil spirits come back or continue their attack, the counselee through this session has seen how to address the demons in the name of Jesus and she/he can do it now herself because she is in Christ. This fact has to be stressed indeed that he/she has the confidence that she is a child of God and that God as her Father is watching over him/her. In case the problems continue the counselee is invited to come back for follow-up counselling.

5.4 Conclusion

Having dealt with the study under focus thoroughly, the following conclusions can be drawn and suggestions can be made:

1. Among the Zulu-speaking people there are two classes of spirits; the good ancestral spirits guarded by the *izangoma* and the evil spirits mainly coming from the workings of witches and sorceries. Whereas the Bible places both classes under the workings of the Deceiver with his demons.
2. The healing procedures that are been reported in the Bible, especially in the Old Testament, are in a lot of cases literally used in the healing ministry of the AIC. Such as the stave, robes, baptisms, water and oil. These objects are very important in those healing procedures, whereas the Bible states that the faith in Jesus is decisive.

3. The research came to the finding that among the seven healing methods that were analysed, the AIC is following the syncretistic approach of combining biblical procedures and objects with traditional healing methods.
4. The gift of discerning the spirits (1 John 4:1) is very needed when you work among the Zulu-speaking people due to the great degree of syncretism. Together with this gift, a good deal of Reformed and Scriptural knowledge is demanded.
5. The Old Testament has not really a healing method to fight the spirits, but she warns strongly against it and those who practise it, must be punished with a holy zeal.
6. Jesus came to revive the kingdom of God and to take up the decisive fight against the devil, which is disarmed at the cross. And through faith the believers yoked themselves to Jesus to fight the good fight in His authority.
7. The spirit attacks among the Zulu-speaking people are a reality and there is a great need for a biblical healing ministry.
8. The content of MET-method or checklist has biblical merits but at the same time it has the negative point that it has a mechanical approach due to the checklist that doesn't improve the spontaneous working of the Holy Spirit in the counselling process.
9. The content of the MET-method or checklist can be used in an organic way during the counselling process of people possessed by evil spirits by Reformed people as well without literally repeating every word written in the checklist.
10. We recommend further theological study concerning the ways evil spirits can attack a person.
11. To deal effectively with the demon attacks, the demons must be authoritative commanded in the name of Jesus but this has to be preceded by a counselling session whereby the troubled person gets the opportunity to be cleansed of all his/her unrighteousness by the blood of Christ.
12. Missionaries, reverends, evangelists and other workers in the Reformed Church should be aware of the reality and workings of the spirits among the Zulu-speaking people. Those who don't agree with this better change their view in this regard so that they can be used by God to help the people troubled by evil spirits and build up the kingdom of God.

13. The research made it clear that the healing of the sick and the expelling of demons, are not easy to separate because the Bible links the work of the demons with illness. But we cannot say that all illness is caused by demons or the devil.
14. The whole healing ministry, wherever it is been done, falls under the sovereignty of God. In the end it depends upon the will of God to set a person possessed by evil spirits free from its bondage. Ours as human beings and as instruments in the hands of God is to preach, do counselling, pray for and with, and also command the evil spirits to leave the person possessed by them in the name of Jesus Christ. This task cannot be divorced from the ministry of the Word and that of the Holy Spirit who is not bound by time and space. The power of God to set people free from the bondage of the evil spirits cannot only be limited to the early church. In his free will God is still able to use our preaching, counselling and prayers to set free also the Zulu-speaking people possessed by the evil spirits. His will be done.
15. According to the Bible, there will be an increasing activity of false prophets, false christ, false teachers and antichrists the end time. We see this already in the person of the leader of the Nazareth Baptist Church, Shembe, who is misleading a lot of people by his miracles performed by him.
16. A counselling session is also of paramount importance for three reasons: 1. to diagnose if the counselee has a medical or a spiritual problem, 2. to diagnose the problem with the counselee, and 3. to teach the counselee how he/she can be set free from the bondage of the evil spirits in the name of Jesus.

ADDENDUM

Addendum 1: Checklist MET

The MET uses a form or guideline for the pastoral conversation with people who seek help in their lives. However, before using this form the person who needs or wants pastoral counselling must make a commitment, saying: "I want to surrender myself to my Saviour and Lord Jesus Christ"; this is necessary. Now follows the English translation of the form.

Name and surname:

Age: Date of birth:

Address:

1. Faith

Are you a Christian?

When did you become a Christian?

How did this happen?.....
.....

2. Parents

What are the names of your parents (Exodus 20:5.6)?.....
.....

How were you raised?

By which sins were they troubled in their lives?

3. Marriage

Are you married?

How is your marriage doing?

4. Zulu doctors

What are the names of the 'izangoma' who you visited?

What are the names of 'izinyanga' who you visited?.....

What are the names of 'prophets' who you visited?

What did they say?.....
.....

Do the dreams you dream come true?.....

Do you have visions?

5. Churches

Jehovah witnesses.....
Apostle 12 Church
Zionist Church
Church of Nazareth.....
Do you still have objects that are used in their services?
Do you agree to bring them ¹⁸¹here so that we can burn them?

6. Sexuality

Have you ever committed adultery?.....
Who are you courting?
Do you agree to separate from committing adultery?
Do you practise homosexuality?

7. Social life

Do you have a grudge against someone?Who?
Do you agree to settle this grudge?
Do you have any bad friends?
What are their names?

8. Trauma

Are there traumatic experiences in your life?
Such as deaths, getting hurt, divorce or rape?.....
Something else?

9. Sins

¹⁸¹ Here you must think of the medicine subscribed by the Zulu doctors, robes around his or her waste, other objects used for services in Zionist Churches, Church of Nazareth, or in other services where objects are 'blessed' by their prophets or others persons who do this in the name of the ancestors .

Worshipping of ancestors
Threatening someone
Abortion
Alcoholism
Drugs
Short-tempered
Obscene language
Karate
Meditate on wrong things
To be proud
Worrying
Gambling
Complaining

Attending the Holy Supper with a wrong
attitude
Bewitched someone
Killed someone
Poisoned someone
Smoking
Fighting
Slander
Lying
(Traditional) Dancing
Strong lusts
Reading the Capricorn
Being Untrustworthy
Having idols (money, soccer, politics)

10. Problems and illnesses

Epileptic fits
High bloodpressure/dizziness
Head/neck problems/pain
Bladder problems
Being tired all the time
Backbone/lumbar region pain
Violent anger
Sleepless nights
Mixed up in the mind
Barenness
Lice
Sharp muscle pain
Stomach pain
Blocked nose
Feet problems
Eye problems
Fear
Grief or distress
Inferiority complex
Unregular periods
Bleeding

11. Demons

- Indiki*
- Spoliyan*
- Amadlozi*
- Impundulu*
- Umamlambo*
- Ubungoma*
- Amandawo*
- Ilumbo*
- Isithunywa*
- Illilumo*
- Izizwe*
- Ufufunyane*
- Utokoloshe*
- Umamtsotsi*
- Abalozi*
- Umhayizo*
- Ubuyoni*
- Isidawana*
- Amanono*
- Udukanezwe*

Is there anything else that has not been said but is important to deal with at this moment that influences your relationship with people/family and the Lord:

.....

.....

.....

.....

.....

.....

.....

Addendum 2: Schematic representation of the correlation between 1.2.2.1, 1.2.2.2 and 1.2.2.4

Problem Statement	Aims and objectives	Methodology
The main research problem therefore is: what healing ministry should be used among the Zulu-speaking people troubled by the evil spirits?	The main aim of this research is to study and outline a healing ministry among the Zulu-speaking people troubled by evil spirits.	This missiological study is taken from within a Reformed tradition.
How severe is the problem of evil spirits among the Zulus, and what is its impact in evangelisation?	Study and outline the problem of evil spirits among the Zulu-speaking people.	Literature and empirical study will be done in order to study and outline the problem of evil spirits among the Zulu-speaking people.
What healing ministries are there among the Zulu-speaking people troubled by evil spirits?	To study and outline different 'healing' ministries among the Zulu speaking people.	Literature and empirical study will be done in order to study and outline different 'healing' ministries among the Zulu speaking people.
What is the Biblical healing ministry regarding people troubled by the evil spirits?	To study and outline the Biblical teaching on healing ministry regarding people troubled by evil spirits	Exegesis of relevant scriptural passages on healing will be done according to the historical grammatical method.
What is a Reformed paradigm of healing ministry for the Zulu speaking people troubled by the evil spirits?	Propose a Reformed paradigm of healing ministry among the Zulu speaking people troubled by evil spirits.	Scriptural principles regarding healing will be used to suggest a Reformed paradigm of healing ministry among

		the Zulu speaking people troubled by the evil spirits
--	--	--

Addendum 3: 4 Cases of ancestral wrath (Ngubane, 1997:48-50)

Case 1

Thuli, who belonged to the Phewa lineage, was impregnated by a man who was not prepared to marry her, but only paid “damages” (i.e. an ox for Thuli’s father, a cow for her mother, a goat for the girls of her age group, another goat to cleanse them of defilement, and £5 as a fine to the chief for committing a wrong in the community). After the baby’s birth, Thuli’s father slaughtered a goat¹⁸² to thank the ancestors for the safe delivery, and to ask them to protect the baby (a boy named Mandla). The baby was adopted by Thuli’s parents. He grew up calling them “father” and “mother”, regarding Thuli as a sister. Thuli later got married to someone else. Mandla grew up, and in due course married. Soon afterwards, he established his own home and took his genitor’s name, Mvubu. This he did against the advice of all his relatives, who pointed out that one, does not simply change a name without implicating the ancestors in the process. He soon experienced misfortunes. His first child died. His second child, at the time a boy of 8 years, suffered from a disease that made him unable to use his lower limbs; he was partially paralysed and spent most of the time as a patient in hospital. Mandla himself, after 9 years of marriage, became ill with swollen feet, and died early in 1970 at the age of 32. His illness was said to be a result of harmful substances smeared on the tools he used at work. Although he is believed to have died of sorcery, his death and his child’s illness are associated with a lack of ancestral protection. His mother (his genitrix), concluding the account, said: “Mandla was stubborn unto death. If he had heeded our advice he would still be alive.”

Case 2

MaDladla was married in May 1968. Her parents had performed the nubility rites for her two elder sisters before they married. However, in her case the rites were not performed, as her father had suffered a financial setback and his cattle had diminished in number. After two years of marriage, she had not yet conceived. Her husband went

¹⁸² To perform the *imbeleko* ceremony

to a diviner to ascertain the cause. He was told that MaDladla's ancestors were annoyed by the omission of the nubility rites, and when she got married, came along with her, and their presence around her created a "heaviness" which stopped her from conceiving.

This was reported to MaDladla's father, who arranged to fetch the ancestors from his daughter's affinal home. He slaughtered a goat to propitiate the ancestors for the omission. He took the gall bladder of the goat and an old stick that had been used by his late father. He also provided himself with a green branch of *umhlankosi* (a tree that its branches are used to place on a chief's grave). With these three objects, he went to his daughter's affinal home, went to her own hut, told the ancestors that he had come to fetch them, and lightly struck the thatch with the stick. He sprinkled the gall on the *umhlankosi* branch, all the time addressing his ancestors. He then pulled the branch behind him while returning home. On arriving, he entered the main hut and placed the branch, the stick and the gall bladder in the upper part of the hut (*umsamo*) where the sacrificial goat's meat was hanging.

Later MaDladla was invited by her parents to come home, and a goat known as *eyezinkobe*, which usually replaces the elaborate nubility rites, was sacrificed to enable her to conceive by fulfilling the fertility rites demanded by her ancestors.

Case 3

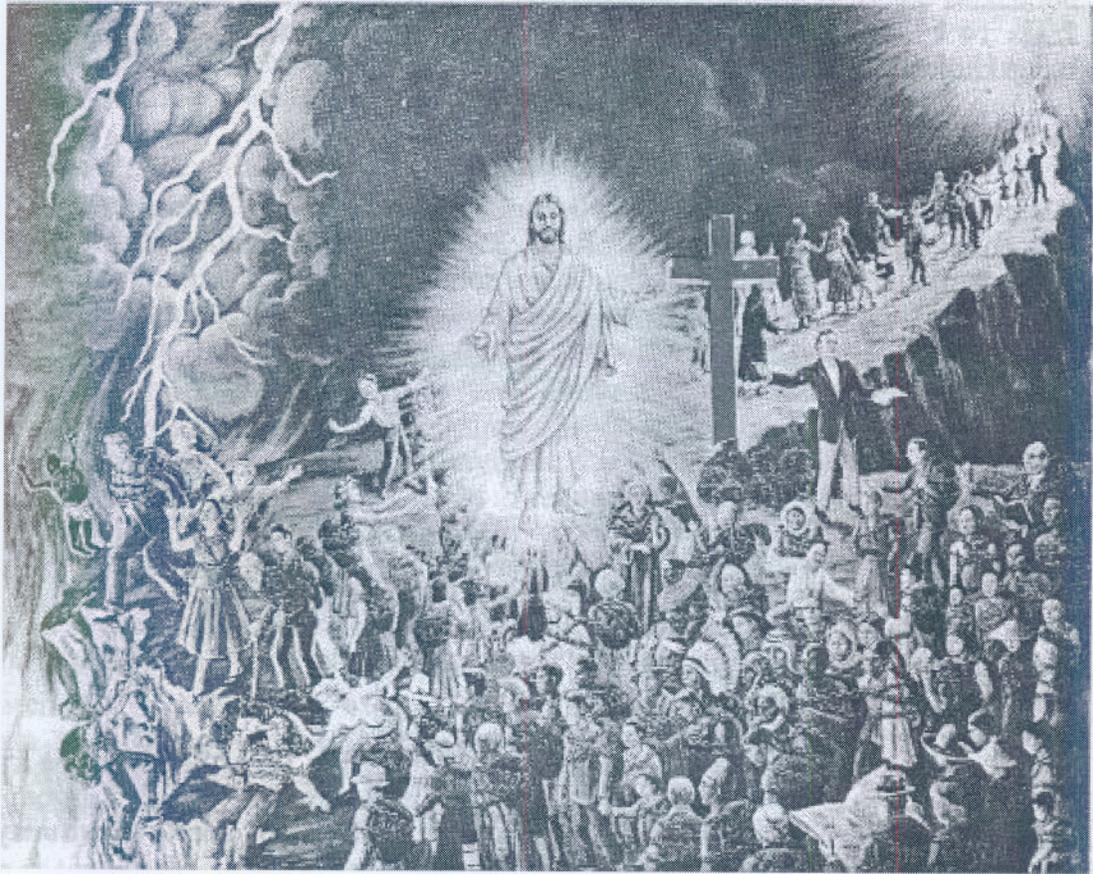
Gwala, whose wife had given birth to twins, a boy and a girl, consulted a diviner because of the sudden illness of the baby boy. The diviner said that the baby was sick because Gwala's ancestors were angry and had withheld their protection of the baby. She emphasised that it was not the baby's maternal ancestors who were angry, as they were satisfied with the procedure that had been followed concerning them. Gwala, who had not sacrificed to his ancestors when his wife came to his family, sacrificed only when the twins were born. The baby was ill because the ancestors were asking Gwala who the mother of the twins was. The diviner stressed that the medicines she was giving him to cure the illness would have no effect unless Gwala made peace with the ancestors by admitting guilt and promising to put matters right as soon as he possibly could.

The following is Gwala's background story. He was the eldest son and head of his family, since his father had died. His mother had a stroke and was paralysed when he was already half way with his marriage payments. Since there was no adult female in the house to nurse his mother, the girl's family was persuaded to allow her to live at his home while he collected enough money to cover the final wedding arrangements. The girl's father appreciated the difficult situation in which Gwala found himself and agreed. Before she left home, her father sacrificed and reported to the ancestors the circumstances surrounding her departure. This is what the diviner meant when she emphasised that the baby's maternal ancestors were satisfied because they had been given the respect that they considered their due. Gwala had missed out on this when he failed to report the circumstances surrounding the arrival of his future wife before the wedding ceremony.

Case 4

This case concerns a difficult birth. The woman in labour had her own home, near that of her parents, including her mother-in-law and her own mother. When the labour became protracted, there was concern for the lives of both mother and baby. At this point, the two chief midwives armed themselves with sticks, went outside the hut, and beat the thatched roof with the sticks, calling upon the ancestral midwives to do their duty: "Do you want this baby to die? Why are you sitting there doing nothing?" The ancestral midwives so addressed were said to be the paternal grandmother of the confined woman and her husband. After the baby had been born, two house lizards showed their heads between the mud wall and the thatched roof. One of the midwives in the house said: "There they are, look at them, now they are rejoicing and are looking at the baby". The ancestral midwives were believed to have materialised as house lizards.

Addendum 4: Picture used in MET-counselling process



BIBLIOGRAPHY

- ADAMS. J. A. 1973. *The Christian Counselor's Manual*. Grand Rapids. Ministry Resources Library. 476 p.
- ALEXANDER. J.A. 1984. *A Commentary on Mark*. Worcester. Billing & Sons. 444 p.
- ALEXANDER. J.A. 1991. *Commentary on the Acts of the Apostles*, 498 p.
- ANDERSON, A. 2000. *Zion and Pentecost*. Pretoria. University of South Africa Press. 328 p.
- ANDERSON. N.T. 1999. *The Bondage Breaker*. London. Monarch Books. 217 p.
- BARNES. A. *Computer commentary. Notes on the Bible*.
- BAUER. W. 1971. *Wörterbuch zum Neuen Testament*. Berlin. New York. De Bruyter. 1780 p.
- BAVINCK. J.H. *Ik geloof in de Heilige Geest*. Den Haag. J.N.Voorhoeve. 128 p.
- BEELD. 2006. Title: unknown. 15 May.
- BERENDS. W. 1993. *African Traditional Healing Practices and the Christian Community*. *Missiology*, Vol.21, July
- BERGLUND, A. 1976. *Zulu Thought-Patterns and Symbolism*. Cape. David Philip, Publisher (PTY) LTD. 402 p.
- BIBLIA HEBRAICA STUTTGARTENSIA. 1977. Stuttgart. Deutsche Bibelgesellschaft. 1574 p.
- CHRISTELIJKE ENCYCLOPEDIE, Vols. 6.1961. Kampen. J.H.Kok.
- COMMENTAAR OP HET NIEUWE TESTAMENT: Marcus.1988. Kampen. J.H. Kok. 436 p.
- COMPUTER CONCORDANCE TO THE NOVUM TESTAMENTUM GREACE. 1985. Berlin, New York. Walter de Gruyter. 1964 p.
- CRAWFORD, T.A. & LIPSEGE, M. Seeking help for psychological distress: The interface of Zulu traditional healing and Western biomedicine. *Mental Health, Religion & Culture*, 7(2), June.

- DE BOOR. W. 1983. Wuppertaler Studienbibel; Die Briefe des Johannes. Wuppertal. R. Brockhaus Verlag. 207p.
- DE VAUX. R. 1978. Hoe het oude Israel leefde. Vols. 2. Utrecht. Wristers.
- DICK, B.D. 1995. Imvelaphi nokuphatha izinkinga zamademoni. Bloemfontein. Pro Christo-Publikasies. 53 p.
- DOKE, C.M., 1990. English-Zulu, Zulu-English Dictionary. Johannesburg. Witwatersrand University Press. 918 p.
- DURAND. J.J.F. 1978. Wegwysers in die Dogmatiek. Pretoria. Kerkboekhandel.
- GODSCHALK. L.A.F. 1968. Het Koninkrijk Gods naar de Schriften. Groningen. De Vuurbaak. 188 p.
- GROTE WINKLER PRINS ENCYCLOPEDIË. 1975. Amsterdam/Brussel. Elsevier
- GRUDEM, W.G. 1994. Systematic Theology: An Introduction to Biblical Doctrine. Leicester England. Inter-Varsity Press. 1264 p.
- HAMMOND-TOOKE, W.D. 1974. World-view 1: A System of Beliefs. In: The Bantu Speaking Peoples of Southern Africa. London and Boston. Routledge & Kegan Paul.
- HOLLADAY, W.L. 1971. A Concise Hebrew and Aramaic Lexicon of the Old Testament. Leiden. E.J.Brill. 425 p.
- JACKMAN. D. 1991. The Bible speaks Today: The message of John's Letters. Leicester. Inter-Varsity Press. 202 p.
- JAGER. H.J. 1968. Kernwoorden van het Nieuwe Testament. Amsterdam. Buijten & Schipperheijn. 386 p.
- KEIL. C.F. & DELITZSCH. F. 1981. Commentary on the Old Testament in ten volumes. Grand Rapids, Michigan. W.B. Eerdmans Publishing Company.
- KEULERS. J. 1951. De boeken van het Nieuwe Testament: De evangeliën volgens Marcus en Lukas. Roermond en Maaseik. J.J. Romen & Zonen- Uitgevers.
- KITSHOFF, M.C. Exorcism as healing ministry in the African Independent/Indigenous Churches. <http://members.fortunecity.com/zaz05/exorcims.htm>.
- KITTEL (Theological Dictionary of the New Testament). 1991, 10 vols. Grand Rapids. Eerdmans Publishing Company.
- KLEIN. R.W. 1983. World Biblical Commentary: 1 Samuel. Waco, Texas. Word Books, Publisher. 305 p.

KOCH, K. E. 1956. Seelsorge und Okkultismus. Berghausen. Evangelisationsverlag. 352 p.

KOCH, K. 1970. God among the Zulus, 269 p.

KOCH, K. 1970. Occult Bondage and Deleverance: Advice for Counselling the Sick, The Troubled and the Occultly Oppressed. Berghausen. Evangelization Publishers. 198 p.

KOMMENTAAR OP HET NIEUWE TESTAMENT: Het heilig evangelie volgens Mattheus. 1922. Amsterdam. Bottenburg.

KORTE VERKLARING DER HEILIGEN SCHRIFT. 1940. Kampen, Kok.

KRIGE, E.J. 1962. The social system of the Zulus. 4th ed. Pietermaritzburg: Shuter & Shooter. 420 p.

KURPERSHOEK, W.L. 1996. Afrika-sinkretisme – gereformeerde prediking en pastoraat. In die Skriflig, 30(2).

KUYPER. A. 1892. E Voto Dordraceno: Toelichting op den Heidelbergschen Catechismus. 4 vols. Kampen. J.H.Kok.

KUYPER. A. 1911. Pro Rege: Het Koningschap van Christus. 3 vols. Kampen. J.H.Kok.

KWENDA, C.V. 1999. Affliction and healing: Salvation in African religion. (In: Journal of Theology for Southern Africa. 103 (March). p.1-12.)

LEE, S.G. 1969. Spirit possession among the Zulu. (In: Beattie, J. and Middleton, J. (eds). Spirit mediumship and Society in Africa. London. Routledge. p. 128-156.)

NESTLE-ALAND.1981. Novum Testamentum Graece. Germany. Deutsche Bibelstiftung Stuttgart. 779 p.

LEXICON IN VETERIS TESTAMENTI LIBROS. 1958. Leiden. E.J.Brill. 1138 p. Lexicon in veteris Testamenti Libros, Koehler L and Baumgartner W, Leiden, E.J.Brill, 1958, p. 721

LOHSE. E. 1986. Umwelt des Neuen Testaments. Gottingen. Vandenhoeck & Ruprecht. 224 p.

MASHAU, T.D. 2000. Charismatic Controversy: A comparative study of charismatic theology and Reformed Theology on the Charismata. Potchefstroom. Potchefstroom University for Christian Higher Education. 119 p.

NATAL MISSIONARY CONFERENCE, 1911

- NGUBANE, H. 1976. *Body and mind in Zulu Medicine*. London and New York. Academic Press. 176 p.
- NGUBANE, F. 2006. Explanation made to the author by a member of the Baptist Nazareth Church from Bhekuzulu.
- OOSTHUIZEN, G.C. 1988. Interpretation of Demonic powers in Southern African Independent Churches. (In: *Missiology*, vol.16, no.1, January.)
- OOSTHUIZEN, G.C. 1992. *The Healer-Prophet in Afro-Christian Churches*. Leiden, New York, Köhln. E.J.Brill. 200 p.
- OUWENEEL. W.J. 1990. *Het domein van de slang*. Amsterdam. Buijten&Schipperheijn. 428 p.
- PENN-LEWIS. J. 1987. *War on the Saints*. Kent. Diasozo Trust. 325 p.
- PILLAY, G.J. & HOFMEYR, J.W. 1991. *Perspectives on Church History*. Pretoria. De Jager-HAUM Publishers. 313 p.
- POP F.J. 1980. *Bijbelse woorden en hun geheim*. 's-Gravenhage. Boekencentrum. 669 p.
- POWLISON. D. 1995. *Reclaiming Spiritual Warfare*. Michigan. Baker Books. 160 p.
- SUNDKLER, B.G.M. 1961. *Bantu Prophets in South Africa*. London. OUP. (number of pages unknown).
- TWOT (Theological Wordbook of the Old Testament). 1980. Chicago. Moody Press. 1124 p.
- VAN BRUGGEN. J. 1988. *Marcus: Het evangelie volgens Petrus*. Kampen. J.H.Kok. 436 p.
- VAN DAM. W.C. 1973. *Demonen: Eruit, in Jezus' Naam!* Kampen. J.H.Kok. 142 p.
- VAN DER BERG. M.R. 1996. *Syncretisme als uitdaging*. Amsterdam. Buijten & Schipperheijn. 81 p.
- VAN DER HAAGEN. C. 1975. *Profetisch Perspectief*. Doorn. Het Zoeklicht. 200 p.
- VAN GENDEREN. J & VELEMA. W.H. 1992. *Beknopte Gereformeerde Dogmatiek*. Kampen. Kok. 829 p.
- VAN RHEENEN. G. 1991. *Communicating Christ in Animistic Contexts*. Grand Rapids. Baker Book House. 342 p.
- VERDUIJN. J. 1999. *Bevrijdingspastoraat*. Hoornaar. Gideon. 182 p.

VERGEER, W.C. 2002, Okkultiese binding en bevrijding, *In die Skriflig*, 36(32):369-395.

VILAKAZI. 2006. Explanation made to the author. Madadeni.

VINE, M.A. (year?). A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers. Massachusetts. Hendrickson Publishers. 1374 p.

VONK. C. 1963. De Voorzeide Leer. Barendrecht. Drukkerij 'Barendrecht'.

WENTSEL, B. Dogmatiek: De Heilige Geest, de Kerk en de Laatste Dingen. Kampen, Kok. 954 p.

WENTSEL. B. 2002. Intercultural reformed theological training: the Holy Spirit and his gifts to the church. 's Gravenhage. De Verre Naaste. 19 p.

WILLIS. A.T. 1984. 2 Vols. In Zijn voetstappen: discipleship training. Training material from the Baptist Church.

ZULU. T. 2006. Explanation made to the author. Madadeni.

ABSTRACT**HEALING MINISTRY AMONG THE ZULU SPEAKING PEOPLE
TROUBLED BY EVIL SPIRITS**

The main aim of this study is to let the light of the Scriptures fall on the occult schemes of the devil that has such a strong hold on many Zulu-speaking people by the ancestral veneration and the seduction of spirits among them, and to propose a reformed/biblical healing ministry.

The method of research followed in this study was to study literature and to get the necessary information through interviews, but the main sources of input were the Old and New Testament. The culture of the Zulu-speaking people was studied and they are proud of their tradition and persistent in sticking to it. The heart of their religion is the ancestor worship with the *izangoma* as their spokesmen. They also protect the Zulus against the onslaught of the evil spirits coming from the side of the sorcerers and witches. The churches follow a different approach how to handle this problem of the attack of the evil spirits among Zulu-speaking people. The Old Testament mentions many practices involving the worship of ancestral spirits, which were/are strongly prohibited for believers, and when they did it, they were punished severely to set an example that these things are not allowed in the reign of God, where He is the Caretaker of His people who don't need these occult practices.

The New Testament with the appearance of Jesus gave a complete new way of communicating with God, and also a new approach toward the devil. The enmity between our Lord and the devil is widely spoken of, and Jesus indeed came to destroy the works of the devil, and this He did thoroughly at the cross. This gives the Christians the right to act in His name and to continue the work that He has bestowed upon us.

In the search for a new healing ministry this study first looked at other churches or groups and how they deal with this problem of Zulu people troubled by evil spirits. The methods of the African Indigenous Churches, Pentecostal Churches and

Reformed Churches are analysed but also the psychological praxis of healing these people.

The conclusion of this study is that there is a great need among Zulu-speaking people for a sound Christian healing method and that for an effective pastoral approach an authoritative directing of the evil spirits was needed. We concluded that the content of the MET-method has biblical merits, but the checklist forces a counsellor in a mechanic way of handling the person troubled by evil spirit, and this doesn't improve the spontaneous working of the Holy Spirit in the counselling process. There is room for the MET-method in the Reformed Church to help troubled by evil spirits. This method gives prominence to the truth encounter above the power encounter by directing the evil spirits after a long and deep counselling session wherein the troubled person gets the opportunity to take a spiritual cleansing and start anew to follow Jesus on the narrow road.

OPSOMMING

BEDIENING VAN GENESING ONDER DIE ZULUSPREKENDES WAT GEPLA WORD DEUR BOSE GEESTE

Die hoofdoel van hierdie studie was om die lig van die Skrif te laat val op die okkulte skemas van die duiwel wat 'n greep het op so baie Zulusprekendes deur die voorvaderaanbidding en die misleiding van die geeste onder hulle en ook om 'n Gereformeerde/bybelse bediening van genesing aan te bied.

Die metode van ondersoek wat in hierdie studie gevolg is, is om deur literatuurstudie en deur onderhoude inligting te kry, maar die hoofbronne was die Ou en Nuwe Testamente. Die kultuur van die Zulusprekendes is bestudeer en dit blyk dat hulle trots is op hulle tradisie en hulle daaraan vashou. Die hart van hulle religie is die voorvaderaanbidding, waarvan die *izangoma* die verteenwoordigers is. Die *izangoma* beskerm die Zulus teen die aanvalle van die bose geeste georgestreer deur die towenaars en hekse. Die kerke volg verskillende benaderings insake die hantering van die probleem van die aanval van die bose geeste onder die Zulusprekendes.

Die Ou Testament beskryf baie praktyke betreffende voorvaderaanbidding wat baie streng verbode was, en persone wat hulle wel daaraan skuldig gemaak het, is baie streng gestraf om 'n voorbeeld te stel dat hierdie praktyke nie toegelaat word in die ryk van God waar Hy sorg vir sy mense sodat hulle hierdie okkulte praktyke nie nodig het nie.

Die Nuwe Testament, met die verskyning van Jesus, het 'n algehele nuwe weg geopen om met God te kommunikeer en ook om op te tree teen die duiwel. Die Nuwe Testament bespreek uitvoerig die vyandskap tussen ons Heer en die duiwel, en Jesus het inderdaad gekom om die werke van die duiwel te verbreek, wat Hy ook fundamenteel gedoen het aan die kruis. Dit gee die gelowiges die reg om in sy naam op te tree om die werk voort te sit wat Hy aan ons toevertrou het.

In die soeke na 'n Gereformeerde bediening van genesing het die studie eers gekyk na hoe ander kerke hierdie probleem van Zulu mense wat gekwel word deur bese geeste hanteer. Die metodes van die Afrikaans Inheemse Kerke, die Geloofsending Kerke en Gereformeerde Kerke is ondersoek, en verder is die psigologiese benadering betrek in die analise.

Die konklusie van hierdie studie is dat daar 'n groot behoefte is onder Zulusprekendes aan 'n Christelike bediening van genesing en die voorwaarde vir 'n effektiewe pastorale benadering, is die gebiedende aanspreek van die bese geeste om uit te gaan. Die verdere gevolgtrekking is dat die inhoud van die MET-metode bybelse meriete het, maar dat die handleiding die berader dwing om meganies met die persoon wat gekwel word deur bese geeste te handel en dit bevorder nie die spontane werking van die Heilige Gees in die beradingsproses nie. Daar is wel plek vir hierdie metode in die Gereformeerde Kerk om mense te help wat gekwel word deur bese geeste.

Hierdie metode gee voorkeur aan die waarheid konfrontasie bo die krag konfrontasie (power encounter) waardeur die bese geeste eers aangespreek word na 'n lang en diepgaande beradingsessie waarin die gekwelde persoon die geleentheid kry om gewas te word deur die bloed van Christus en opnuut Jesus volg op die nou weg.