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**TITLE OF THESIS: “PART II: Comparing the concept of Spirit and Soul in the
Traditional Religion of the Akan and Ewe Tribes
to that of the Bible”**

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Doctorate Degree Study Program

**Thesis submitted to Program Supervisor Prof. Dr. Trudy Veerman, IFTS
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requirement for the Degree of Doctorate in Christian Ministries**

ABSTRACT

“PART II: Comparing the concept of Spirit and Soul in the Traditional Religion of the Akan and Ewe Tribes to that of the Bible”

By

Godwin Kwame Ofosuhene

In the part one of my writing, with the titled *“The concept of God in the traditional religion of Akan and Ewe ethnic groups compare to the Bible”* - dated 31st May 2006, I explained how the Akan and Ewe ethnic groups of Ghana understood God in their traditional religious practices. Highlights of the first writing were, the African Traditional Religion, the life of the ethnic groups in Ghana; their beliefs, customs, ritual and taboos. Areas of interest to read in the part one was how Christianity has found an inroad into the lives of so many who were living in deep darkness and slavery to the evil powers. Also, how the Christian organizations help free women and girls from the grip of slavery. This condition is under a traditional religion belief called the “*trokosi*” system or “*wives of the ancestral gods.*” These ancestral gods lived in the spiritual world, which according to ATR, is the world populated by spirits. In the Ewe thought they are called Vodou (Vodu or Vudu in Benin and Togo; also Vodon, Vodoun, Voudou, or other phonetically equivalent spellings.

In the part two of my writing, I will expand on the world populated by spirits called Vodou alongside that of the Akan. For this reason, I am writing on the topic, which says, *“Comparing the concept of Spirit and Soul in the Traditional Religion of the Akan and Ewe Tribes to that of the Bible”*. Despite the presence of Christianity, traditional religions in Ghana have retained their influence because of their intimate relation to family loyalties and local mores. The traditional cosmology expresses belief in a supreme being (referred to by the Akan as Nyame, or by the Ewe

Mawu). The Supreme Being is usually thought of as remote from daily religious life and is, therefore, not directly worshipped. There are also the lesser gods that take “residency” in streams, rivers, trees and mountains. These gods are generally perceived as intermediaries between the Supreme Being and society. Ancestors and numerous other spirits are also recognized as part of the cosmological order.

For all Ghanaian ethnic groups, the spirit world is considered to be as real as the world of the living. A network of mutual relationships and responsibilities links the dual worlds of the mundane and the sacred. The action of the living, for example, can affect the gods or spirits of the departed, while the support of family or “tribal” ancestors ensures prosperity of the lineage or state. Neglect, it is believed, might spell doom.

Veneration of departed ancestors is a major characteristic of all traditional religions. The ancestors are believed to be the most immediate link with the spiritual world, and they are thought to be constantly near, observing every thought and action of the living. Some ancestors may even be reincarnated to replenish the lineage. Barrenness is, therefore, considered a great misfortune because it prevents ancestors from returning to life.

To ensure that a natural balance is maintained between the world of the sacred and that of the profane, the roles of the chief within the state, family elders in relation to the lineage, and the priest within society, are crucial. The religious functions, especially of chiefs and lineage heads, are clearly demonstrated during such periods as the Odwira of the Akan, Hogbetsotso / Tedudu of the Ewe, the Homowo of the Ga-Adangbe, or the Aboakyir of the Efutu (coastal Guan), when the people are organized in activities that renew and strengthen relations with their ancestors. Such activities include the making of sacrifices and the pouring of libations.

The religious activities of chiefs and lineage heads are generally limited to the more routine biweekly and annual festivities, but traditional priests – given their association with specific shrines – are regarded as specialized practitioners through whom the spirits of the gods may grant

directions. Priests undergo vigorous training in the arts of medicine, divination and other related disciplines and are, therefore, consulted on a more regular basis by the public. Because many diseases are believed to have spiritual causes, traditional priests sometimes act as doctors or herbalists. Shrine visitation is strongest among the uneducated and in rural communities. These facts, however, does not necessary suggest that the educated Ghanaian has totally abandoned tradition; some educated and mission – trained individuals do consult traditional oracles in times of crises.

Some scholars have rightly observed that the centre of gravity of Christianity is shifting from the West to “the two-thirds world,” that is Asia, South America and Africa. The reasons for this shift are varied and complex. However, the reasons for the growth of Christianity in Africa significantly include the way the Africans have attempted to deal with their threatening fears, especially witchcraft. Witchcraft has been a prevailing belief in African cultures and has continually posed problems for the African people groups. This dissertation will attempt to explore how deliverance ministry has replaced the anti-witchcraft shrines and the exorcistic activities of the African Indigenous Churches. Using Ghana as a case history, I shall evaluate this ministry to find out its positive and negative effects.

I am going to use the research reports of Opoky Onyinah , which he carried out among Ghanaian Christians between 1997 and 1999. These included interviews he conducted with pastors, exorcists, traditional priests, so-called witches and delivered witches. The data also will include a survey he conducted in 1999 of 1201 participants across Ghana concerning the belief in the traditional spirit-world. In this paper, I’ll bring the understanding of African traditional adherents into the light of the Holy Scriptures; to explain what the Bible teaches about soul and spirit in relation to God and man. There are untold millions, which are outside the fold who need to come into the saving knowledge of Christ. Our duty is to preach the Word of God and trust the saving grace of Jesus Christ for conversion of souls. The writing of this paper is another opportunity given

to me so that I would use my talents given by the Holy Spirit to help our relatives still under the worldview of Satan to see and come into the Light of Life. May the Lord assist us to know the truth and walk in it.

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DEDICATION

I dedicate this writing to

Our

Lord Jesus Christ

Who called us to preach and teach the Gospel

To all missionaries of the Body of Christ

My Professors. Dr. Muhammad Schmidt, IFTS President and Dr.

Trudy Veerman, IFTS faculty member

THE AFRICAN INDIGENOUS RELIGION

1.1 Spiritual world and beings in it

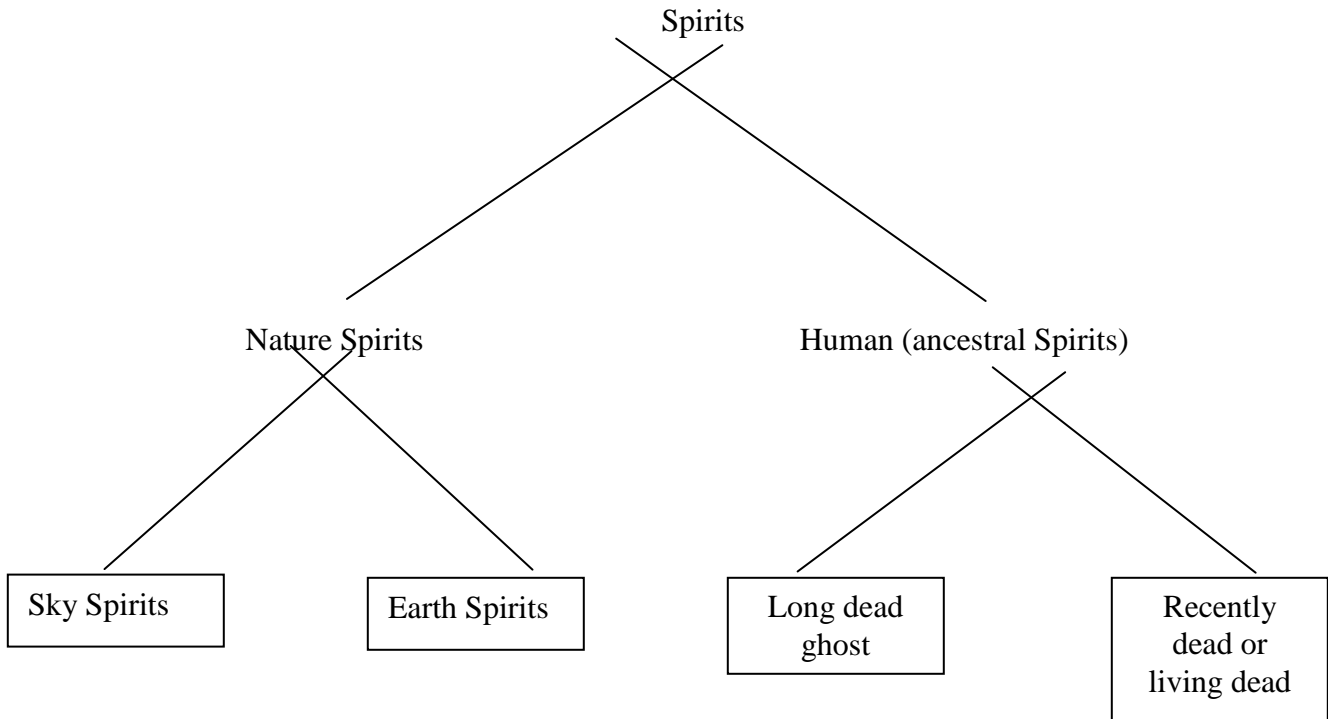
The spiritual world according to ATR is the world populated by spirits. These spirits are intelligent beings that exist apart from God and human beings. They are intelligent because, ATR speaks of them as having human characteristics such as, thinking, speaking, intelligence and the possession of power, which they can use as they will. These spirits have status between God and man and not identical with either God or man. According to ATR, they are subordinate to God and dependent on him and some of them are used by God to do certain things.

Mbiti¹ have divided the spirits into two groups. There are the natural spirits and the human or ancestral spirits. The nature spirits are those African people associate, specifically with natural objects and forces. They have been going into nature spirits of the sky and the nature spirits of the earth.² The nature spirits of the earth include the earth, hills, mountains, rocks and boulder trees and forests, metals, waters in various forms (like lakes, ponds, rivers bands), different animals, insects and certain diseases. Some of the nature spirits of the sky and the earth are higher in status than others and are described as divinities or deities. Sometimes human spirits are included or involved.

Human spirits are those that are ordinary men, women and children, but have died. Mbiti has grouped these spirits into this kind. There are spirits of the long dead (ghosts) and the spirits of the recently dead (living dead). The spirits of the long dead are no longer remembered in human forms by any body. The spirits of the recently dead are those remembered by their families, relatives and friends for up to four or five generations.

The positions of the spirits are made up of God, divinities, spirits of lesser power and ancestors or those who recently died.

Mbiti used the diagram below to explain the types of spirits in ATR.



One may be curious to ask, what is the position of man in these spirits forces? According to African Traditional beliefs concerning the universe or nature of the universe, the following can be said of man in relationship to these spiritual forces. Man is thought to be a spirit and is surrounded by spiritual forces – manna or mystical powers. For this reason, the following can be said of man who finds himself in the center of spiritual powers in this order. The nearest spirits to man is the recently or living dead. The lesser spirits, divinities and above all the others, God, follows it.

1.2 Spirits in ATR

The word spirits as used here refers to the created spirits of lesser spirits excluding ancestral spirits. These spirits are beneath god and the divinities but above man. They are normally invisible, but they can make themselves visible to man in all sorts of sizes and shapes. They often have close association with witches, who are thought to be able to send spirits out of one person into another person in order to harm them. Some spirits are good and act as guardian to human beings but some are evil and harmful. They are thought to have more power than men. They can possess or take control of a man or woman. These can be in two forms, which are good spirits possession³ and bad spirit possession⁴.

Generally speaking, spirits are found everywhere but there are some special places they lived. Some of the special places in which they live are inside human beings, in the air, forests, rivers, seas, mountains and in each part of the country, certain places are specially regarded as the haunt of the spirits. Some of these spirits are called dwarf,⁵ forest monster,⁶ Mami water.⁷

1.3 Ancestral spirits in ATR

1.3.1 Ancestral practices, beliefs and customs among the Ewes

In this section, I will make the attempt to describe some of the important practices, beliefs and customs among the Ewes, the largest ethnic group in Togo.⁸ I will discuss such themes as: gerontocracy, ancestral respect, the ancestral stool or “Togbui Zikpui”, who an ancestor is, the sacredness of the earth, taboos and superstitions

1. Gerontocracy

Respect for age is a rule of thumb among the Ewes. The aged are respected because they have the wisdom, for wisdom comes with age, hence the adage: “Ametsitsi si nya le”: the aged is the reservoir of wisdom. It is the aged that has traveled the long winding road of life, full of obstacles and mixture of joy and sorrow. He is the custodian of the culture of the society, who is, as it were, between the world of the living and that of the departed, trying to meet the claims of the living, while reconciling them with the expectations of the departed ancestors, and relating both to the welfare of his clan or lineage. He is the “book” or the “library” that according to ATR, ancestors have left with us. The aged, therefore, deserves respect, and members of his clan always pray for him to live longer, so as to continue to instruct, help, protect and heal them. This is why it is a sacrilege to question the wisdom of the aged. The aged or sages form the ruling class of the village. They keep surveillance on the respect for taboos, offer sacrifices in times of misfortune, perform rituals for the good of the community, and get together to plan projects for the progress and development of the community or the clan. They are the accredited arbitrators in all family problems, especially marital ones, disputes between siblings, and land cases. They are those to give advice to youths whose behaviors are questionable. It is only when problems are beyond their jurisdiction that they are taken to the village chief. They are the councilors of the chief. When an individual fails to respect the hierarchy by bypassing them and taking the case directly to the village chief, the sages of the clan can have the case referred back to them for handling. Among the sages, there are custodians of certain rituals and customs, who are elected to these offices for life. When any of these sages or custodians feels that he is nearing his end, he selects his successor, who, with the approval of the clan, undergoes gradual initiation for this privileged and responsible position. The passing away of a sage or an aged, is, in most cases, like the burning of a whole library, for more often than not, some of these sages, who possess certain secrets are unwilling to pass them on to the younger generation. The reason for this “intellectual egoism” stems usually from the fact that

the sages fear that the youth will not use the secrets properly. If, therefore, the sage does not find a trustworthy son or kin to confide the secrets to, he dies with them.

The secrets of the sages or aged lie mostly in their knowledge of mystical powers of herbs or “amawo”.⁹ A herb, which can, for example, cure insanity, can as well cause the same illness in people, depending on the intentions of the user. A herb, which when placed on the roof of someone’s house will cause the person to die as soon as the herb withers, can, with the proper rituals, resuscitate a dead person. This is one of the reasons why Africans in general pay special respects to their elders, for, when they die, they enter the next world of the group of ancestors who continue to exercise control over the living. Respect for age transcends all aspects of the life of the Ewes. Even among siblings, the younger sibling has no right on any occasion to talk first on an issue in the presence of his/her elder brother or sister unless the latter expressly gives him/her the permission to do so. When anything is divided between or among siblings, the elder or eldest must always be the first to pick his/her share.

2. Ancestral Respect

“The dead are not dead”, they continue to live in other forms. Ewes believe strongly in the continuation of life after what is commonly called death. Although Ewes have a word for death (“Ku”), strictly speaking, the Ewe person thinks of death or dying as a form of transition. He believes that the “living are constantly passing into the ranks of the so-called dead and the so-called dead are constantly returning to the ranks of the living by reincarnation”. This leads him to believe that, when a family or a clan head dies, he continues to live in “the other world” and continues to exercise his role as a family or clan head over the living members of the clan or family. He lives in the spirit world, and therefore, becomes a guardian angel or spiritual protector of the whole family, clan or lineage. This spirit world, according to the Ewes, is on this earth, but it is quite a different world from that of the living.

The departed clan head’s dual role as protector and mediator, earns him a very high and

respected status¹⁰. The tradition of pouring libation to ancestors before important events, is one of the symbols of the position of control and authority that ancestors retain over the living. The pouring of libation is an invitation extended to the ancestors to share in the activities to be undertaken, since they are part and parcel of the living community. The Ewes live with the spirits of their dead. They believe that the souls of their dead are still near to them; hence, the pouring of libation on every important occasions¹¹. Libation takes the form of a prayer, which usually contains petitions. The one pouring the libation pours the “ahata” on the ground in small quantities as he/she calls upon the deities or ancestors. He/she pours down everything that is left at the end of the prayer and uses cold water, almost in the same way, since cold water is that which quenches or cools whatever is hot. That means peace must reign throughout whatever is to be done.

During most ceremonies, especially funeral rites, spirits of the departed have the opportunity to communicate with the living on certain issues. This happens usually when the departed senses some danger, harm, loss or any form of misfortune approaching his/her family. He or she usually possesses a woman or a girl and speaks through her. The possessed woman or girl sees the “noli” (ghost) at the time she is possessed, but forgets everything of it, as soon as the possession is over. She talks and behaves exactly like the departed one. She may ask for the most cherished cloth that the departed wore often in his/her lifetime, or his hat, his/her pipe, walking stick, etc. Through her behavior, the elders around quickly identify the departed one who wishes to communicate with them. The “noli” (ghost) is welcome with a libation and the elders begin to ask the possessed several questions. If she remains mute and uses only gestures, it means the problem do not concern the public, or there is somebody around that the deceased does not want him/her to hear about the problem.

The possessed is then taken away from the public and made to talk. After the “noli” (ghost) has made known his/her concerns, the possessed is given cold water to wash her face with. As soon as she does that and the rest of the cold water is poured on her feet, the “noli” (ghost) leaves her

and the possession is over. This and the other cases go to reinforce the belief of the Ewes that “the dead are not dead”; hence, they call upon them in times of trouble and disaster. They ask for their guidance and make offerings of drinks, eggs, chicken and sheep to them. They sometimes have special shrines for them. In some cases special stools are made and kept in memory of chiefs or very valiant clan or family heads. Their spirits are said to live in these special stools kept in a dark room called a stool house – a sacred house or dwelling place of the spirits of all the grandsires of the clan or village.

3. The ancestral stool or Togbui Zikpui

Togbui Zikpui literally means “ancestor stool”: Togbui – ancestor; Zikpui – stool/chair. In a town or village, there is usually one ancestral stool in the royal family, which is believed to contain the spirits of the living and the dead of the whole town or village. Then clans or families may have their stool houses, housing the stools containing the spirits of their ancestors.¹² These ancestors may also have had their stools made by their descendants; hence, in a clan stool house, there may be several stools. Members of the clan are directly linked with their ancestors through these stools. Annual offerings are made to the stools usually during the celebration of yam festivals.¹³

The annual offering ceremony is called “Dzawuwu”. The stool attendant begins the ceremony by pouring libation informing the spirits of what is to happen. Ritual food of mashed yam is then taken into the stool room and sprinkled on the stools, beginning with the first stool of the genealogical tree and ending with the most recent one. The chief stool attendant does this with his cloth tucked around the waist and with his sandals off. This is a sign of respect to the “lords”. While sprinkling the food on the stools the attendant says:

“Spirit of our ancestors come and receive this food “(He recites the names of the ancestors as he moves from stool to stool) “Bring us prosperity, good health and strength. Make our women fruitful, let the barren bear children, Grant health to the clan, and grant health to the town. Let evil return to him who wishes us evil, Let peace come our way throughout the year. Grant us the correct proportion of sunshine and rain.”

At the end of each line of the prayer, the horn blower blows his horn in praise of the ancestors or some one says: “*tututu (very true)*”. A sheep is then slaughtered and some of its blood is used to mark the stools. Fowls (chickens) are also killed and their blood used in the same way. The meat of the slaughtered animals is cooked without salt, for it is believed that spirits do not eat salt; they prefer their food without salt. Pieces of the salt less meat are placed before the stools. The stool attendant then announces that the spirits are eating. After a while, the rest of the meat, which is now salted, is served with “*fufu*”¹⁴. The chicken is usually cooked with cornflower and palm oil called (*dzenkum* or *dzenkple*). Eating, drinking and rejoicing continue for the rest of the day and the offerings to the gods remain on the stools till evening.¹⁵

4. Who becomes ancestor?

An ancestor is analogous to a saint in the Christian sense, with the only difference that the ancestor is more or less a local saint. Three conditions are necessary for a departed to be canonized or declared an ancestor:

1. He must have been an adult who has married during his lifetime, for among the Ewes, a centenarian, who throughout his life remained a bachelor, is regarded as a child with childish tendencies. He is buried like a child when he dies. The exception to this rule is that if the person was a political or a war leader or has shown an exceptional bravery (this is called in Ewe *kale*), then even though he died a bachelor, he could be considered an ancestor.

2. He must have died of natural death. Death through an “unclean” disease such as leprosy, epilepsy, or accidental death would be interpreted as the result of a karmic punishment or as being the result of a crime committed by the deceased. If it is known that the deceased has been a witch, he will never taste the honor of being called an ancestor. The exception here is a person who dies in a war, not running away from the enemy; for such a person has demonstrated the highest form of bravery. This is regarded as a noble or most honorable death.

3. He must have lived the “good life”. This means that he had lived a clean, unblemished life. The Ewes have their own standard of judging what “the good life” is. Crimes such as murder, stealing, adultery, betrayal or treason are capital sins. Drunkards and cowards (during war) are not tolerated by the society. If such people die, even if they are as old as the word “old” they never earn the title of ancestor. However, an elderly person/ leader qualifies to become an ancestor, during whose reign or lifetime, there was prosperity, no untimely death, women were secured, no epidemics or pestilences. Their names will be invoked in prayers or libations. Everybody in the community would like to emulate the life of a good ancestor(s). Honor is given to good ancestors both in their life time and after death.¹⁶

Prayers may be said to ancestors, (just as Christians pray to their saints directly asking for favors such as long life, children, wealth, fame, prosperity, success in undertakings, peace, etc..) Among the Ewes, those who commit capital sins (stealing, killing, coveting the neighbor’s wife or committing adultery, betrayal or treason etc...) do never go unpunished by the ancestors. On the other hand, those who respect the laws of the community are rewarded abundantly, because the ancestors are the authors of these laws. Because of the interest that the ancestors have in the living, they do “visit” the latter with a certain degree of frequency. They are usually not visible, but their presence is felt. That is why Ewes do not do certain things in their houses at certain times, because the ancestors are supposed to be present in the house at those times and doing those things will offend them (for example sweeping at night). Ancestors may even choose to have an abode in the house since their relics are kept in special places in the house. This special place is their shrine, where their stools are kept in a small building.

This sacred place is not visited by just anybody who is not pure, anybody who has committed a crime of any kind, or anybody who has anything against his neighbor. It is here that due respect is paid to them publicly. This public honor is given usually to only royal ancestors, those who, when on earth, held positions of leadership until their death.

As pointed out, there is a very close liaison between the ancestral world and the world of the living. This sense of close liaison influences the life of the African and particularly that of the Ewes to such an extent that it influences his religion or beliefs and practices also. There is the firm belief that one is at all time so united with one's dead relatives that the gap between his world and that of his dead relative is infinitesimal. Therefore religion is not different from actual life. It is what gives meaning to life. It molds and directs the behavior of the Ewe man as well as his attitude towards other people. The fact that the Ewe believes that the ancestor has a vigilant eye which is thought to be always very close to him, obligates him to adopt an exemplary and accepted behavior at all times, even if alone.

The African theologian believes very much that religion, to the African, is a way of life and not a garment to put on Sundays subjected to ritual ceremonies, in which the ancestors are invoked for assistance: naming ceremonies,. The African is not only guided by religion in all he does, but from the cradle to the grave, he is rites de passage, funerals, etc. Libation is always poured during these ceremonies.¹⁷

The home of the ancestors is a place, which knows no pain and bodily deformity, neither does it, know disappointments, frustrations and uncertainties. The ancestor however grieves very much if their laws are not obeyed by the living. The ancestral home, according to the Ewes, is supposed to be somewhere in the underworld. Even though it is known that we all will eventually go. Because the place is supposed to be very close to the living, the thrill of going there is almost inexistent. By the same token or reasons, death is thought of as only a transition; hence, it is not dreaded. There is also the belief that, disasters and calamities befall the living, as the outcome of God or spirits' displeasure with man or the community. Therefore, if anybody notices that another person is acting in a way that will not please the spirits and may bring calamities, he/she has the duty to correct or reprimand the evildoer.

In conclusion, the African theologian argued out that had the early missionaries to Africa known these facts about African traditional religion when they came with Christianity, they would have realized that, preaching the existence of God , the existence and immortality of the soul to the Africans was just “taking coal to Newcastle”: they were not making any startling revelations. They were only confirming what the Africans knew before they came. If they had taken the time to study the African religion, their work would have been a lot simpler. The next discussion will be the concept of spirit and soul in Ghanaian tribal groups.

FOOTNOTES***Chapter 1***

¹ *Mbiti was one off the staff of the Ecumenical Institute at Bossey, Switzerland (page 7)*

² *ATR priests are specially trained to use natural objects or forces to perform their functions. It is believed that many incantations are made to invoke spirits who use natural objects for working. (page 7)*

³ *It is the case where a spirit may possess and speak through a person. Here the person acts as a medium for the spirit to speak through him. (page 10)*

⁴ *It is the case where an evil spirit or demon or many demons take over control of a person to cause such a person to leave home and live in the forest, jump into fire, or sleep badly, or become mad or an epileptic. (page 10)*

⁵ *Dwarfs are believed to be short creatures (about 18inches tall) with supernatural powers. They dwell in the deepest forests and are said to aid medicine men in their healing acts – the Akans called them MOATIA meaning short, short, creatures. In Ewe these spirit is called AZIZA. (page 10)*

⁶ *These are tall hairy and wild-eyed monsters who seats on branches of tall trees and harassed hunters and travelers. The Akans called them SASABOSAM. (page 10)*

⁷ *This spirit lived under water like sea. Miners also reported of spirits that lived under ground. (page 10)*

⁸ *Togo has a multiplicity of ethnic groups. At least 40 ethnic groups are clearly identifiable. Some of the Togo lese customs, traditions and beliefs have a common denominators among all the ethnic groups, but differences among them out weight the similarities, since each ethnic group has its own history, artistic traditions, way of life and language. It is generally believed that the Ewes of Ghana migrated from Togo. (page 10)*

⁹ *Herbs are endowed with mystical powers, which can be used to good or bad ends. Every herb has its unique occult virtues. It has a common and a secret name. The secret name “aheme nko” which is known only to the initiate, holds the key to the mystical manifestation of the herb. The use of the “aheme nko” sets certain vibrations into action that cause the herb to produce the intended effects of the user: healing, protection, destruction, prevention or warding off of ill luck or harm. (page 12)*

¹⁰ *The respect paid to ancestors leads many non-Africans to think and believe that Africans worship the departed ones. The expression “ancestor worship” came to be associated with Africans as a result of this ignorant belief. Africans do not worship their ancestors. They pay tribute to them. This tribute or respect or obeisance is paid to the ancestors in accordance with traditional customs. (page 12)*

¹¹ *The head of the clan, family head, a priest or a priestess usually pours libation. Before drinks are served on any occasion, it is customary that the “head” of the drink (“ahata”) be given to ancestors. (page 13)*

¹² *The ancestral stool of a clan is that which represents the taproot of the genealogical tree. This is the tree that has produced several ancestors whose descendants form the clan. (page 14)*

¹³ *Before new yam is ever eaten each year in a village or town a special festival known as yam festival is celebrated. A yam festival is a harvest festival during which the farmer presents his first yields to the gods and spirits who help him in their production. (page 14)*

¹⁴ *Fufu, is a popular food eaten almost by all Ghanaians and Togolese.(page 15)*

¹⁵ *The ancestral stool of a clan commands an unbelievable respect. It is the protector of the clan in every respect. If a member of a clan wants any form of help, he/she goes to the stool house and makes promises to the ancestors that if he/she gets satisfaction, he/she will bring offerings to them. The offerings usually consist of a sheep, fowls, alcoholic drinks, palm wine. A sheep is usually promised when the case to be handled by the spirits is a very important one, but if the petitioner has no visible means of income his promises are limited to what he/she can afford. If one makes such promises and fails to honor them, he/she experiences very grievous consequences. Petitions are usually made for help for success in commerce or business, success in getting employment or job, getting a promotion, protection from evil forces, etc... Even if a woman is in labor, her husband or relatives petition to Togbui Zikpui for safe delivery. Barren women go to Togbui Zikpui to ask for children. Anybody in the clan or family who has a long journey or voyage to make, goes to the ancestral stool to ask for a safe journey. Even, parents go to Togbui Zikpui when they learn that their children living in foreign lands are not having prosperous lives. Petitions take very many forms. The most important thing to remember, however, is that promises must always be fulfilled, lest severe punishments would follow. (page 15)*

¹⁶ *The death of ancestors are considered as one who has only “traveled”. For the dead are not dead, they’ve only undergone transition. The Ewes call them “ame yinugbeawo”. Since the ancestor remains a relative, he takes a keener interest in matters affecting the living relatives than he even was when alive. Not only can he now decide what he wants to be done, but he also has the power to have what he wants to be done, imperatively done. Besides, he also has the power to reward or punish the living relatives accordingly, though he is not divine. (page 16)*

¹⁷ *Apart from uniting people; the obeisance given to ancestors also brings peace to the community. There is true communion of the living and the dead in that, it is believed that the ancestor may leave where he resides and come and live among his living relations, often unnoticed, for any length of time he chooses. He may even decide to come back to “Kodzogbe” (the world of the living) through reincarnation, so that he may fulfill a desire that he could not realize before his death. One big characteristic of the Ewes is that they are very hospitable, because they hold the belief that an ancestor can transform himself into a stranger and visit. If one neglects him, the punishment will not delay in coming. (page 17)*

THE CONCEPT OF SPIRIT AND SOUL IN GHANAIAN TRIBAL GROUPS

2.1 Akan thought of spirit and soul

The Akan believes that woman/man is made up of soul (Okra) Spirit (Sunsum) and mogya (blood) and Family (abusua). To be human is to belong to the family and the whole community and participate in the religious ceremonies, rituals, beliefs and festivals of the community. It is not only an individual right but an obligation.

The rites and ceremonies bind and strengthen the ties of individual members as a group and form religious values, which govern the family and society. This is an Akan proverb explaining the soul. The soul is that part of a human being that never dies.

ONYAME BEWUNAMA WUBI. It means God never dies. God is immortal so I will never die. I am a child of God so I am Immortal.

There is a great affinity between the Supreme God and man. This is expressed in adinkra art patterns¹⁸ in special cloth, crafts rings ornaments and stools. Gye nyame is the abstract representation of the power of God. Only God is the Ultimate power. African Indigenous Religion like all religions accepts God as the Infinite Power even though their paths may be different. In Africa Indigenous Religion, there are no creeds to be cited. Each individual is a living creed of her own religion. Religion is in his/her own system; where there is a person, there is her religion. Mbiti stated that the African is notoriously religious. African does not name their religion. African Traditional Religion was a name given by Anthropologists¹⁹.

Africa is a vast continent. I would like to concentrate on Ghanaian Indigenous Religion. This section is based on the Akan who make up about 65% of the people of Ghana. The Akan model may be similar to other African models. The Ghanaian Indigenous

Religion like West African Indigenous Religion has no literature like the Koran or the Bible. Even though, there are no written records, religious practices, beliefs are known by our people. The sources of information are both oral and non- oral.

Oral sources of the African knowledge of Supreme Being are expressed in songs, names, prayer rituals, liturgy, religious ceremonies and proverbs. For instance, proverbs play important role in the daily language of the Akan people. C.A. Akrofi²⁰ explained that Akan proverbs are a reflection of the philosophy of the Akan, their outlook on life, their religious beliefs and their idea of God and creation. Some of the Akan proverbs concerning God are, *Asase trew Na Onyame ne Panyin* meaning World is big but God is the creator and source of all life. *Nnipa nyinaa ye Onyame mma, obi nye asase ba* meaning All people are children of God, none is the child of the earth.

A person's life is a cycle of birth, puberty, marriage, death and hereafter. Special rites are performed to make the transition smooth, harmonious and peaceful. The rites of the passage as Dr. Danquah – the Ghanaian philosopher explained are governed by the *abusua*, the family system. What the Akan take to be good is the family. The beginning of the rites of passage is the birth of a child, which is celebrated with a fitting ceremony. One week after birth there is a naming ceremony because the birth of a child is a joyous public affair. Every Akan child, an orphan or born out of wedlock is given the same ceremony. Equality of humanity is an important aspect of life from the beginning. The extended family system becomes the child's important social world. It is the family who help to bring her up, and she learns good manners from society. The naming ceremony therefore is a very important event for the baby as well as the community. A name is a religious mark of significant meaning, every Akan child has a 'soul' name- the day on which she/he was born, plus the name of a grandparent – Female and Male. These are as follows:

DAY	FEMALE	MALE
Sunday	Akosua	Kwasi
Monday	Adwoa	Kwadjo
Tuesday	Abena	Kwabena
Wednesday	Akua	Kwaku
Thursday	Yaa	Yaw
Friday	Afua	Kofi
Saturday	Amma	Kwame ²¹

The next significant stage in a child's life is puberty rites, which are performed to initiate him or her into society as a fully developed person. The initiation ceremony acknowledges the child's biological as well as social maturity.

The effect of Christianity, education and urbanization has made the youth shy. As a result one does not see the rites amongst the urban areas. It is, however, active in Krobo²² area in Ghana and in rural areas. It has become a private family affair by parents and family. Marriage is the next stage. Under customary traditional law, marriage is regarded as the union between two families and even divorce or death does not terminate the relationship. Death and the hereafter is the last stage. Funerals are a great social event in the Ghanaian society. They usually involve the whole community. The appropriate rite helps to strengthen the deep bond between the living and the dead. The Akan believed that unless the appropriate ceremonies and funeral rites are performed the dead would not be able to join the ancestors. The Akan believed that death is not the end. In Akan religious ceremonies, the ancestors form a very important position. They have always been prominent in their thinking. They are respected, loved and feared and they continue to lead another life after death. They are in contact with the Supreme Being and have special favors, which allow

them to intercede on behalf of families and friends. Akan regard the earth as mother – earth- earth – goddess. She is sacred female spirit (Asase Yana). Owl²³ is expected to care for her, nurse and cherish her. So sacred is mother earth that Thursdays is set-aside for her and no one goes to the farm that day. Asase Yaa is invoked as spirit – mother – during libation. Women play important roles in African Indigenous Religion and women Priestess are keepers of shrines.

Rites are performed for permission before some trees are cut, so is permission sought before the dead is buried in her (earth's) womb. Traditionally, cutting of trees depletes the source of life. Human beings depend on plants and trees and so are animals that eat plants to survive. The Akan believe that the earth is God's gift to us and we should care for it because we all live on it, it is for all ages.

Festivals play important role in African Indigenous Religion. These are some of the major ceremonies of the Akan. Aday – remembering the ancestors. Yam Festival- Usher in the new yam Annual Odwira Festival²⁴. It is also the beginning of the New Indigenous Year. The annual festival is both social and spiritual.

2.2 Vodou in Ewe thought and development

Vodou is a name attributed to an West African ancestral religious system of worship and ritual practices, where specific deities are born and honored, along with the veneration of ancient and recent ancestors who earlier served the same tutelary deities. This system of worship is widespread in a multitude of African groups in West Africa and throughout all of Africa. They are arguably some of the oldest religious systems predating historical times. The cultural area of the Fon, Gun, Minna and Ewe peoples share common metaphysical conceptions around a dual cosmological divine principle called Nana Buluku, the God-Creator, and the God-Actor(s) or Vodun(s), daughters and sons of the Creator's twin children Mawu (goddess of the moon) and Lisa (sun god). The God-Creator is the cosmogonical principle, who does not trifle with the mundane, and the Vodun(s) are the God-Actor(s) who actually govern on earthly issues.²⁵

The Pantheon of Voduns, though not complete, is quite large and complex. In one version there are seven direct sons of Mawu, interethnic and related to natural phenomena or historical or mythical individuals, and dozens of ethnic Voduns, defenders of a certain clan or tribe.

West African Vodou, just as all indigenous African Religions, has its primary emphasis on the ancestors, with each family of spirits having its own specialized priest and priestesshood who are often hereditary. In many African clans, deities might include Mami Wata (water spirit), who are god(esse)s of the waters; Legba²⁶, who in some clans is virile and young in contrast to the old man form he takes in Haiti and in many parts of Togo; Gu²⁷, ruling iron and smithcraft; Sakpata²⁸, who rules diseases; and many other spirits distinct in their own way to West Africa

European colonialism, followed by totalitarian regimes in West Africa, tried to suppress Vodun as well as other forms of the religion. However, because the Vodou deities are born to each African clan-group, and its clergy is central to maintaining the moral, social, and political order and

ancestral foundation of its villagers, it was near to impossible to eradicate the tradition. Today in West Africa, the Vodou religion is estimated to be practised by over 30 million people.

HISTORY

The majority of the Africans who were brought as slaves to Haiti were from the Guinea Coast of West Africa, and their descendants are the primary practitioners of Vodou. The practitioners brought over and enslaved in the United States primarily descend from the Ewe, Anlo-Ewe, and other West African groups. The survival of the belief systems in the New World is remarkable, although the traditions have changed with time. One of the largest differences however between African Haitian Vodou is that the transplanted Africans of Haiti were obliged to disguise their Iwa²⁹

Most experts speculate that this was done in an attempt to hide their pagan religion from their masters who had forbidden them to practice it. To say that Haitian Vodou is simply a mix of West African religions with a veneer of Roman Catholicism would not be entirely correct. This would be ignoring numerous influences from the native Taino Indians³⁰, as well as the evolutionary process that Vodou has undergone shaped by the volatile ferment of Haitian history. However, without the Vodou deities, and their corresponding ritual element the religion known as Vodou could not exist.

Vodou as it is known in Haiti and the Haitian Diaspora is the result of the pressures of many different cultures and ethnicities of people being uprooted from Africa and imported to Hispaniola³¹ during the African slave trade.³² In addition to combining the spirits of many different African and Indian nations, Vodou has incorporated pieces of Roman Catholic liturgy to replace lost prayers or elements. Images of Catholic saints are used to represent various spirits or *miste*³³. and many saints themselves are honoured in Vodou in their own right. This syncretism allows Vodou to encompass the African, the Indian and the European ancestors in a whole and complete way. It is truly a Kreyol religion³⁴.

The most historically important Vodou ceremony in Haitian history was the Bwa Kayiman or Bois Caiman.³⁵ This ceremony ultimately resulted in the liberation of the Haitian people from French colonial rule in 1804 and the establishment of the first Black People's Republic in the history of the world and the second independent nation in the Americas.

Haitian Vodou grew in the United States to a significant degree beginning in the late 1960s and early 1970s with the waves of Haitian immigrants fleeing the Duvalier regime³⁶.taking root in Miami, New York City, Chicago and other major cities.

BELIEFS

Haitian Vodouisants believe, in accordance with widespread African tradition, that there is one God who is the creator of all, referred to as Bondye (from the French "Bon Dieu" or "Good God"). Bondye is distinguished from the God of the whites in a dramatic speech by the houngan Boukman³⁷ at Bwa Kayiman³⁸, but is often considered the same God of other religions, such as Christianity and Islam. Bondye is distant from his/her/its creation though, and so it is the spirits or the mysteries, saints, or angels that the Vodouisant turns to for help, as well as to the ancestors. The Vodouisant worships God, and serves the spirits, who are treated with honor and respect as elder members of a household might be. There are said to be twenty- one nations or "nanchons" of spirits, also sometimes called *lwa-yo*. Some of the more important nations of Iwa are the Rada,³⁹ the Nago⁴⁰ and the numerous West- Central African ethnicities united under the ethnonym Kongo. The spirits also come in families that all share a surname, like Ogou⁴¹ or Ezili⁴² or Azaka⁴³ or Gbede⁴⁴. For instance, Ezili is a family; Ezili Danfor and Ezili Freda are two individual spirits in that family. In Dominican Vodou, there is also an Agua Dulce or Sweet Waters family, which encompasses all Amerindian spirits⁴⁵ There are literally hundreds of Iwa. Well known individual Iwa include Danbala Wedo⁴⁶, Papa Legba⁴⁷ Atibon and Met Agwe Tawoyo⁴⁸.

In Haitian Vodou, spirits are divided according to their nature in roughly two categories, whether they are hot or cool. Cool spirits fall under the Rada category, and hot spirits fall under the

Petwo category. Rada spirits are familial and congenial, while Petwo spirits are more combative and restless. Both can be dangerous if angry or upset, and despite claims to the contrary, neither is good or evil in relation to the other.

Everyone is said to have spirits, and each person is considered to have a special relationship with one particular spirit who is said to own their head, however each person may have many Iwa, and the one that owns their head, or the *met tet*, may or may not be the most active spirit in a person's life in Haitian belief.

In serving the spirits, the Vodouisant seeks to achieve harmony with his/her own individual nature and the world around them, manifested as personal power and resourcefulness in dealing with life. Part of this harmony is membership in and maintaining relationships within the context of family and community. A Vodou house or society is organized on the metaphor of an extended family, and initiates are the children of their initiators, with the sense of hierarchy and mutual obligation that implies.

Most Vodouisants are not initiated⁴⁹, referred to as being *bosal*. There are clergy in Haitian Vodou whose responsibility it is to preserve the rituals and songs and maintain the relationship between the spirits and the community as a whole.⁵⁰ They are entrusted with leading the service of all of the spirits of their lineage. Priests are referred to as *houngans* and priestesses as *manbos*. Below the *houngans* and *manbos* are the *hounsis*, who are initiates who act as assistants during ceremonies and who are dedicated to their own personal mysteries. One does not serve just any Iwa but only the ones they have according to one's destiny or nature. Which spirits a person has may be revealed at a ceremony, in a reading, or in a dream. However, all Vodouisants also serve the spirits of their own blood ancestors, and this important aspect of Vodou practice is often glossed over or minimized in importance by commentators who do not understand the significance of it. The ancestor cult is in fact the basis of Vodou religion, and many Iwa like *Agasou*⁵¹ for example, are in fact ancestors who are said to have been raised up to divinity.

Possession in Haitian vodou is described as god seizing a horse (the human being) who is ridden, sometimes to exhaustion or death.

2.3 Immortality and the nature of Ga- Adangbe thought

In this section, I am going to use the philosophical thoughts of Joyce Engmann, an anthropologist, to explain the immortality and the nature of Ga - Adangbe thought. The Ga or Ga-Adangbe⁵² theory of the nature of man has received little or not attention from philosophers. This may be because it has been assumed to be virtually identical with the often – discussed theory of the neighboring Akan.

In the Ga thought, apart from the body, man has two unseen entities, which are the spirit and the soul. In further sense, spirit is also translated as breath. Among the questions to be discussed will be the nature of the soul and the spirit, the grounds for postulating their existence, and their relation to the body and to each other. The Ga conceives personal immortality to take two main forms. These are, survival of death in a disembodied state, and renewed life in a different material body.

The Ga called the body of a man as a mask. It is said that when we enter life, we choose the mask (body), which we wear. The implication of describing the body as a mask is that what you see when you look at a human being does not give you his real nature. Man is something other than his body, i.e. something more enduring than it.

I will use the argument of three theologians; Danquah⁵³, Wiredu⁵⁴ and Gyekye⁵⁵ to explain the Ga interpretation of soul (Kla) and spirit (susuma). Danquah speaks of the spirit as the “material mechanism” and says that spirit “(susuma) --- is, infact, the matter or the physical basis of the ultimate ideal of which soul is the form and the spiritual or mental basis”. Wiredu, on the

other hand, holds that the soul, while not a straightforwardly physical object, has some quasi – physical properties. For example, it can be seen by medicine-men or those whose normal powers of perception have been extended by medicinal means or those gifted with extra-sensory perception. Therefore, Danquah and Wiredu each hold that one of the two non-bodily “parts” of man in Akan thought is physical or quasi-physical, but they differ as to which of the two is such. Gyekye, on the other hand, does not accept the attribution of physical properties to either the spirit (susuma) or the soul (Kla). He holds that the Akan position is basically a Cartesian one: The soul (Kla) an immaterial entity, inhabits the body during life, and leaves it at death. The soul (Kla) and the spirit (susuma) survive death as a “spiritual unity”, and it is on this basis that the Akan hold man to be immortal.

The controversies, which now exists on soul (Kla) and spirit (susuma) are as follows:

1. The spirit (susuma) and the soul (Kla) are ontologically distinct.
2. The soul (Kla) is non-physical
3. The spirit (susuma) has some physical properties.
4. Soul (Kla) and Spirit (susuma) do not survive death as a unity.
5. Personal immortality in a disembodied form consists in the continued existence of the spirit (susuma)

It will therefore, be apparent that the position to be advocated in this section will follow the argument of Danquah more than Wiredu or Gyekye. The Ga says that when God created man, he breathed into clay, and activated it. That breath of God, which gives life to the clay, is man’s spirit.

There is also this belief that when a man dies, his spirit goes to the world of the dead, but his soul goes to God. An alternative way of expressing this is that while his spirit goes to the world of the dead, his soul goes to God.

It is also a popular belief in the Ga thought that what is called witchcraft is the diverse activities witches performed out of the body by night, such as traveling to a meeting place, taking

part in a discussion or feast, and procuring food by a spiritual attack on victim. These activities, the reality of which is very widely believed in, are said to be performed by the spirits of witches, which leave their bodies by night.

It sometimes happens in a terminal illness that a patient who has appeared to be asleep reports, on awakening that he has left his bed and traveled either to a familiar or to an unknown place, mixing sometimes with the living and sometimes only with the dead. This intermittent “traveling” may go on for days or weeks (rarely, months) before death. Here again it is believed that the spirit (susuma) has actually left the body, and that the reported experiences are genuine experiences of the spirit in this independent state. When a person lies unconscious in a coma, it is supposed that his spirit (susuma) has gone to Azizanya⁵⁶

In a very similar way, dreams are held to be veridical experiences of the spirit (susuma). It is believed that when we sleep, the spirit (susuma) leaves the body, visits other places, and interacts with the spirits (susumai) of other people. This explanation of dreaming (common to many African peoples), which is liable to seem very implausible to the outsider, Gas sometimes defend by two arguments.

Before stating the first argument, it must be mentioned that the spirit is believed to be capable of travel in time as well as in space. So when we dream about a past experience, our spirit is said to leave the present and go back to the time at which the experience occurred. The fact that we sometimes dream about genuine past experiences is not thought to constitute any evidence for the veridical nature of dreams, or for the departure of the spirit to an earlier time-segment than that in which the body exists when the dream takes place. For in waking life we may remember the experience, so that a re-awareness of the experience is patently compatible with the temporal co presence of the spirit with the body. The occurrence of premonitory dreams, however, is thought to constitute such evidence. The argument may be formulated as follows. Since some dreams “come true”, the content of the dream must have been a real existent or occur rent, which, since it was not

in the same time-segment as the existence of the body of the dreamer, the spirit must have traveled in time in order to be acquainted with it.

The second argument used is as follows. It sometimes happens that X expresses a belief that Y was dreaming about him on a particular night, when it is in fact true that Y was dreaming about X on that night. What could underlie X's possession of this true belief except some actual mutual encounter? And since the encounter did not involve the bodies of X and Y, it must have involved their spirits.

One is not obliged to accept these two arguments, but they are interesting as showing that empirical evidence is deemed relevant to establishing the existence and determining the nature of the spirit. The two arguments are each based on a fact, the first, that some dreams "come true", and the second, that two people sometimes dream about each other on the same night.

It is the believe of the Ga thought that when the spirit leaves the body at death, it travels very quickly and reaches a river which it must cross. Before that, if very rapid action is taken, the spirit may sometimes be brought back. If the person's name is shouted three times at the nearest crossroads, and the person responds, then the fleeing spirit is said to have been recalled. Alternatively, the body may be besmeared with pepper or pepper may be burnt in the room. The spirit, which is believed not to like the smell of pepper, may sneeze, and all is well.

The spirit of a person who has died in an accident or by violence does not travel from the place of death until after pacification has been performed. The spirit of the deceased is angry and may haunt passers- by in a rough and frightening manner until it is pacified and its spirit transferred.

The river, which must be crossed, is not identified with any geographical river, but the arrival-place of the newly dead is known by the name of a geographical town, Azizanya, which is sited where the River Volta⁵⁷ flows from the sea. This is a picturesque expression of the belief that we are all one with eternity, which we are eventually going to join. Money is put into the coffin as the fare to the further bank of the river. At azizanya the nose is said to be broken, for ghosts are

reputed to speak nasally. The dead person thus irrevocably enters *gboiljeng*, “the World of the Dead” or “the World of Ghost”. But on earth his ghost may be seen for up to about three weeks after death. This is about the period it takes for someone’s spirit to become impotent and lose contact with people in the physical world. The ghost may be seen in different places, sometimes far apart, usually by people who knew the deceased well. It is most commonly seen in the first three days after death. It can enter a room through even the smallest hole. One or more of the people in a room may see it without being seen by all. Its presence can be detected by a characteristic fragrance or by a sensation of cold even when it is not seen, or seen by only some of those present. To see a ghost is always a frightening experience. To sit on a chair upon which a ghost has been or is sitting is widely believed to result in impotence, infertility or even death. It is said in Ga, “*sisā nil l, atasa he*”, meaning one does not touch the things belonging to a ghost. For this reason upright chairs are often faced about and tipped against the wall after use so that ghosts will not sit on them. Animals are also believed to be capable of seeing ghosts. When a dog starts barking furiously for no apparent reason, the explanation is liable to be given that he has seen a ghost.

The ghost is universally identified with the spirit. The Ga says, “*susuma l ji sīsā ni ak le*” meaning, what we call the ghost is the spirit. The Ga affirms that we receive a new body at death. But questioning always elicits that this new body is none other than the spirit. It is a new body in the sense that it has not previously been the person’s outer garment, as it were; he is now unencumbered by the visible body, which he has laid aside. His new body cannot only move faster but also see more than the old one; it is said picturesquely that ghosts have four eyes. While the spirit goes to the world of the Dead, the soul, which is believed to be the presence of God in us, goes to God. What happens to it is not known. But some say that it loses its individuality. For example, one informant said “When you die you are in two different places. The spirit of God, which is in me, goes back to God. But what makes me who am I is my *susuma* (spirit)”. That goes to the world of the dead. The *susuma* (spirit) is the person who has died, but it is *less than* the

person. God has taken his own power away; the body is in the grave; what remains is the *susuma* (spirit), and this still actively works. There are four kinds of powers, which are attributed to it in relation to the physical world.

Firstly, it may hover around and become visible, or otherwise perceptible, to the living as ghost.

Secondly, it may possess a living person, usually a medium. There exist professional mediums who are reputed able to contact virtually any dead person. They make use of a *ssi*, a big wooden bowl containing water, herbs, etc. It is believed that the reflection of a ghost in a mirror, in water, etc., is sometimes visible when the ghost itself cannot be seen. After invocation the medium and the client see the dead person in the water; the medium may speak in a voice, which the client identifies as that of the dead person.

Thirdly, it may materialize, assuming the appearance, voice, etc., which the person had while living, so as to deceive anyone who sees it into thinking that they are looking at a normal living person. This usually only happens only in an hour of need of a child or grandchild of the deceased. He appears not to them, but to an intermediary, sometimes a total stranger or a distant acquaintance who has not heard of the death, saying, for example, "Take this money and give to Miss X. Tell her Auntie Y sent it for her." Messages for example, instructions as to the disposal of property, are believed to be sent in the same way. But the dead are shy of being seen and recognized by the living, except when they have a special purpose such as this in view. Anecdotes of people who have casually caught sight of an acquaintance looking just as he did in life are numerous. This is not considered a frightening experience. Indeed, the acquaintance may be addressed almost like a naughty child, to the effect that "I have spotted you". He is typically unwilling to engage in conversation, and gets out of sight as soon as possible.

Fourthly, the dead are believed to be able to influence events on earth by means not ordinarily perceptible, as they are in the other three cases. They are, therefore, not specified but the

reality is firmly believed in to the extent that prayers to the dead for peace, prosperity and other blessings are a normal feature of traditional life. A considerable body of belief, into which I need not enter here, centers on the occasions and exigencies that stir the dead to exercise their powers of intervention in the world of the living.

With regard to the nature and quality of life within the World of the Dead, it is said that the dead who possess medicine do not reveal this. But some at least of the dead are thought to be more pure and holy than men on the earth, and their life to be more sublime.

As to whether judgment is a feature of the World of the Dead, there appears to be no belief in a general judgment, though it is left open that individuals might be rewarded or punished. The common phrase *Nyngm baawo ba nym*, which means, “God will punish you”, is often taken to refer to this life or to a subsequent life on earth, rather than to anything which is to happen in the World of the Dead; but the ancestors are believed to administer judgment upon the individual there.

The location of the World of the Dead is indeterminate. Gas sees the world as composed of three main levels. *Ngwei* is “sky”, “heaven”; it can also function adverbially as “on high”, “upwards”. Whatever is above us, like the moon, stars, airplanes, is at *Ngwi*. It is the word used for the Christian concept of heaven, the place where God is, often conceived of as existing above us. *Shikpng* is the earth on which we tread; anything below it is at *shishi*, “underneath”, “bottom part”. Within this scheme the World of the Dead is assigned no definite place.

One may asked, “What is the nature of spirits in ATR”? According to ATR theologians, the spirit is plainly not gross matter like the flesh and bones of the body. At the same time, it seems to have some of the properties of a physical object. In the first place, it exhibits movement through space and has electromagnetic properties. When it becomes visible as a ghost, it presumably emits photons. The same applies to the “witch-light”, a rapidly oscillating glow that the *susuma* (*spirit*) of a witch is supposed to give off as it travels through the air. The *susuma* (*spirit*) in its ghostly form is

supposed also to be perceptible to the other distance senses, hearing and smell. Therefore, what counts, as evidence to the presence of a ghost is visual, auditory and olfactory sensations.

According to theologian Gyekye, it cannot be inferred that they (spiritual beings) are physical or have permanent physical properties. It means that a spiritual being can, when it so desires, take on physical properties. That is, even though a spiritual being is non spatial in essence, it can, by the sheer operation of its power, assume spatial properties.

Concerning the concept of a soul in Ga thought, it is believed that the soul is a part of God's nature in man. They regard it as higher than the spirit. If it be asked "higher in what sense?" The answer is threefold.

Firstly, the soul is more powerful than the spirit. It can direct the spirit whereas the spirit never directs it. The soul dictates a man's destiny, the message he is to bring into the world and the task he is to fulfill in it. We are said to take leave of our soul when we come into the world. It normally continues to guide and protect a man throughout his life. Someone who enjoys good fortune or has had a series of lucky escapes may be described as *kla kpakpa ts*, "the owner of a good *kla (soul)*". To say of someone that *Ekla nyi ese*, "His *kla (soul)* is following him", means that he is lucky. The *kla (soul)* is sometimes actually identified with destiny: *Okla l,oshadi ni*, "Your *kla (soul)* is your destiny".

A creative as well as directive power is sometimes attributed to the soul, for it is even said that "the soul is the one who created you". Since it is the soul that makes a person what he is, gratitude to him may be expressed by referring to him as, "May God bless your soul". By the same token, a person's soul may be abused with all the insults, which might be heaped upon its owner: "Your roguish soul", "Your soul's foolish face", etc. The soul is strongly associated with physical health and vigor. If you are allergic to something, your soul does not like it. A person who is too passive or someone who puts up with things against which he should react or rebel is referred to as *Ob kla*, meaning "You haven't got a soul"

Secondly, the soul is morally perfect. It is tarnished when its owner commits a serious misdeed, and because of its association with health, its displeasure may be manifested in sickness. Concerning this there is some evidence dating from the eighteenth century. The Moravian historian Oldendorp writes:

“The priests of the Akkran (i.e., the Ga) have a theory about diseases. They see in them a result from a misunderstanding between spirit and soul. In their opinion as long as the two live together in peace and concord like husband and wife, man is healthy, but if one of the two commits a fault, the harmony is disturbed: the pure part wants to separate itself from the impure one, hence arise inner trouble and sickness of the body”

Physical illness is not the only possible outcome of offending the soul. It may withdraw its protection and offer no more moral or spiritual guidance. The consequence of this suggests that the soul of a person has left him.

Thirdly, the soul is regarded as more “honorable” than the spirit. After childbirth, recovery from a serious illness, survival of an accident, or a signal success of any kind, the soul is “washed” and thanked at a special ceremony. The spirit however, receives no such veneration.

A fourth point, more controversial than the preceding ones, may be added. This is that the soul is never seen; thus it is either immaterial, or further removed from the ordinary material world than the spirit, which, as we have seen, is intermittently perceptible, either itself or through a reflection. However, some say that medicine – men can see the soul. But others, who explain that what the client wants to be assured of is that the practitioner has really been in communication with the soul; a medicine man might use the terminology of vision in order to satisfy him of that; but he does not, properly speaking, see the soul; hence, a denial of this (soul).

From all the points raised above, the reader may find that the explanations on the theory of soul and spirit are much confusion and this is what brings questions after questions with arguments

before theologians and they continue to propound theories. Some of them are baseless and misleading.

FOOTNOTES

Chapter 2

¹⁸ *Originally, designs were made by cutting patterns into pieces of calabash gourd, then stamping them on fabric with black ink made from iron oxide. Adinkra fabric is now used for special occasions and decorations, and there are dozens of adinkra symbols used to impart a variety of meanings to the finished cloth. Many symbolize virtues, folk tales and proverbs, animals and even historical events, and most are very old, having been passed down through generations of craftsmen.*

Hank's Adinkra symbols are made from hardwood and laminated on to a cabinet grade plywood to prevent warping. The handles are designed for comfort as well as for protection against hot wax during the batiking process. Patterns are fashioned from the Adinkra dictionary and from requests received from artists to compliment their unique designs. (Page 19)

¹⁹ *Anthropology is the study of people, society and culture. For example, anthropology can study the following: 1. The material part of man/woman (body). 2. The non-material part of man/woman. 3. The basic composition of man/woman. 4. The fall of man/woman. 5. The imputation of Adam/ Eve's first sin. 6. The guilt and penalty of sin. (Page 19)*

²⁰ *Akrofi, C. A. (19??). Twi Mmese (Twi Proverbs) Accra, Ghana: Waterville Publishing House. ... American Anthropologist. 66/2 (6) 70-85. Bannerman, J. Y. (1974). Mfantse-Akan Mmese (Page 20)*

²¹ *The above list is the soul names of both Akans and Ewes. For example, when a male child is born on a Sunday, he is called by the soul name Kwasi and if the child is a female also born on the same Sunday, she is called by the soul name Akosua, etc. (Page 21)*

²² *When you ask Ghanaians where beads come from they will tell you that they come from the ground. And indeed, many have been dug up. But the Krobo are the most famous bead makers in Ghana and originally they bought their beads from traders who came from Nigeria. Now there are several Krobo workshops where glass beads are made in ceramic molds by firing in wood burning kilns. Made by men, it takes several years of apprenticeship to be able to form some of the intricate patterns associated with African beads. (Page 21)*

²³ *An owl is a solitary, mainly nocturnal bird of prey. Owls belong to the order Strigiformes, in which there are 222 known species. Owls mostly hunt small mammals, insects, and other birds, though a few species specialize in hunting fish. They are found on all regions of the Earth except Antarctica, most of Greenland, and some remote islands. Though owls are typically solitary, the literary collective noun for a group of owls is a parliament*

Owls are classified in two families: the typical owls, *Strigidae*, and the barn owls, *Tytonidae*. Owls have large forward-facing eyes and ears, a hawk-like beak, and usually a conspicuous circle of feathers around each eye called a facial disc. Although owls have binocular vision, their large eyes are fixed in their sockets, as with other birds, and they must turn their entire head to change views.

Owls are far-sighted, and are unable to clearly see anything within a few inches of their eyes. Their far vision, particularly in low light, is incredibly good, and they can turn their head 180 degrees around.

Many owls can also hunt by sound in total darkness. Different species of owls make different sounds. The facial disc helps to funnel the sound of prey to their ears. In some species, these are placed asymmetrically, for better directional location.

Owls are more closely related to the nightjars (*Caprimulgiformes*) than to the diurnal predators in the order Falconiformes. Some taxonomists place the nightjars in the same order as owls, as in the Sibley-Ahlquist taxonomy. (Page 22)

²⁴ **Odwira Festival** is celebrated in Aburi, Akropong-Akwapim, Larteh, Amanorkrom, and Ahwerase in the period of September/October.

Its significance is the annual thanksgiving to God for his merciful care and protection; customary purification of the land and people by the chiefs and priests for the spiritual and social renewal to face the trials and triumphs of another year; Reaffirmation of loyalties within the traditional administrative set-up and patching up of misunderstandings among families; mourning of those who passed away in the year and feeding with the brave ancestors of Akwapem who are deemed to be present on such occasions; Promotion and presentation of cultural values.

The festival is mainly the dramatization of Akwapem sacred traditions, myths and olden day legends, handed down by the ancestors of the "Oman". It involves the re-staging of some of the antiquated historical episodes like traditional military tactics. Other activities include path clearing to Amamprobi for 'Safe' travel home; lifting of forty days ban on noise making, state mourning for departed souls and feeding the ancestors at Nsosem. There is also a splendid cultural parade of chiefs and a Grand Durbar. A great deal of emphasis is laid on music, dancing and feasting. (Page 22)

²⁵ People who served the Vodou are mostly Ewes. Our forefathers who did not know God earlier introduced this worship system and descendants have no other choice than to worship and serve these evil spirits. But Praise God for Christ who came and many people are now taking their eyes off such ATR worship and turning to God. (Page 23)

²⁶ Legba governs the threshold to the spirit world. As master of the crossroads; he can help you find the way if you are lost. Legba, well – known in Africa as a seducer of women and a mischief maker, is known in Haiti as a kindly old man, but he still has to do with fertility and likes sacrifices of goats and rooters. Legba ceremonies begin with a song to him and the sprinkling of a few drops of rum on the ground in his honor. (Page 23)

²⁷ **This is also a god. The name GU** also means Energy. **GU Energy Gel** is specifically formulated to energize your body during exercise. Using **GU** during your regular workouts will keep your mind alert and active, and your muscles going strong. (Page 23)

²⁸ *Oholu) Sakpata, the god of disease. He who is good to Sakpata, will be helped by Sakpata. He protects your health, but he can also spread disease. He watches over communal well-being. (Page 23)*

²⁹ *Sometimes spelled loa or spirits as Roman Catholic saints, a process called syncretism. Also see appendix A & B for more information. (Page 24)*

³⁰ *Taíno Indians, a subgroup of the Arawakan Indians (a group of American Indians in northeastern South America), inhabited the Greater Antilles (comprising Cuba, Jamaica, Hispaniola [Haiti and the Dominican Republic], and Puerto Rico) in the Caribbean Sea at the time when Christopher Columbus' arrived to the New World. The Taíno culture impressed both the Spanish (who observed it) and modern sociologists (Page 24)*

³¹ *The island of **Hispaniola** (from Spanish, La Española) is the second-largest island of the Antilles, lying between the islands of Cuba to the west, and Puerto Rico to the east. Christopher Columbus arrived there on December 5, 1492, and on his second voyage in 1493 founded the first Spanish colony in the New World on it.*

Haiti occupies the western third of the island; the eastern two-thirds are the Dominican Republic. The Taíno called the island Quisqueya (or Kiskeya), which means "mother of the earth". The name still in use in both countries. It poetically refers to the Dominican Republic in that country's national anthem, Quisqueyanos valientes. The Spanish rechristened the island Santo Domingo, and the corresponding term Saint-Domingue was taken up by the French. Another indigenous name, Ayiti or variants thereof, was reintroduced in 1804 as the name for independent Haiti. The name Haiti was originally intended to mean the entire island, not just the western part, and in fact the present-day Dominican Republic was known briefly as Spanish Haiti. Bohio is yet a third indigenous name for the island (Page 24).

³² *Under slavery, African culture and religion was suppressed, lineages were fragmented, and people pooled their religious knowledge and from this fragmentation became culturally unified (Page 24)*

³³ *It means mysteries. Miste is preferred term in Haiti. (Page 24)*

³⁴ *Books on religion in Haitian Kreyol (fwd) From : Bob Corbett < corbetre@webster.edu > Date : Wed, 21 Mar 2001 01:37:29 -0600 (CST (Page 24)*

³⁵ *This ceremony was in 1791 and this began the Haitian Revolution, in which the spirit known as Ezili Dantor possessed a priestess and received a black pig as an offering, and all those present pledged themselves to the fight for freedom. (Page 25)*

³⁶ *Under the Duvalier regime, every aspect of life conceivable may it was economics, social etc.. was a nightmare for the average Haitians. In the Provinces, where you assumed everything was dandy, the average Haitian had to put up with a Section Chief Chef Seksyon and other Tonton Macoutes that terrorized the country side. Consequently, numerous peasants who relied on subsistence farming ended leaving the Provinces for Port-Au-Prince. Those peasants, being destitute, took refuge in the burgeoning slums. The slums were also fed by another group. It was the*

group of people that the Duvalier Government would ferry, willing or unwillingly, from the most remote sections of Haiti to PAP to participate in Government rallies to listen to the speeches given by the Duvaliers. (Page 25)

³⁷ *In August 1791, Houngan Boukman initiated a massive black rebellion. This rebellion started with a Vodou service and sacrifice of a pig, run by Houngan Boukman (Page 25)*

³⁸ *The congress Bwa Kayiman (Crocodile woods. 2005 --- It was the oath of Bwa Kayiman --- of democracy, the congress Bwa Kayiman --- 2005 will take place. Another meaning is an official text of congress Bwa Kayiman --- 200 years of independence, congress Bwa Kayiman 2005, is the second conference.(Page 25)*

³⁹ *It correspond to the Gbe-speaking ethnic groups in the modern- day republics of Benin, Nigeria and Togo (Page 25)*

⁴⁰ *This is synonymous with the Yoruba-speaking ethnicities in Nigeria, the Republic of Benin and Togo (Page 25)*

⁴¹ *The Ogou family are soldiers (Page 25)*

⁴² *The Ezili govern the feminine spheres of life (Page 25)*

⁴³ *The Azaka govern agriculture (Page 25)*

⁴⁴ *The Gbede govern the sphere of death and fertility (Page 25)*

⁴⁵ *They dance, sing, and invoke the spirits to bring them victory. The Warrior's Motivations. Is the Amerindian warrior so different from the European or Canadian soldier? Furthermore, this is quite common in the New World, where many traditional Amerindian cultures known archeologically were also observed and recorded by Europeans. Even today many Amerindians continue to live much (Page 25)*

⁴⁶ *Danbala Wedo comes into the temple and creates the vibe of peace throughout the peristyle. He appears in the form of a snake, and those possessed by Danbala slither across the ground. Danbala and his wife, Ayida Wedo, are often provided with a tub of water. The lwa may decide to "swim" in the tub. He is also provided with an egg, flour, ojat, and maybe a cake. Danbala never speaks, he only hissess. Danbala also never stands up or walks around, for he shows himself in his form as a snake during his possessions. Danbala is also known to give rain. Thus, he is often pleaded with during times of drought. People will complain about having the "sun on my back" and other references which refer to extreme heat, while Danbala is a lwa that provides coolness.*

A song for Danbala:

*Ki mele mwen, Danbala, Ki mele mwen
Ki mele mwen, Danbala , Ki mele mwen
M pagen Mama, M pagen Papa
Danbala, ki mele mwen*

What do I care, Danbala, what do I care,

*What do I care, Danbala, what do I care
I have no mother, I have no father
Danbala, what do I care*

He is offered syrup, an egg, anisette, white flour, and white cakes.

His day is thursday.

His color is white. (Page 25)

⁴⁷ *Also known as Eshu-Elegbara, Babalu-Aye, Papa Legaba and Eshu, Papa Legba is one of the orisha (loa of the West African Fon and Yoruba peoples). The youngest son of Mawu Liza (or Nana-Buluku, the creator), Papa Legba is one of the most important and most loved loa. (Page 25)*

Papa Legba is first to be called in a service to open the gates of the spirit world. He controls crossing from one world to another, contact from the spirit world to the flesh world, delivery of the loa's messages, is intermediary of loa in human language, and interprets their will. He is also the loa of destiny.

He has a polite, caring nature, and is the teacher of humility, compassion and responsibility to others.

Portrayed as a small crooked lovable old man, with a little food in his sack, white and yellow spots, sores on his body: a pitiful appearance who conceals terrific strength and power. He is the symbol of the sun, daylight, and all that is positive.

This piece portrays Papa Legba with an expressive, pleasant visage on a highly detailed yellow papier-mâché head, bent over, with a crooked foot. He has a wise, smiling expression, and welcoming, open arms. Dressed in denim pants, a terrycloth shirt, with his blue plaid sack over his shoulder, Papa Legba shows by example the joy found in brotherly love and compassion.

Medium: Papier mâché, wood, fabric

⁴⁸ *Met Agwe Tawoyo reigns over the sea. He is a Lwa from the Rada nation. He is an admiral in the Navy and is often depicted that way, or as a sailor. Agwe rules over all boats that sail on the sea. He rules some of the mysteries of the sea's depth, treasures, and gifts of the sea. He is the patron of fishermen.*

Agwe is seen as a very attractive light-skinned mulatto man having green eyes. His wives include the mermaid LaSirene and the coquettish Ezili Freda. One of his praise names is Koki la me (shell of the sea).

Agwe is saluted and signaled by the blowing of a conch shell during his services. He can also receive gun salutes. He is kept moist, when in possession, with wet towels or sponges. Sometimes, Met Agwe sits in a chair using a cane as an oar, and this becomes his boat. A barque d'Agwe (boat of Agwe) is sometimes created, during big services to him, and filled with all his favorite foods, drinks, and gifts to him. It is placed in the sea and pushed off, if it sinks, Agwe has accepted the offering given to him and will fulfill the petitions made.

His colors are white, blue, and sea green.

His day is Thursday

His Catholic saint is St. Ulrich.

Service for Met Agwe Tawoyo

Make a clean space to set your altar. Cover the altar with a blue cloth and place a big wine goblet of water in the center. On the back of the altar or pinned to the wall, or skirt of the altar cloth place a photo of St. Ulrich.

The best day to serve Met Agwe is on Thursday, and if you can do it on that day so much the better. Take a spiritual bath, if you can, to invoke the power of the mighty sea and Met Agwe Tawoyo.

Dress in varying shades of blue and tie your head in blue or white. You can place pictures of the sea on his altar, along with photos of boats, seashells and a nice conch shell.

Place the things that Met Agwe likes on his table, to give as offerings to him. Some of the things that Agwe likes are:

champagne, anisette, white wine, and coffee with both sugar and cream. He can be offered cane syrup, melons, boiled cornmeal, rice cooked in coconut milk, fried ripe bananas, cake, white roosters, white ram goats, and ducks. As gifts he likes perfumes, mirrors, nautical medals, fish hooks, model boats, and rowing oars. (Page 25)

⁴⁹*It is not a requirement to be an initiate in order to serve one's spirits. (Page 26)*

⁵⁰*Though some of this is the responsibility of the whole community as well. (Page 26)*

⁵¹*Formerly a king of Dahomey (Page 26)*

⁵²*The Ga-Adangbe people inhabit the Accra Plains. The Adangbe are found to the east, the Ga groups, to the west of the Accra coastlands. Although both languages are derived from a common proto-Ga-Adangbe ancestral language, modern Ga and Adangbe are mutually unintelligible. The modern Adangbe include the people of Shai, La, Ningo, Kpone, Osudoku, Krobo, Gbugble, and Ada, who speak different dialects. The Ga also include the Ga-Mashie groups occupying neighborhoods in the central part of Accra, and other Gaspeakers who migrated from Akwamu, Anecho in Togo, Akwapim, and surrounding areas.*

Debates persist about the origins of the Ga-Adangbe people. One school of thought suggests that the proto-Ga-Adangbe people came from somewhere east of the Accra plains, while another suggests a distant locale beyond the West African coast. In spite of such historical and linguistic theories, it is agreed that the people were settled in the plains by the thirteenth century. Their neighbors influenced both the Ga and the Adangbe. For example, both borrowed some of their vocabulary, especially words relating to economic activities and statecraft, from the Guan. The Ewe are also believed to have influenced the Adangbe.

Despite the archeological evidence that proto-Ga-Adangbe- speakers relied on millet and yam cultivation, the modern Ga reside in what used to be fishing communities. Today, such former Ga

communities as Labadi and Old Accra are neighborhoods of the national capital of Accra. This explains why, in 1960, when the national enumeration figures showed the ethnic composition of the country's population, more than 75 percent of the Ga were described as living in urban centers. The presence of major industrial, commercial, and governmental institutions in the city, as well as increasing migration of other people into the area, had not prevented the Ga people from maintaining aspects of their traditional culture. (Page 27)

⁵³ Dr. J.B. Danquah 'Native son of Akyem Abuakwa'. It was he who proposed the name Ghana for the independent Gold Coast. It is an irony of fate, that when independence did come, J.B was on the outside (Page 27)

⁵⁴ Wiredu was born in Kumasi, Ghana in 1931, and attended Adisadel Secondary School from 1948 to 1952. It was during this period that he discovered philosophy, through Plato (which weaned him from his interest in Practical Psychology) and Bertrand Russell, and he gained a place at the University of Ghana, Legon. After graduating in 1958, he went to University College, Oxford to read for the B.Phil..

At Oxford Wiredu was taught by Gilbert Ryle (his thesis supervisor), Peter Strawson (his College tutor), and Stuart Hampshire (his special tutor), and wrote a thesis on 'Knowledge, Truth, and Reason'. Upon graduating in 1960 he was appointed to a teaching post at the University College of North Staffordshire (now the University of Keele), where he stayed for a year. He then returned to Ghana, where he accepted a post teaching philosophy for his old university. He remained at the University of Ghana for twenty-three years, during which time he became first Head of Department and then Professor. He now holds a professorship at the University of South Florida in Tampa.

He has held a number of visiting professorships:

U.C.L.A. (1979–1980); University of Ibadan, Nigeria (1984); University of Richmond, Virginia (1985); Carleton College, Minnesota (1986); Duke University, North Carolina (1994–95; 1999–2001)

He was a member of the Committee of Directors of the International Federation of Philosophical Societies from 1983 to 1998. He has also been a fellow at the Woodrow Wilson International Center for Scholars (1985) and the National Humanities Center, North Carolina (1986).

He is Vice-President of the **Inter-African Council for Philosophy**, and has been Professor of Philosophy at the University of South Florida since 1987.

Wiredu opposes the **ethnophilosophy** and **philosophical sagacity** approaches to African philosophy, arguing that all cultures have their distinctive folk-beliefs and world-views, but that these must be distinguished from the practice of philosophising. It's not that 'folk philosophy' can't play a part in genuine philosophy; on the contrary, he has acknowledged his own debt to his own (Akan) culture's history of thought. Rather, he argues that genuine philosophy demands the application to such thought of critical analysis and rigorous argument. From this it will be clear that his own work is in the **professional philosophy** (and the Anglo-American) mould.

His influences include, apart from his tutors at Oxford, David Hume, and Immanuel Kant, and the pragmatist John Dewey, and the epistemological, metaphysical, and ethical resources of the Akan

culture. The result is philosophy that is at once universally relevant and essentially African. (Page 27)

⁵⁵*African philosopher Gyekye defines the main principles of a distinct African philosophy. In this sustained and nuanced attempt to define a genuinely African philosophy, Kwame Gyekye rejects the idea that an African philosophy consists simply of the work of Africans writing on philosophy. It must, Gyekye argues, arise from African thought itself, relate to the culture out of which it grows, and provide the possibility of a continuation of a philosophy linked to culture. Offering a philosophical clarification and interpretation of the concepts in the ontology, philosophical psychology, theology, and ethics of the Akan of Ghana, Gyekye argues that critical analyses of specific traditional African modes of thought are necessary to develop a distinctively African philosophy as well as cultural values in the modern world. (Page 27)*

⁵⁶*The transition point into the World of the Dead, where he is being judged; if he were guilty, he would not come back. (Page 29)*

⁵⁷*The Volta River is the main fresh water source for Ghana. The Volta River is formed by the confluence of the Black Volta and the White Volta rivers at Yeji in the central part of the country. The river flows in a southerly course through Lake Volta to Ada on the Gulf of Guinea. The total length, including the Black Volta is 1, 500 km (930 miles). Lake Volta was created by the construction of the Akosombo dam on the river in the mid 1960's. At about 8482 square km (3275 miles), the lake is one of the largest artificially created lakes in the world.*

The Akosombo dam and another dam built at Kpong in 1981, 8 km (5 miles) downstream, provide enough power to meet Ghana's electricity needs.

The dam was created under the name of the Volta River Project, which was undertaken by the Ghanaian government and funded, in part by the International Bank of Reconstruction and Development (World Bank), the United States and the United Kingdom. Construction was begun in 1961, and the water began to flow into Lake Volta in 1964. The lake submerged nearly 740 villages and displaced about 80, 000 people. Approximately 70,000 were moved into newly constructed settlements, which were supposed to have small concrete houses, services such as schools and wells, and mechanized agriculture. Most of the settlements had major problems though, including poor design, inadequate water supply, slow clearance of farmland and poor soil. Within four years the majority of the people had resettled elsewhere. Cases of water-related diseases, such as schistosomiasis and malaria were increased near the reservoir.

The construction of the Akosombo dam was intended to encourage the establishment of new industries, stimulate agricultural development, and to provide opportunities for fishing and increased water transportation. The hydroelectric power produced by the dam was supposed to provide a reliable source of energy for large industries as well as export power to Togo and Benin, but in the early 1980's and early 1990's, very low water levels due to drought brought a halt to energy exports and interrupted industrial production. The lake was expected to provide water for irrigation treatments, but agriculture in the resettlement areas remains marginal, with the only irrigation projects being taken by farmers on a small scale.

The lake has in fact hindered transportation and trade between northeastern and southern Ghana. Attempts to develop water transportation have had few results. Fishing has been more successful, although only 10% of the country's fish consumption comes from Lake Volta.

The Volta Lake Research Project, established in 1968, has conducted research on the resettlement experience and on the ways to enhance the development potential of the region. (Page 30)

Chapter three

WITCHRAFT IN GHANA

3.1 Challenges confronting churches in Ghana

In this section, I will talk about the spiritual worlds and beings in it under the heading,

“Challenges confronting churches in Ghana.” I will use extensively the thoughts of Opoky Onyinah to drive home my points with commentaries.

Some scholars have rightly observed that the centre of gravity of Christianity is shifting from the West to “the two-thirds world,” that is Asia, South America and Africa.⁵⁸ The reasons for this shift are varied and complex. However, the reasons for the growth of Christianity in Africa significantly include the way the Africans have attempted to deal with their threatening fears, especially witchcraft. Witchcraft has been a prevailing belief in African cultures and has continually posed problems for the African people groups.

Following Evans-Pritchard’s research into witchcraft among the Azande of Congo and his advancement of the misfortune or the explanation theory, the African phenomena of witchcraft have become prominent on the agenda of anthropologists. Significant are the works of J. Clyde Mitchell, Middleton and Winter, Max Marwick, Mary Douglas and others who theorised the function of witchcraft as a release of tension within certain types of African social structure.⁵⁹ The studies of S. F. Nadel, M. Gluckman and Debrunner also demonstrate that witchcraft belief is the outcome of social instability such as famine, rapid change, oppression and economic distress.⁶⁰ Other works, such as Margaret Field’s case studies and analysis of so-called witches in Ghana, reveal how witchcraft is rooted in the psychological reactions of those suffering from ill health, misfortunes and

inability to control their destinies.⁶¹ These interpretations led some anthropologists and missionaries to think witchcraft belief was only superstitious to be dispelled with modernity. Thus Parrinder argues, “an enlightened religion, education, medicine and better social and racial conditions will help to dispel witchcraft beliefs.”⁶² Unfortunately Parrinder lived to become ‘a false prophet’ in the sense that, although an enlightened religion- Christianity- has grown in African, belief in witchcraft has survived and even been revived.

The current studies on witchcraft in Africa such as those by Peter Geschiere, Birgit Meyer, Jean and John Comaroff show that the concept is no longer ‘traditional’ but operates as a very important aspect of ‘modernity.’⁶³ In some of these presentations, witchcraft provides images of defining modernity through the local consumption of global commodities,⁶⁴ they show how witchcraft is domesticated in personal violence⁶⁵ and also how the phenomenon is involved in politics.⁶⁶ For the African, such images are real and deadly. For example, Geschiere has shown how in Maka area in Cameroon the state courts have started to convict so-called witches.⁶⁷ Furthermore, in her work among the Tonga speakers in Gwembe Valley in Southern Province in Zambia, where fathers are often accused of witchcraft, Elisabeth Colson, has demonstrated how the accused do suffer and in one case a man had to hang himself to avoid such suffering.⁶⁸ In recent election in Ghana, Dr George Ayittey reports of how one parliamentary candidate, Professor Philip Kofi Amoah, complained, after he had been hit in the face by a crow that some people were out to fight him spiritually because of his success.⁶⁹ He continued that soon the professor complained of dizziness and died on his way to the hospital.

As was done in the past, protection from witchcraft activities has become a common concern. Formerly such protection was sought from the priests of the gods or from sorcerers and medicine men. From the early part of the twentieth century, however, a variety of exorcistic activities (anti-witchcraft shrine) have dominated African states. Even when the colonial regimes suppressed witchcraft activities because they thought they hampered progress, they re-emerged

within the Indigenous African Churches and later in a form of movement within the classical Pentecostal churches.⁷⁰ As soon as one of these movements expends itself, another of a similar nature springs up with a larger following. As a result, at present, almost all churches include exorcistic activities, referred to as ‘deliverance’⁷¹ in their programmes, since failure to do so amounts to losing members to churches that include such activities. Thus some scholars now observe the ‘Pentecostalisation’ of Christianity in Africa.⁷²

The main agenda of this sort of Pentecostalisation is deliverance, which is based on the fear of spirit forces, especially witchcraft. Jane Paris struggles with the right terminology for describing such a deliverance centre at Dorman in Ghana. She calls it *aduruyefo* (medicine maker), but her presentation including the warding off of evil spirit from so-called contaminated Bibles, involvement of intensive prayers and invocation of the Holy spirit, indicates that she was talking about a Christian prayer centre; she mistakenly thought that it was an anti-witchcraft shrine.⁷³

CHRISTIANITY IN GHANA

In the part one of this book, I discussed much on how Christianity in Ghana has found an inroad into the lives of so many who were living in deep darkness. For the sake of this paper, I will repeat some of the thoughts from part one of my book. Although the initial attempt to evangelise Ghana by the Roman Catholic Mission in the fifteen century had been a failure, Christianity had firmly been established in the mid 1800s, through the enterprising missionary activities of the Basel Mission (1845), the Bremen Mission (1847), the Wesleyan Methodist (1840) and the Catholic Mission (second attempt in 1880).⁷⁴ A recent survey conducted by Operation World and published in 1993 shows that 64% of Ghanaians were Christians.⁷⁵

As an effort to evangelise and civilise the indigenous people, on the one hand, the missionary taught that the belief in the Spirit–forces such as the gods, fetishism, dwarfs and witchcraft was superstitious. Yet, on the other hand, they also presented the Devil and demons as the power behind these spirit-forces.⁷⁶ By the introduction of a personalised Devil and the

association of the gods with demons, the missionaries strengthened the belief in witchcraft, yet they failed to provide for the holistic needs of the people. For the Ghanaian these images were real life-threatening forces.⁷⁷ Many people held that the power of the gods and the other spirit forces, which could be used either for good or evil purposes, operate through human intermediaries, namely, traditional priests. Yet the human intermediaries often allied themselves with witches. Witches were thought to feed on human flesh and drink human blood, inflict material losses on people, infest diseases on people, and make people ignoble through their misdeeds. Consequently, all misfortunes were thought to be the work of witches.⁷⁸ Therefore, people became preoccupied with finding out from the traditional priests the supernatural causes of misfortunes if initial attempts to find a cure failed. Tutelage under the gods was thought to be the best way of protection. Thus as Kalu says of the logic of Igbo of Nigeria's covenant making⁷⁹ and Meyer observes about the images of evil among the Ewes of Ghana, these life-threatening forces can be considered representations of particular fears that, in turn, are centered around the Ghanaian cultural hermeneutics.

Since the missionaries were unable to deal with the situation satisfactory, there emerged a prophetic ministry in Ghana, which announced a new dawn of Christianity whose fulfilment was seen in the African Indigenous Churches, called spiritual churches in Ghana.⁸⁰ Healing and exorcism were central in their services. Although these churches attracted a lot of adherence, their weaknesses, such as lack of theological framework and accountability from the ministers, which made some involved in some questionable practices such as exploitation and immorality,⁸¹ caused a decline and paved a way for the popularity of the classical Pentecostal Churches.

'PENTECOSTALISATION' OF CHRISTIANITY IN GHANA

The origins of classical Pentecostal churches⁸² in Ghana can be traced back to Apostle Anim, who upon receipt of a magazine called 'Sword of the Spirit' from the Faith Tabernacle Church⁸³ in 1917, began preaching healing in Christ. Consequently, a new movement began. His

desire to know more about the baptism of the Holy Spirit finally linked him with the Apostolic Church of Bradford, England, which sent James McKeown to assist him in 1937.⁸⁴

Anim's stance on medicine later caused a split between him and McKeown. Whereas McKeown believed in the use of medicine in addition to prayer, Anim rejected all types of aids including medicine.⁸⁵ Eventually, Anim named his group "Christ Apostolic Church," while McKeown's group remained as "The Apostolic Church." McKeown's church, The Apostolic Church grew faster. But this was later to be split in 1953 and again in 1962. The churches established by Anim and McKeown, The Apostolic Church and The Church of Pentecost, The Christ Apostolic Church, and The Assemblies of God,⁸⁶ were the main Pentecostal Churches in Ghana until the 1970s.⁸⁷ The Pentecostal practices of deliverance have been developing gradually since 1937.

These developments have been necessary, since originally classical Pentecostalism had not been encouraging deliverance ministry, which has been a very important issue of African traditional religions. Although, the British sociologist Stephen Hunts observes that "the growth and appeal of deliverance has come with the expansion of the 'classical' Pentecostal movement at the beginning of the twentieth century,"⁸⁸ at this period the emphasis was on speaking in tongues as an initial evidence of the baptism of the Holy Spirit and also a powerful weapon for evangelism. Healing and exorcism were to be accompanied.⁸⁹ From this perspective, some early Pentecostals opposed those who attempted to make deliverance a speciality.⁹⁰ The Ghanaian Pentecostal churches held a similar position until the visit of the Latter Rain team from the U.S.A. to Ghana (and Nigeria) in 1953. The Latter Rain Movement bore many similarities to the early Pentecostal movement that originated at the Azusa Street Revival, yet it emerged with the aim to revitalise Pentecostalism, since, for them, Pentecostalism was experiencing dryness of faith.⁹¹ Among other things, the Latter Rain laid emphasis on deliverance and was opposed to the establishment of human organisation.⁹² After their visit, lay prophets and prophetesses emerged and exorcised people of afflicted spirits.

But some misunderstanding between them and the leadership made their ministry short-lived. By the end of 1958, all those lay exorcists had left the classical Pentecostals to establish their own ministries. Their ministries led the exorcistic activities in Ghana in the 1960s.⁹³

Two trends developed within Ghanaian Christianity during the 1970s and 1980s, which eventually led to the formation of a 'distinct theology.' First of these are the books and cassettes from some western preachers, especially Americans, including Oral Roberts,⁹⁴ Kenneth Hagin, Kenneth Copeland, Reinhard Bonke and latter on Benny Hinn which were used to enhance the preaching of many ministers. Many sermons by the pastors in Ghana and other parts of Africa were derived from materials drawn from these ministers, especially Roberts' seed faith principle, which is centred on prosperity and Hagin's faith healing. The second trend (during the later part of 1980s) was the interest in books and cassettes (both video and audio) which seek to increase people's awareness of demons and how to exorcise them.⁹⁵ Prominent among these materials are the books and cassettes of Derek Prince,⁹⁶ who visited Ghana in 1987 on the ticket of the Ghana Pentecostal Council.⁹⁷

Prince asserts that a person can be a Christian, baptised in the Holy Spirit and speak in tongues, yet one may still have demons, ancestral and other curses in one's life, until the Holy Spirit reveals them to be dealt with.⁹⁸ He offers reasons for this theory.⁹⁹ Dwelling heavily on Matthew 11: 12, among other quotations, Prince argues that casting out a demon or renouncing a curse can be a lengthy process, and it is only forceful men who can lay hold of it¹⁰⁰Prince's stance is similar to some ministers like Basham,¹⁰¹ Dickason,¹⁰²Kraft,¹⁰³ Koch,¹⁰⁴ Bubeck,¹⁰⁵ Wimber¹⁰⁶and MacNutt.¹⁰⁷ This view is significantly different from the Classical Pentecostals who had refused to accept the possibility of a Christian being possessed by a demon.¹⁰⁸ However, since Prince's theory appeals to the Ghanaian world- view, some Pentecostal as well as some other Christians accepted it. Consequently, some Christians, both intellectuals and non-intellectuals began to reinterpret these teachings in culturally relevant ways and put them into practice. What was going

on in Ghana was also taking place in other parts of Africa.¹⁰⁹ The outcome of this reformulation is what this paper refers to as ‘witchdemonology.’

The paper uses the term ‘witchdemonology’ instead of the usual western terms ‘demonology’ and ‘witchcraft,’ because firstly, the traditional definitions of the terms ‘demonology’ and ‘witchcraft’ do not fit into the Ghanaian situation.¹¹⁰ Secondly, the understanding and practices in the Ghanaian context, as will soon be presented, is a synthesis of both the western and the Ghanaian concepts, especially that of the Ghanaian traditional religions where the witch is always the focus.¹¹¹ Thus the term ‘witchdemonology’ is used in this paper to describe the beliefs and practices of deliverance ministries in Ghana. These include witchcraft, demonology, ancestral curses and exorcism.

The theology of ‘witchdemonology’ is strongly based on the Ghanaian cosmology. To throw more light on this, I shall call on data from the survey, which Opoky Onyinah conducted in 1999 of 1201 participants. To the question, “Is witchcraft real?” on the whole, 91.7% said yes, 7.7% said no and 0.7% was not sure.¹¹² In terms of educational background, 100 % of all those who held first degrees said yes, while 85% of those who did not have any official schooling said yes and 15% said no. The terms ‘witch’ and ‘witchcraft’ are used synonymously with the terms ‘demon,’ ‘demonology’ and ‘evil spirit.’ Demon possession is described as when a demon comes to live in one without one’s consent. It is considered a covenant of soul and spirit without ones permission. Witchcraft is taken as an advanced form of spirit possession. From this background, it is assumed that almost all traditional priests are witches.

Based on some of the writings of Pentecostals, such as Dickason, Kraft and Hagin, the origin of demons is linked with the fallen angels.¹¹³ It is held that these beings (fallen angels) with disembodied spirits, found themselves in rivers, seas, mountains, rocks, trees and in humans and that these have become the gods of the Africans. All Africans are therefore under a curse because their ancestors worshipped the gods. Ancestral curse is a new ‘doctrine’ which has emerged with the theology of ‘witchdemonology.’ Although this concept has its basis in traditional beliefs, the emphasis was not based on curses, but on

blessings.¹¹⁴ Yet, the Pentecostal concept of the ancestral curse is the belief that the consequences of the sins committed by the progenitors are recurrent in their family lines. The effects of these curses in a person's life include chronic diseases or hereditary diseases, mental breakdowns, emotional excesses, allergies, repeated miscarriages, repeated unnatural deaths such as in suicides and accidents, continuing financial insufficiencies, frequent breakdown of marriages, abnormal behaviour such as extreme anger tantrums or extreme reservedness.¹¹⁵

Linked with the origin of demons/gods and ancestral curses is the strong belief in the territorial spirit, specifically promoted by the 'third wave theologian,' Peter Wagner.¹¹⁶ Territorial spirit is the notion that the demons assume a hierarchy with powers of greater and lesser ranks having specific geographical assignments. The proponents of 'witchdemonology' have assumed that the real sources of African problems are the controlling powers of various territorial spirits such as poverty and idolatry. This is to say that African's problems do not just depend upon scientific and modern development. Taking a cue from Wagner some African scholars such as Professor Oshun and 'Evangelist' Nwankpa have stressed the need to wage 'spiritual warfare' against these spiritual enemies to break free the African continent.¹¹⁷

Beside the signs, which give an indication that a person is placed under ancestral curses, it is believed that there are signs, which hint that a person is demonised or a witch. One of the surest signs proponents of this ministry offer is that such people are especially uneasy in the presence of 'spiritual people.' There are many ways through which demons are said to enter people and be passed on to their families or others. The terms for this process is demonic 'doorway' or 'opening.'¹¹⁸ Idolatry of any kind is said to be a major opening.¹¹⁹ Other demonic doorways which deliverance exponents assume, include: sinful deeds (Lk 22:3);¹²⁰ involvement in any other religion apart from the 'one prescribed by the Lord,' that is evangelical Christianity;¹²¹ and any type of emotional pressure from childhood experiences (Jam. 3:16).¹²² It is also propounded that demons may enter human being through emotional traumas like the

death of a loved one or survival in car accident, in murder, or building explosion; those who watch such incidents on the television are also vulnerable to demon entry.

It is assumed that all evil acts have their demonic counterparts. For example, a demon of fornication enters the one who fornicates while the demon of lust enters the person who watches pornographic video or pictures. While the Bible reveals the seriousness of sin and the need to get over it through Christ (e.g. Eph. 4:25-32), this theology claims that all evil acts and experiences come from demons and open doors for them. The logical inference is that demons are at work any time some evil behaviour or diseases are present in the lives of both Christians and non-Christians.

The discourse so far indicates that everybody including Christians could be witches, demon possessed or could inherit ancestral curses. It is purported that in addition to salvation, every African Christian needs deliverance from witchcraft, demons, ancestral curses or diseases, before they will be set free. In Opoku Nnyinah's survey, he asked the question, "Considering the Ghanaian background, does every Christian need deliverance?" 55.1% said yes, 41.2% said no, and 3.7% no idea. It is not uncommon for those who answered "no" and "no idea" to seek explanations in ancestral curse when they are faced with problems that seem to prolong and baffle their minds. Therefore, prayer groups have been formed within the churches to cater for this need. Within some churches, especially the Church of Pentecost, which is the largest Protestant church in Ghana (with over 920, 000 membership), residential Prayer centers, have been established to accommodate the sick. Deliverance becomes a major activity there.¹²³ In such centers, the leaders prescribe specific days of fasting and prayer to the clients. So-called witches are chained until they are delivered or otherwise.

Deliverance Session

There are two types of deliverance offered, mass and personal. Mass deliverance, which is our focus now, though begins like the normal Pentecostal - charismatic type of service. The focus is on testimonies and preaching about the works of demons and how God's power can set people free from them.¹²⁴ Before the main deliverance session, some clients might have seen the exorcists

already in their homes. Often a form with exhaustive questionnaires seeking information about the background of the person is required to be filled. After that an interview is conducted to find out the supernatural causation of problem. Such people who had seen the exorcists already as well as others who need deliverance are asked to move to the front of the congregation and form queues. The instructions differ from person to person. But often following Evangelist Tabiri's¹²⁵ innovation of 'breaking,' instructions are given to participants to write names of parents and family members known to them and keep them for the breaking rituals.¹²⁶ After the initial instructions, the congregation sings with much expectancy, accompanied by clapping and musical instruments. The leader may then pray and also give instructions on how to pray. Prayer is often said repeatedly with gestures to 'break' (*bubu*), 'bind' (*kyekyere*), 'bomb,' trample on them (*tatita wonso*), 'whip with canes,' 'burn with fire of God,'¹²⁷ 'strike with the axe of God,' 'cast out demons' behind diseases and 'break' curses. As these things are done with gestures, for example, *bombowon*, *shooto won* (bomb or shoot them) are usually followed by the sound *poo, poo, pee, pee* with the paper in their hands.¹²⁸ Some leaders sell special canes at Church for the purpose of canning the witches spiritually.¹²⁹ The 'blood of Jesus' and 'the name of Jesus' are used repeatedly to rebuke witches and all evil powers. Meanwhile the team members move among the people and lay hands on them. As the prayer goes on people begin to sob, groan, shout, roar, fall down and struggle on the ground. The leaders pay special attention to those who show such signs without falling down, by commanding and sometimes pushing them. Unlike the Charismatic, especially the Catholic Charismatic who, according to Csordas, consider falling down as resting in the Spirit,¹³⁰ falling down is interpreted here as a manifestation of demons. Therefore, when someone struggles or falls down, some of the team members continue to cast, bind or break the power of evil in them. When there is resistance, the leader engages in dialogue with the person, asking the name of the demon.

Sometimes people begin to speak in some forms, which show that some spirits have taken over. Such people become points of attraction and the leaders engage in active dialogue with them.

¹³¹ As the process of deliverance goes on, people may cough, vomit or urinate. Through the teachings of deliverance proponents such as Prince it has come to be accepted that demons may go out through any one of the orifices in the human body.¹³² Thus these acts are considered as signs of successful deliverance. The process may take two to three hours, until the rumpus cools down. But this is not the end of the session. The leader may call those with specific needs and pray for the groups in turns.¹³³ After this, the leader often requests testimonies of deliverance and healing from the members. Thereafter the leader may instruct the participants to go out delivered, however, since it is claimed that a person needs constant deliverance, s/he may instruct them on how to do self-deliverance.¹³⁴

Clearly, the methodology for the deliverance session is a mixture of a wide range of practices, including African traditional, spiritual churches' and biblical. For example, like the traditional shrines and the spiritual churches, psychology is implied in the confession of witches, the drumming and the repetition of the songs that builds up pressure on the people before deliverance is carried on. Again, like the spiritual churches 'magical methodology' is apparent in the repetition of the 'prayer languages' during deliverance. In addition to these, the techniques of hypno-therapy are applied indirectly during the teaching and testimonies around demons and deliverance. The use of psychoanalysis is also evident in the questionnaires and the interviews conducted by the exorcists before and during deliverance. The fasting, prayers and commands are the re-interpretations of some scripture verses and how Jesus dealt with the demonic.¹³⁵

'WITCHDEMONOLOGY': EMANCIPATION OR SERVITUDE

Interpretation

The discussion so far shows that the theology of 'witchdemonology' gets its demonisation foundation from the missionaries' interpretation of African traditional beliefs and practices and other religions. Yet it departs from the missionaries' interpretation, when it comes to the concept of

power and deliverance where it derives its demonisation strength from the ministries and materials of the North American deliverance exponents. Gifford observes that, “undoubtedly the U.S. charismatic demonology has traditional African beliefs; but the demonology of Africa’s contemporary charismatic churches may well be getting its special character through the power of American literature.”¹³⁶ What comes out here is that in the attempts to appropriate foreign Christian materials for their use, the proponents of ‘witchdemonology’ are concerned about demonisation, especially of the African traditional practices, and how to exorcise such demonised things, which they believe are threats to their successful living. Yet by putting such emphases on demonisation and deliverance, the proponents of this ministry have been too harsh on other religions and also rejected their own cultures.

Many scholars such as Gifford,¹³⁷ Dijk,¹³⁸ Marshall,¹³⁹ Hackett,¹⁴⁰ Schoffeleers,¹⁴¹ have observed this strong position which neo-Pentecostals have taken, that which Hackett describes as “somewhat merciless toward ‘traditional and ‘ancestral beliefs’ and practices.”¹⁴² Meyer feels the scholars have played down the role which demonology played in the spiritual churches. She writes, “they drew a much stricter boundary between non-Christian religion and Christianity than earlier studies of such churches might suggest.”¹⁴³ But Meyer’s point is weak here, since continuously her works appear to communicate the Pentecostals’ “rigid stance towards traditional religion”¹⁴⁴ more than the scholars mentioned.¹⁴⁵

This paper identifies with those scholars who conclude that neo-Pentecostals see more demons than the spiritual churches. The reasons are that, for example, whereas both accepted the African worldview and dealt with it accordingly, the spiritual churches did not promote the issue of the ancestral curses, complete annihilation from festivals and family gathering. For these spiritual churches, throwing away idols and stopping worshipping them were enough.¹⁴⁶ But, neo-Pentecostals or proponents of ‘witchdemonology’ do not only advocate complete abstinence from traditional practices, they also see demons associated with them and ‘impose’ deliverance for all its

adherents. From this perspective, that is the neo-Pentecostals' emphasis on ancestral curses and deliverance, Meyer has postulated that, for neo-Pentecostals, to "become modern individual" means breaking with the past.¹⁴⁷ By this Meyer identifies with many of the current anthropologists such as Comaroff and Comaroff, Geschiere, Colson and Parish whose works in Africa have demonstrated that "witchcraft is a finely calibrated gauge of the impact of global cultural and economic forces on local relations...."¹⁴⁸ That this partly holds for the deliverance ministry in Ghana is seen in the fact that 23% of those who expressed the reasons for visiting prayer centres during Opoku Nyinah's survey included those who wanted success at business or prosperity in another area. Yet make no mistake here, the quest for wholeness (e.g. prosperity, dignity, health, fertility and security) has its bases in the Ghanaian cultures, but within the cultures, such desire was to enable one to support the extended family.¹⁴⁹ Thus here Meyer, as well as the said anthropologists, does well to unearth the ultimate outcome of the deliverance ministry that is, promotion of individualism, as against the interest of the traditional extended family system. Nevertheless, this assertion does not take into account the main reason why many clients consult exorcists. As found out through Opoku's fieldwork, the rationale behind consultation is often toward *abisa*, that is, the desire to find out the causation of one's problems. Deliverance often becomes a remedy after diagnoses had been made. Beside this point, such scholars mentioned and others including Kamphausen, Asamoah-Gyadu and Meyer herself elsewhere see deliverance ministry as a response to modernity, where individual riches and foreign commodities are often seen as of demonic origin, which need to be exorcised.¹⁵⁰

Kamphausen, for example, notes that "the hermeneutical key to the decoding of the Pentecostal symbolic system seems to be implied in the concept of Western commodities being of strange origin."¹⁵¹ Thus "[becoming] modern individual" cannot be the real concern of the deliverance advocates. Consequently, there is a paradox in the neo-Pentecostal's concept of 'witchdemonology.' On the one hand, they are seen as carrying the message of the missionaries by considering traditional practices as demonic, and on the other hand, they reject the missionary

interpretation that belief in witchcraft and demonology is superstitious, and carry on the practices of anti-witchcraft shrines by exorcising anything, which gives them cause to doubt their origins and authentication.¹⁵² Thus ‘witchdemonology’ cannot be placed under modernity (or mission Christianity), neither can it be identified as pre-modernity (or traditional religion). Clearly, it derives its strength from postmodernity, where part of the traditional religion and part of Christianity can peacefully coexist as a coherent theology;¹⁵³ ‘witchdemonology’ is a synthesis of both. That postmodernity is a possible way of explaining the acceptability of deliverance within the churches in Ghana is that whereas exorcism had been featured prominently in the history of the churches in Ghana, it had not come into the limelight.¹⁵⁴ But within the postmodern world where “homogeneous plurality within fragmentation of cultures, traditions, ideologies, forms of life, language games, or life worlds,”¹⁵⁵ is a key feature, deliverance with all its contradictions is welcomed. With the emphasis on biblical text,¹⁵⁶ therefore, the desire of the Pentecostals cannot be associated with just “[becoming] modern individual,” rather it can better be associated with what Cox calls “primal spirituality,” that which he explains as the “largely unprocessed nucleus of the psyche in which the unending struggles for a sense of purpose and significance goes on.”¹⁵⁷ Cox rightly observes that this is found in Pentecostalism worldwide and also underlies original biblical spirituality.¹⁵⁸ A nuance of Cox’s assertion, “the sacred self,” is what Csordas proposes as the centre of charismatic healing and deliverance ministry in North America.¹⁵⁹ Thus Csordas sees an inquiring into the sacred and the search for meaning as the underlying factors of charismatic healing and deliverance ministry. Not coincidentally this sort of “primal spirituality” intersects with the African traditional spirituality. For example, in Ghana it goes well with *abisa* (consultation) and the rituals that may follow. Therefore, the theology of ‘witchdemonology’ has come to stay among Ghanaian and African Christianity.

Emancipation

The positive aspects of the theology of ‘witchdemonology’ are seen in several ways:

First, it offers its adherents the opportunity to oscillate between the traditional and Christian beliefs and practices. Here people are able to express their fears in witchcraft and other life threatening forces and seek protection from them. For those who think that ancestral spirits are hampering their progress in this modern world, they have the opportunity to be ‘exorcised.’ Some people see this way of ‘deliverance’ as cheaper than the expenses incurred in counselling that will be offered in the Western concept.¹⁶⁰ Second, it offers women equal access to places of leadership within the classical Pentecostals, who have refused to ordain women into the pastorate. Women who exhibit some charisma can establish prayer centres. Third, the proliferation of the deliverance ministry has caused Classical Pentecostals and other churches to reconsider their beliefs and practices. The prayer centres are characterised by many reports of miraculous phenomena over against few in the conventional church services. Fourth, many new people, from top government officials to the very low in society, join the Pentecostal churches and other churches through the ‘witchdemonology’ ministry.

Servitude

The positive side of this theology of ‘witchdemonology’ does not, however, preclude a negative assessment of it.’ The negative aspects include the following. First, accusations of witchcraft relinquish people from acknowledging the responsibility for their wrongdoing, their sins and their inadequacies, and putting them on someone else, often a poor person, who becomes the enemy of the whole community.¹⁶¹ Yet Pentecostals claim to support the oppressive and the poor in society.¹⁶² Thus Shorter rightly sees witchcraft accusation as “auto-salvation or self-justification.”¹⁶³ Second, teachings on witchcraft and demons, coupled with testimonies from ‘exorcised witches’ subject the congregant to pressures quite disproportionate to the phenomena described. Thus people are psychologically led to confess antisocial behaviors and nocturnal issues

which baffle their understanding as witchcraft activities. These confessions can attract stigmatisation from other members of society, and thus instead of deliverance and healing leading to liberation, the physical and psychological conditions of such people worsened and in extreme cases lead to death. Third, many of the symptoms taken as witchcraft or spirit possession can be explained away by medical sciences.¹⁶⁴ In such cases repeated deliverance worsen the person's condition. Fourth, the socio-economic factor in Africa causes many people to begin prayer centers just as means of financial support.¹⁶⁵ Since it does not need any training, certificate, or formal recognition from a body of Christians to begin a prayer center, charlatans and the unemployed who have strong personalities can easily claim spiritual encounters and begin centers with a profit motive in mind. Linked with this socio-economic factor are the deliverance teachings at the centers, which consider health and wholeness as the result of obedience to biblical principles on blessing, at the neglect of biblical principle of suffering (e.g. 2 Cor. 12:7-12; Lk. 13:1-5; Rom. 8: 35-39). This causes people to strive after modern riches at their own peril. Fifth, by the demonisation of all other faiths apart of the Evangelical/Pentecostal, in this pluralistic world, neo-Pentecostals deter healthy ecumenism and often cause unnecessary tension between Pentecostalism and other faiths.

Sixth, the process of deliverance which often involves breaking links with families eventually divides the traditional extended family system and promotes individualism. Seventh, the theology of 'witchdemonology' reinforces the 'primitive animistic' belief system that keep communities in servile fearfulness and hampers progress. During Opoku's fieldwork, there were many instances where people had stopped building houses in their hometowns for fear of witches. Eighth, the uncritical approach adopted by both proponents and adherents of this ministry encourage dubious people to deceive others with their exaggerated or fabricated testimonies. People who attempt to challenge some of the testimonies are branded as sceptics. Beside, it is assumed that theologians cannot understand 'spiritual things,' and by implication cannot teach such people. The major problem with this is that such exorcists can lead genuine people to doom, just like the massacre of

over 780 members of the Church of the Ten Commandments in Uganda in the year AD 2000 and other cult-inspired deaths elsewhere in the world.¹⁶⁶

CONCLUSION

Deliverance in contemporary African has been shown to be based on the persistent belief in witchcraft and other spirit forces which has been culminated in the formation of a theology called ‘witchdemonology.’ Using the Ghanaian situation as an example, it has been demonstrated that the theology of ‘witchdemonology’ is based on the synthesis of both African traditional religion and Christianity. Important aspects of this theology were seen as the attempts to identify and exorcise demonic forces in people’ lives (whether in an individual’s life or at a corporate level) in order for them to succeed in the contemporary world. The complex problems that one encounters in evaluating this theology of ‘witchdemonology’ are evident after considering both the positive and the negative effects.¹⁶⁷ On the one hand, it takes the culture of the people into consideration, by dealing with related beliefs and threatening fears in their newly acquired faith, through a synthesis of both old and new patterns. As Meyer concludes, “in contrast to the “mission- church Christianity... [it]... offers the possibility of approaching in safe context of deliverance what people seek to leave behind but still disturbs them.”¹⁶⁸ Gifford also concludes that deliverance is relatively harmless.¹⁶⁹ From this positive assessment, then, the theology of ‘witchdemonology’ represents a remarkable contribution to a paradigm shift in Christianity in Africa. In a way, it is a further attempt to contextualise the gospel to the African people, beside the efforts made by the Independent Churches and the exponents of African Theology. Nevertheless, the assessment of the negative effects makes this ministry very much alarming. Its preoccupation with demons and witches shows that it is an affirmation of the old order. They appear to have fallen into the weaknesses of the anti-witchcraft shrines and some of the African Independent Churches. Similar

to what Sundkler observes about the Bantu prophets in South Africa, their assertions and promises are “more high sounding than they are sound.”¹⁷⁰ The approach may fit well into African cultural milieu, but the emphasis is a threat to the progress of Christianity and modernity in Africa. In spite of their rapid growth, by their approach, they cannot bring the African out of the fear of witchcraft and other supernatural powers. This does not mean that this ministry should be suppressed. The discussion so far reveals that this ministry has been progressive among the African peoples and suppression had never been successful. Rather, this is to suggest that it is an incomplete ministry, which needs theological analysis of the spirit-world to complement it. This theological analysis, therefore, needs to be the concern of African Pentecostal theologians.

FOOTNOTES

Chapter 3

⁵⁸ Kwame Bediako, *Jesus in Africa* (Oxford: Regnum Africa, 2000); Johnson Asamoah- Gyadu, "The Church in the State: The Pentecostal/Charismatic Experience in Ghana," *Journal of African Christian Thought* 2, no. 1 (1998)

⁵⁹ J. Clyde Mitchell, *The Yao Villages: A Study in the Social Structure a Nyanssaiand Tribe* (Manchester; Manchester University Press, 1956); John Middleton and E.H. Winter, *Witchcraft and Sorcery in East Africa*, ed. (London: Regan Paul, 1963).

⁶⁰ S.F. Nadel, *Witchcraft in Four African Societies: An Essay in Comparison*, 1952, ed Max G. Marwick (London: Penguin Books, 1970), 286; M. Gluckman, *Customs and Conflicts in Africa* (Oxford: Blackwell, 1959), 101

⁶¹ Margaret J. Field, *Religion and Medicine of the Ga People* (London: Oxford university Press, 1937)

⁶² George Parrinder, *Witchcraft: A Critical Study of the Belief in Witchcraft from the Records of Witch Hunting in Europe Yesterday and Africa Today* (Harmondsworth: Penguin Books, 1958), 202-03

⁶³ Peter Geschiere, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa* (London: University Press of Virginia, 1997); Birgit Meyer, "Make a Complete Break with the Past: Memory and Post- Colonial Modernity in Ghanaian Pentecostalist Discourse," *Journal of Religion in Africa* XXVII, no. 3 (1998): 316-49

⁶⁴ Parish Jane, "The Dynamics of Witchcraft and Indigenous Shrines Among the Akan," *Africa* 69, no. 3 (1999): 427-47

⁶⁵ Peter Geschiere and Cyprian Fisiy, "Domesticating Personal Violence: Witchcraft, Courts and Confessions in Cameroon," *Africa* 64, no. 2 (1994): 323-41; Jean Comaroff and John Comaroff eds., *Modernity and its Malcontents*.

⁶⁶ Geschiere, *The Modernity of Witchcraft*; Birgit Meyer, "Money, Power and Morality in Popular Ghanaian Cinema," *Paper Presented to the Consultation Religion and Media Accra, May 21-27 2000*

⁶⁷ Geschiere and Fisiy, "Domesticating Personal Violence," 323

⁶⁸ Colson, "The Father as Witch," 333-58

⁶⁹ George Ayittey, "How Ghana was saved," *Ghana Review International*, no. 77 (February 2001): 17-19

⁷⁰ *By classical Pentecostal churches this paper refers to Pentecostal who put stress on speaking in tongues and may have either direct or remote relations with the Azusa Street movement.*

⁷¹ *Basically the term deliverance is used to include all the rituals involved in setting people free from demonic activities.*

⁷² *See Emmanuel Owusu Bediako, "Pentecostalism: A Solution to Africa's Spiritual Needs?" (MTh. Diss., Christian Bible College, Rocky Mount, USA, 1999) (Page 38)*

⁷³ *Parish Jane, "The Dynamics of Witchcraft," 432-33*

⁷⁴ *Ralph M. Willgen, Gold Coast Mission History 1471-1880 (Techy: Divine Word Publication, 1956); Hans W. Debrunner, A History of Christianity in Ghana (Accra: Waterville Publishing House, 1967), 7-100; J. Kofi Agbeti, West Africa Church History: Christian Missions and Church Foundations 1482-1919 (Leiden: E. J. Brill, 1986), 3-112*

⁷⁵ *Patrick Johnstone, Operation World, Fifth Edition (Carlisle: OMS Publishing, 1993), 241*

⁷⁶ *The evidence points out that whenever the missionaries went, they opposed, often successfully, almost all features of Ghana customs and religion without given much consideration to them. For discussing on the missionaries encounter with the Ghanaian people, see F.L. Bartels, The Roots of Ghana Methodism (Cambridge: University Press, 1965.*

⁷⁷ *Hans W. Debrunner, Witchcraft in Ghana: A Study on the Belief in Destructive Witches and its Effects on the Akan Tribes, 1959 (Accra Presbyterian Book Depot Ltd, 1961); Wolf Bleek, Marriage, Inheritance and Witchcraft: A Case Study of a Rural Ghanaian Family (Leiden: Africa-Studiecentrum, 1975.*

⁷⁸ *But good witches could turn all the destructive acts reported above into good deeds for those they love.*

⁷⁹ *U. Ogbu Kalu, The Embattled God: Christianization of Igboland, 1841-1991 (Lagos:Minaj Publishers, 1996), 29-49.*

⁸⁰ *This paper will use the term spiritual churches in reference to these churches.*

⁸¹ *For instance, see Albert Watson, "Menace of Spiritual Churches," Daily Graphic (Accra), May 1976, 5; Jessie Jones, "Don't Condemn the Power of the Spiritual Churches," Christian Messenger (Accra), November 1971, 5; David M. Beckmann, Eden Revival: Spiritual Churches in Ghana (London: Concordia Publishing House, 1875); 55, Paul S. Breidenbach, "Maame Harris Grace Tani and Papa Kwesi Nackabah: Independent Church Leaders in the Gold Coast, 1914-1958," The International Journal of African Historical Studies 12, no. 4 (1979); 599, Editorial Comment, "Beware of These Gospel Mercenaries," Christian Messenger (Accra), September 1981, 2-2*

⁸² *By classical Pentecostal churches this thesis refers to Pentecostal, which put stress on speaking in tongues and has its origin either in Britain or U.S.A. (Page 39)*

⁸³ *Faith Tabernacle Church was not a Pentecostal movement in the strictest sense, but combined an emphasis on healing with its primary aim of cultivating and protecting the inner holiness of the sect as a distinctive community. For further reading, see Turner and Peel who give a good background of this sect. Harold W. Turner, History of an African Independent Church I: The Church of the Lord (Aladura) (Oxford: Clarendon Press, 1967), 10 - 26; J.D.Y. Peel, Aladura: A Religious Movement Among the Yoruba (London: Oxford University Press, 1968), 63-71*

⁸⁴ *Peter Anim, The History of How Full Gospel Church Was Founded in Ghana (Accra: CAC, n.d.), 8; Christine Leonard, A Giant in Ghana: 3000 Churches in 50 years- The Story of James McKeown and the Church of Pentecost (Chickester:New Wine Press, 1989.)*

⁸⁵ *Leonard, A Giant in Ghana, 34*

⁸⁶ *The Assemblies of God entered Ghana as far back as 1931, but impact was not felt until 1980. The reasons, which Leonard gives for this failure, include their inability to adopt the Ghanaian Culture and their use of western style of life. Leonard, A Giant in Ghana, 125*

⁸⁷ *For works on the origin of Pentecostalism in Ghana, see Robert W. Wyllie, "Pioneers of Ghanaian Pentecostalism: Peter Anim and James McKeown," Journal of Religion in Africa VI, no. 2 (1974): 109-22; Leonard A Giant in Ghana; Kingsley Larbi, "The Development of Ghanaian Pentecostalism: A Study in the Appropriation of the Christian Gospel in the 20th Century Ghana, Setting with Special Reference to the Christ Apostolic Church, the Church of Pentecost Etc." (Ph. D. Diss., Center for the Study of Christianity in Non- Western World, University of Edinburgh, 1995).*

⁸⁸ *Stephen Hunt, "Managing the Demonic: Some Aspects of the Neo- Pentecostal Deliverance Ministry," Journal of Contemporary Religion 13, no. 2 (1998): 216 (Page 40)*

⁸⁹ *For example, see Warren Newberry, "Signs and Miracles in Twenty- First Century Pentecostal Missiology: Continuation, Domestication of Abdication," The 30 Annual Meeting of the Society for Pentecostal Studies, (2001) 656-74*

⁹⁰ *Hunt, "Managing the Demonic," 217; Carter, "Demon Possession and the Chritian," 19*

⁹¹ *M. Richard Riss, "Latter Rain Movement," in Dictionary of Pentecostal and Charismatic Movements, ed. Stanley Burgess and Gary B. McGee (Grand Rapid: Regency Reference Library, 1988). 532*

⁹² *For further reading on the movement, see M. Richard Riss, "Latter Rain Movement of 1948," PNEUMA 4 (1982): 32-45. M. Richard Riss, A Survey of 20th Century Revival Movements in North America (Peabody)*

⁹³ *These churches include the Church of Christ, Spiritual Movement and Divine Healing Church, see George De Wilson, Biography of Prophet John Mensah, Cape Coast, n.d; Larbi, "The Development of Ghanaian Pentecostalism," 329-42*

⁹⁴ *He visited Ghana in 1987.*

⁹⁵ *These include: Kenneht Hagin Demons and How to Deal with them (Tulsa: Kenneth Hagin Evangelistic Association, 1976); Morris Cerullo, The Miracle Book (San Diego: Morris Cerullo World Evangelism, 1984); Rebecca Brown, He came to set the Captives Free (Springdale: Solid Rock Family Enterprises, 1991) and Emmanuel Eni, Delivered from Powers of Darkness (Ibadan: Scripture Union, 1987)*

⁹⁶ *Derek Prince is a British who was educated at Eton and Cambridge. He held a fellowship in Philosophy at Cambridge from 1940 to 1949. His books that will be examined includes: D. Prince, Blessings or Cursing (Milton Keynes: World Publishing (1990), From Cursing to Blessing (Lauderdale: Derek Prince Ministries, 1986); They Shall Expel Demons: What You Need to Know About Demons- Your Invisible Enemies (Harpenden: Derek Prince Ministries, 1998).*

⁹⁷ *The Ghana Pentecostal Council comprises most of the Pentecostal and Charismatic churches in Ghana.*

⁹⁸ *Prince, Blessing Or, 190-198; They shall, 235*

⁹⁹ *For example, on demons, Prince states that demons might be in a person before he/ she became a Christian. Moreover, demons might enter a person after he/she has become a Christian. He uses such passages as 1 Peter 5:8-9; 2 Corinthians 11:3; Luke 19:27 to support this claim (e.g. They Shall, 158, 162-163). On ancestral curses, Prince bases his assumption on Exodus 20:5 (Blessing Or, 15-25). Prince quotes lots of scriptural passages to support his view on other curses; these include Deuteronomy 27: 15-26; Jeremiah 17:5-6 and Zechariah 5:1-4 (e.g. From Curses --- 22-26)*

¹⁰⁰ *Prince, Blessing Or, 190-198; They Shall, 235*

¹⁰¹ *Basham argues in his book, "Can a Christian Have demon," why he believes that a Christian can have a demon. D. Basham, Can a Christian Have a Demon? (Monroeville: Whitaker House, 1971)*

¹⁰² *Dickason clearly states that "I have encountered from 1974 to 1987 at least 400 cases of those who were genuine Christians who were also demonized." C.F. Dickason, Demon Possession and the Christian (Chicago: Moody Press, 1987), 175*

¹⁰³ *Kraft declares, "The evidence that Christians can be (and frequently are) demonized is so conclusive that we can be dogmatic about asserting it." C.H. Kraft, Defeating Dark Angels (Kent: Sovereign World, 1993),66.*

¹⁰⁴ *K. Koch, Occult Bondage and Deliverance (Grand Rapids: Kregel, 1970); Demonology Past and Present (Grand Rapids, 1973)*

¹⁰⁵ *M. Bubeck, The Adversary (Chicago:Moody Press, 1987)*

¹⁰⁶ Cf. J. Wimber and Springer, *Power Evangelism* (London; Hodder and Stoughton, new edition 1992), 168-169, 176-177; see also *Power Healing* (San Francisco; Harper & Row, 1987)

¹⁰⁷ Francis MacNutt argues that “if sin lives within me [a Christian] and robs me of my freedom of action, is it inconceivable that an evil spirit might not also be infesting that corner of my being?” F. MacNutt, *Deliverance from Evil Spirit: A Practical Manual* (London Hodder & Stoughton, 1995), 76

¹⁰⁸ W.K. Kay, *Inside Story: A History of British Assemblies of God* (Mattersey; Mattersey Hall, 1990), 337; K. Warrington, “Healing and Exorcism: The Path to Wholeness,” in *Pentecostal Perspectives* K. Warrington, ed. (Carlisle: Paternoster Press; 1998), 173

¹⁰⁹ Symons Onyango, *Set Free from Demons: A Testimony to the Power of God to Deliver the Demon Possessed* (Nairobi: Evangel, 1979; Kaniaki and Mukendi, *Snatched from Satan’s claws. An Amazing Deliverance by Christ* (Nairobi: Enkei Media Service, 1991)

¹¹⁰ For example, as stated elsewhere in this thesis, in the West the definition of witchcraft includes, the worship of Satan, the practice of magic and sorcery. Jeffrey Burton Russell, *A History of Witchcraft* (London: Thames and Hudson, 1980), 8 H. E. Wedack and W. Baskin, *A Dictionary of Spiritualism* (New York: Bonanza Books, 1971), 364: Hans Holzer (Introduction), *Encyclopedia of Witchcraft and Demonology: An illustrated Encyclopedia of Witches, Demons, Sorcerers, and Their Present Day Counter Parts, 1970-1971*, ed. Cathay Books Edition (London, Cathay Books, 1974), 18. The definition of demonology also includes “malevolent spirits having supernatural powers and dedicated to destruction”, Holzer 1974-195, See also A. Merriam – Webster, *Webster’s Ninth New Collegiate Dictionary*, 1898, ed. Federick C. Mish, and others, *Based on Webster’s Third New International Dictionary* (Springfield, 1984), 338

¹¹¹ Ghanaian terms usually used are witchcraft (bayie – Akan, aye, adze- Ewe, anyan – Fanti. Meyer, “Delivered from the Powers of Darkness,” 237. Cf. T.C McCaskie, “Anti- Witchcraft Cult in Asante: An Essay in the Social History of an African People,” *History of Africa* 8 (1981): 125-54. Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting the America Gospel: Global Christian Fundamentalism* (London: Routledge, 1996), 178

¹¹² For the male respondent 91.3% said yes, 8% said no and 0.7% was not sure. With the female respondent 92.1% said yes, 7.2% said no and 7% was not sure.

¹¹³ Aaron K. Vuha, *The Package: Salvation, Healing and Deliverance* (Accra: E.P. Church of Ghana, 1993); Kraft, *Defeating the Dark Angels*, 19; Hagin, *Demons*

¹¹⁴ People who were venerated as ancestors, the living dead, were those who led a prospering and meaningful lives, these people thought to be closer to Onyankopong (the Supreme Being) were to intercede for the living. For people who broke taboos, offended the ancestors or committed specific sins could bring curses upon the state, but sacrifices were offered to appease the responsible gods and thereby retract the curse forever. See Peter Sarpong, *Ghana in Retrospect* (Tema: Asempa

Publishers, 1976), 34; J.S. Pobe, *Towards an African Theology* (Nashville: Abingdon, 1979), 44, Bolaji Idowu, *African Traditional Religion: A Definition* (London: SCM Press Ltd, 1973), 178-88; L. Magesa, *African Religion: The Moral Traditions of Abundant Life* (Maryknoll: Obis Books, 1997), 46-57; M.L. Daneel, *Old and New in Southern Shona Independent Churches. Vol. 1* (The Hague: Mouton: The Hague: Mouton, 1971), 100; Allen Anderson, H and Samuel Otwang, *TUMELO: The Faith of Africa Pentecostals in South Africa* (Pretoria: University of South Africa, 1993), 27-39

¹¹⁵ *Opoku Onyinah, Ancestral Curses* (Accra: Pentecostal Press, 1994) 2, Cf. Adu-Boahen, *Deliverance from Demons*.

¹¹⁶ C. Peter Wagner, *Warfare Prayer* (Ventura: Regal, 1991); C. Peter Wagner, *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom* (Ventura: Regal, 1992); C. Peter Wagner ed., *Engaging the Enemy: How to Fight and Defeat Territorial Spirits* (Ventura: Regal, 1993); C. Peter Wagner, *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic Level Spiritual Warfare* (Ventura: Regal, 1996). C. Peter Wagner was a former Professor of Mission at Fuller Theological Seminary. By its excessive interest in demonic hierarchy, some scholars, especially the North American New Testament Scholar Guelich has rightly pointed out that the popular understanding of the character of contemporary spiritual warfare has been captured by the Peretti's novel, *This Present Darkness*. Robert A. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," *PNEUMA* 13, no. 1 (1991): 34 See also, 33-64; Cox, *Fire Heaven*, 281-84; Frank Peretti, *This Present Darkness* (Westchester: Crossway Book, 1986), 34

¹¹⁷ See Emeka Nwankpa, *Redeeming the Land: Interceding for the Nations* (Achimota, African Christian Press, 1994), 9; Chris O. Oshun, "Spirits and Healing in a Depressed Economy: The Case of Nigeria," *Mission Studies* 25-1 (1998): 33.

¹¹⁸ Vuha, *The Package*, 53; cf. Hammond, *Pigs in the Parlour*, 23; John Richards, *But Deliver Us from Evil: An Introduction to the Demonic Dimension in Pastoral Care* (London: Darton, 1974), 130

¹¹⁹ *Idolatry includes the worship of the gods (family, clan or any type), abisa (consultation with a deity) and wonom abosom (coveting with a deity on behalf of the family, clan or people groups), receiving the ministrations of traditional medicine from an okomfo (priest), participation in a family gathering or a festival where libation is poured and sacrifice offered to the ancestors, having a name that is assigned to abosom (a god), such as Bosompri and Bosompin. Thus all the institutions and activities of the traditional cultures are seen as dangerous to a healthy living, for they attract demons which can torture people's lives. Biblical text used to explain this include Ex. 20:3-5; 1 Tim. 4:1-2; 1 Cor. 10:20-21*

¹²⁰ *Visits to places considered 'worldly' such as the disco, concert and pop are classified as examples of these doorways. It can be a single sinful act or the persistent practice of it (habit) that opens the way for demons. For example, while it is held that a single act of adultery, homosexuality, lesbianism, sexual abuse or premeditated lie opens the door for demons, it is the repeated acts of masturbation, fornication, pornography, exaggeration in conversation that open the way for demons.*

¹²¹*People who are involved in Eastern religions, magic, ouija boards and astrology are considered to open themselves for demons. Islam is considered a strong hold of Satan, where dialogue is never an alternative, the best approach is to convert and deliver them from the 'spirit of religiosity' This assumption goes further to include non-evangelical faith such as the spiritual churches and the Roman Catholic Church.*

¹²²*This includes pressures from homes where parents are in conflicts with each other, children are rejected, one or both parents are alcoholic, cruel or abusive, especially sexually abuse. Prenatal influences also are said to attract demons.*

¹²³*For example, see Abamfo Atiemo, "Deliverance in the Charismatic Churches in Ghana" Trinity Journal of Church and Theology 2 (1994-95): 39-40; Joshua Adjabeng, "Come and See Wonders at Sefwi Asafo," Pentecost Fire 89 (1989): 7-8, 17-18, S. A. Arthur, "Deliverance," Bethel News, no. 6(n.d.), 5,7-10; M. Amuzu, "Witchcraft," The Mirror (Accra), 25 October 1997, 4; Rosalind I. J. Hackett, "Charismatic/ Pentecostal Appropriation of Media Technologies in Nigerai and Ghana," Journal of Religion in Africa XXVII, no. 3 (1998): 261, 258-77; The Church of Pentecost, Accra, Report of National Prayer Camp Committee, June 1995.*

¹²⁴*For example, witches who claim deliverance may speak of the atrocities they supposedly committed, show signs of witchcraft possession and tell of how they were delivered, others may speak of the successes in their lives, which, for them, are answers to prayers, divine interventions or responses of deliverance.*

¹²⁵*Tabiri was a Prayer Center leader who was officially ordained as an Evangelist by the Church of Pentecost.*

¹²⁶*After the rituals, such papers are burnt or destroyed as signs of blessing*

¹²⁷*Here Onyamegya (God's fire) is called from heaven to burn the witch.*

¹²⁸*For example Alfred Owusu, "The Genesis of Bethel Prayer Camp," Bethel News 7 (n.d.): 4,3-5: Tabiri, "What I Mean by Breaking."*

¹²⁹*Note the action is done in the absence of the witch, which is believed to be the person's enemy. This means that though the action is done physically, none is whipped.*

¹³⁰*Thomas Csordas, The Sacred Self: A Cultural Phenomenology of Charismatic Healing (London: University of California Press, 1994), 272.*

¹³¹*For example, during one of the deliverance sessions I witnessed, a male voice spoke through a woman whom I shall call Agnes here and said, "I am your father. I have attempted to give you witchcraft, because I love you and want to pass on my inheritance to you, but because you have committed yourself to the Lord, I could not do it." The leaders then commanded the spirit to come out, although the spirit resisted them, it came out. Agnes finally said, "I am now free." Agnes Kusiwaa, Interview by Author, Nkawkaw, August 31 1999.*

¹³²*Prince, They Shall, 233.*

¹³³*For example, prayer may be said for traders to receive capital for good business, for farmers to receive rain and good harvest, for government workers to receive promotion and higher salaries,*

for broken marriages to be restored, for weak marriages to be strengthened, for single people especially women to get married, for money for those in debt to be able to pay. Sometimes, when prayer is being said for money, people are requested to open their hands, stretch their clothes, or take up their coats to receive.

¹³⁴With the self-deliverance, the person will have to be his/her own exorcist. The process is similar to the mass deliverance. The prayer of deliverance differs from a person to a person. However, often there is personal affirmation of one's faith in Christ, confession of any known sin; repentance of all sins, forgiveness of other people's sin, breaking with satanic contact; and finally a commanding prayer.

¹³⁵E. g. Mt. 17:21 (AV.); Mk 5:1-20

¹³⁶Brouwer, Gifford, and Rose, *Exporting the America Gospel*, 170.

¹³⁷Paul Gifford, and Rose, *Exporting the America Gospel*, 170

¹³⁸Rijk A. van Dijk, "From Camp to Encampment. Discourses of Tran subjectivity in the Ghanaian Pentecostal Diaspora," *Journal of Religion in Africa* 26, no. 4 (1992): 1-25; Rijk A. van Dijk, "Young Puritan Preachers in Post-Independent Malawi," *Africa* 62, no. 4 (1992), 1-25.

¹³⁹Ruth Marshall, "Power in the Name of Jesus" *Social Transformation and Pentecostalism in Western Nigeria "Revisted"*. "in *Legitimacy and the State in Twentieth- Century Africa: Essays in Honour of AH. M. Kirk-Greene*, ed. Terence Ranger and Olufemi Vaughan (London: Macmillan in Association with St. Anthony's College, Oxford, 1993), 213-46; Ruth Marshall- Fratani, "Mediating the Global and the Local in Nigeria Pentecostalism," *Journal of Religion in Africa* 28, no. 3 (1998): 278-315.

¹⁴⁰Rosalind I. J. Hackett, "Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana," *Journal of Religion in Africa* XXVII, no.3 (1998): 258-77.

¹⁴¹Matthew Schoffeleers, "Ritual Healing and Political Acquiescence: The Case of Zionist Churches in Southern Africa," *Africa* 1 (1991): 1-25.

¹⁴²Rosalind I. J. Hackett, "Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana," *Journal of Religion in Africa* XXVII, no. 3 (1998): 261

¹⁴³Meyer, *Translating the Devil*, 174.

¹⁴⁴Meyer, "Delivered from the Powers of Darkness," 244

¹⁴⁵Meyer 1994; Meyer, "Delivered from the Powers of Darkness." Meyer, "Make a Complete Break," Meyer, "Commodities and Power of Prayer." Meyer, *Translating the Devil*, 153, 173.

¹⁴⁶See, for example, Christian G. Kwami Baeta. *Prophetism in Ghana. A Study of "Spiritual Churches"* (London: SCM Press Ltd, 1962), 29-39; David M. Beckmann, *Eden Revival: Spiritual Churches in Ghana* (London: Concordia Publishing House, 1975); Robert W. Wyllie, *Spiritism in Ghana: A Study of New Religious Movements* (Missoula: Scholars Press, 1980).

¹⁴⁷ Birgit Meyer, "Beyond Syncretism: Translation and Diabolization in the Appropriation of Protestantism in Africa," in *Syncretism/Anti-Syncretism: The Politics of Religious Synthesis*, ed. Charles Stewart and Shaw Rosalind (London: Routledge, 1994), 45-68; Meyer, *Translating the Devil*, 215-16

¹⁴⁸ Jean Comaroff and John Comaroff eds., *Modernity and its Malcontents: Ritual and Power in Postcolonial Africa* (Chicago: The University of Chicago Press, 1993), xxviii; Peter Geschiere, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa* (London: University Press of Virginia, 1997); Elizabeth Colson, "The Father as Witch," *Africa* 70, no. (2000): 333-58; Parish Jane, "The Dynamics of Witchcraft and Indigenous Shrines Among the Akan," *Africa* 69, no. 3 (1999) 427-47.

¹⁴⁹ Kwame Gyekye, *African Cultural Values* (Accra: Sankota Publishing Company, 1996), 98-105; Sarpong, *Ghana in Retrospect*, 31-44.

¹⁵⁰ Erhard Kamphausen, "Pentecostalism and De-Fetishism: A Ghanaian Case Study," *An International Theological Consultation of the Six Member Churches of the Bremen Mission Held in Ghana Ho. February 23-26 1999*; Jean Comaroff and John Comaroff eds., *Modernity and its Malcontents: Ritual and Power in Postcolonial Africa* (Chicago: The University of Chicago Press, 1993), xii-xiii; Asamoah Gyadu, "Renewal Within African Christianity," 276; Meyer, "Commodities and Power of Prayer."

¹⁵¹ Kamphausen, "Pentecostalism and De-Fetishism: A Ghanaian Case Study," 9.

¹⁵² It should be mentioned here that this notion does not only demonise Western commodities, as sometimes such writings assume, but they also involve traditional things such as the making of rasta hair. This is clearly demonstrated in the section, which deals with the demonic door ways.

¹⁵³ This assertion becomes apparent if various analyses of post modernity by some scholars are taken into consideration. For examples, Lyotard highlight fantasy as major feature, and Barnes sees myth as having acceptable place in this concept. Thus deliverance with its fantasies and mythologies clearly has its strength from post-modern philosophy; Jean-Francois Lyotard, "What is Postmodernism," in *Art in Theory: An Anthropology of Changing Ideas*, ed. Charles Harrison and Paul Wood (Oxford: Blackwell Publishers Inc., 1990), 687-693; Furthermore, writing of current anthropologist such as Geschiere, Jean and John Comaroff show that ambiguity, that which is neither African or European, features prominent in modern African witchcraft beliefs, see, for example, Peter Geschiere, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa* (London: University Press of Virginia, 1997), 5; Jean Comaroff and John Comaroff eds., *Modernity and its Malcontents*, xii; Peter Geschiere and Cyprian Fisly, "Domesticating Personal Violence: Witchcraft, Courts and Confessions in Cameroon," *Africa* 64, no 2 (1994); 323-41; Elizabeth Colson, "The Father as Witch," *Africa*, no. 3 (2000): 333-58

¹⁵⁴ Top personalities who required deliverance before this era went for it underground. Cf. Omenyo, "The Charismatic Renewal," 178

¹⁵⁵ Philip Sampson, "The Rise of Postmodernity," in *Faith and Modernity*, ed. Philip Sampson, Vinay Samuel and Chris Sugden (Oxford: Regnum, 1994), 41

¹⁵⁶*When the neo-Pentecostal speaks about breaking the ancestral curses, they are talking about breaking the power of the gods that the ancestors worshipped, which they think, is still causing evil in the present world as a result of the traditional practices. They do so by pointing to quotations such as Exodus 20:4-5 and Psalm 96:5*

¹⁵⁷*Harvey Cox, Fire Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty- First Century (London: Cassell, 1996), 60- 61
Ibid, 81*

¹⁵⁸*Ibid, 213, 228, 243*

¹⁵⁹*Csordas, The Sacred Self, 15-24*

¹⁶¹*Cf. Sarpong, Prayer Camps.*

¹⁶²*For example, although during my fieldwork, males who claimed that they were practicing witchcraft outnumbered females (eight against two), victims of exorcism are often women, children (especially girls) and maids.*

¹⁶³*See Hanna Stewart- Gambino and Everlet Wilson, "Latin America Pentecostals. In Stereotypes and New Challenges, "in Power, Politics and Pentecost in Latin America, ed. Edward L. Cleary and Hanna Stewart- Gambino (Oxford, Westview Press, 1998), 240, Robert M. Cecil, "Pentecostals and Social Ethics," PNEUMA 9 (1987): 103-07; Cheryl Bridges Johns, Pentecostal Formation: A Pedagogy Among the Poor (Sheffield: Sheffield Academic Press. 1993), 46-61, 138-140, Samuel Solivan, The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology (Sheffield: Sheffield Academic Press, 1998)*

¹⁶⁴*Aylward Shorter, Jesus and the Witchdoctor: An Approach to Healing and Wholeness (London: Orbis Books, 1985), 96.*

¹⁶⁵*For example, seizures may be symptoms for epilepsy. Personality changes can be psychological malfunctions or mental disorders such as hysteria, schizophrenia or paranoia. Habitual behaviors, such as sexual desire, anger tantrum and extreme quietness may be temperamental traits or associated with past memories.*

¹⁶⁶*This was very evident in my fieldwork as two of the center leaders interviewed claim their call to the profession after they had lost their jobs.*

¹⁶⁷*Metro (local Paper in Birmingham), Cult Massacre toll put at 780, Birmingham, July 21, 2000*

¹⁶⁸*Cf. M.L. Daneel, "Exorcism as a Means of Combating Wizardry: Liberation or Enslavement," Missionalia (1989) 240*

¹⁶⁹*Meyer, Translating the Devil, 216*

¹⁷⁰*Gifford, African Christianity, 107-8*

CHAPTER FOUR

COMPARING THE CONCEPT OF SPIRIT AND SOUL TO THE BIBLE

4.1 Definition

The word Soul has two distinct meanings from the Bible. It means firstly, that which makes a human or animal body alive. This usage of the word soul refers to life in the physical body. The best examples of this usage are those passages in the New Testament in which the Greek word for soul is translated as life. "For whoever desires to save his life [soul] will lose it," Jesus declared, "but whoever loses his life [soul] for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul?" (Mark 8:36-37).

This idea is also present in the Old Testament. For example, the soul of a dying person departed at death (Gen 35:18). The prophet Elijah brought a child back to life by stretching himself upon the child three times and praying that God would let the child's soul come back into him (1 Kings 17:19-23).

Secondly, the word soul also refers to the inner life of man, the seat of his emotions, and the center of human personality. The first use of the word soul in the Old Testament expresses this meaning: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being (soul)" (Gen 2:7). This means more than being given physical life. The biblical writer declares that man became a "living soul," or a person, a human being, one distinct from all other animals. The soul is described as the seat of many emotions and desires for food (Deut 12:20-21), love (Song 1:7), longing for God (Ps 63:1), rejoicing (Ps 86:4), knowing (Ps 139:14), and memory (Lam 3:20). In the New Testament, Jesus spoke of his soul as being "exceedingly sorrowful" (Matt 26:38). Mary, the mother of Jesus, proclaimed that her soul "magnifies the Lord" (Luke 1:46). John prayed that Gaius would "prosper in all things and be in health, just as your soul prospers" (3 John 2).

The word Spirit has three distinct meanings in the Bible. First the word is used as a general reference in the New Testament to the spirit of human beings (Matt 5:3; Rom 8:16; Heb 4:12). Jesus made several specific references to His spirit in a human sense (Mark 2:8; John 11:33), as did Paul (Acts 17:16; 2 Cor 2:13). Paul sometimes referred to the spirits of those to whom he wrote (Gal 6:18; 2 Tim 4:22).

A second common usage of the word is in reference to good and evil spirits, meaning the beings other than God and humans. An example of a good spirit is an angel (Ps 104:4). The Bible also contains many references to evil spirits (Mark 9:25; Acts 19:12-17; Rev 18:2).

Thirdly, the word spirit also refers to the Spirit of God, the Holy Spirit. In the Old Testament, the Spirit occasionally came upon people to give them power to do God's will or to enable them to serve God in a special way. For example, the Spirit of the Lord enabled Samson to kill a young lion with his bare hands (Judg 14:5-6). Earlier the Spirit of God had given Bezaleel wisdom and skill to build the tabernacle (Ex 31:3). The Spirit of the Lord also enabled the judges to lead Israel to military victory (Judg 3:10; 11:29) and the prophets to prophesy (Num 24:2; Ezek 11:5).

In the New Testament, the Holy Spirit was an even more active presence among the people of God. The Holy Spirit was the agent of fulfillment of Old Testament prophecies (Acts 1:16; 2:16-21; 3:18; 28:25-27), and He continued to inspire Christian prophets and workers in order to work His will on earth (Acts 2:4; 19:6). The Holy Spirit came upon new Christians (Acts 10:44-48), purified and sanctified them (2 Cor 3:18; 2 Thess 2:13), and guided the direction of early Christian missionary work (Acts 10:19-20; 16:6-7).

This Holy Spirit is the Spirit of Jesus (2 Cor 3:17). A person can relate to Jesus only by means of the Holy Spirit (Rom 8:9; Gal 4:6). In the Gospel of John, He is called the Helper (John 14:16-17).¹⁷¹

I will speak much on the activities of demons (evil or bad spirits) in this section and then discuss how to consider biblical faith with regard to opposing spiritual realities.

4.2 How demons enter

One of the most common entrances of demon is through channeling the spirits. Demons enter by invitation. The invitation to enter gives them legal ground to begin an oppression or possession. Demonic control is directly related to the time and effort a person engages in the channeling activity.

Channeling Activity

Channeling is an Occult method used to summon and communicate with the spirits. Lists of Channeling Activity, which Bondage Breaker, Niel Armstrong,¹⁷² identified are such as the following: Astral Projection¹⁷³; Ouija Board;¹⁷⁴ Bloody Mary;¹⁷⁵ Table lifting¹⁷⁶; Magic Eight Ball¹⁷⁷; Spell or Curses¹⁷⁸; Mental Telepathy¹⁷⁹; Automatic Handwriting¹⁸⁰; Trances¹⁸¹; Spirit Guides¹⁸²; Fortune Telling/divination; Tarot cards¹⁸³; Levitation¹⁸⁴; Magic--The Gathering¹⁸⁵; Witchcraft/sorcery¹⁸⁶; Satanism¹⁸⁷; palm reading¹⁸⁸; Astrology/horoscopes¹⁸⁹; Hypnosis (amateur or self-induced)¹⁹⁰; Seances¹⁹¹; Black or white magic¹⁹²; Dungeons & Dragons¹⁹³; Blood pacts or cutting yourself on purpose¹⁹⁴; Object of worship/ crystals/good luck charms¹⁹⁵; Sexual spirits¹⁹⁶; Martial arts (mysticism/devotion to sensei)¹⁹⁷; Superstitions¹⁹⁸; new Age¹⁹⁹; Masons²⁰⁰; Mind Science cults²⁰¹; Unitarianism/Universalism²⁰²; Roy Master; Silva Mind Control²⁰³; Transcendental Meditation²⁰⁴; Yoga²⁰⁵; Hare Krishna²⁰⁶; Bahaiism²⁰⁷; Native American spirit worship²⁰⁸; Islam²⁰⁹; Hinduism²¹⁰; Buddhism (including Zen)²¹¹; Black Muslim²¹²; Rosicrucianism²¹³; Other non-Christian religion or cults²¹⁴; Occult or violent video and computer games,²¹⁵ movies, TV show, music, books, magazines or comics.

Negative Thoughts and Emotions

Another entrance demons use is through our negative emotions. Negative emotions are first the result of the person's wrong thinking patterns. If the negative emotions and thoughts are allowed to fester for a long period of time, demons can gain a "foothold" of the mind. The demon then gains influence and begins to magnify the wrong thinking with more intense and hateful thoughts. If the person does not correct that intense negative thinking pattern but encourages the thoughts, the demon can gain more control of the mind by permanently entering the mind.

The following are given as demons, which represents patterns experiences in actual deliverance sessions.²¹⁶ Bitterness,²¹⁷ Rebellion²¹⁸ Strife²¹⁹, Control²²⁰, Retaliation,²²¹ Accusation,²²² Rejection,²²³ Insecurity,²²⁴ Jealousy,²²⁵ Withdrawal,²²⁶ Escape,²²⁷ Passivity,²²⁸ Depression,²²⁹ Heaviness,²³⁰ Worry,²³¹ Nervousness,²³² Sensitiveness,²³³ Persecution,²³⁴ Mental Illness,²³⁵ Schizophrenia, Paranoia²³⁶ Confusion,²³⁷ Indecision,²³⁸ Self-Deception,²³⁹ Mind-Binding,²⁴⁰ Mind Idolatry,²⁴¹ Fears (all kinds),²⁴² Fear of Authority,²⁴³ Pride²⁴⁴, Affectation,²⁴⁵ Covetousness,²⁴⁶ Perfection,²⁴⁷ Competitions,²⁴⁸ Impatience,²⁴⁹ False Burden,²⁵⁰ Grief,²⁵¹ Fatigue,²⁵² Infirmary,²⁵³ Death, Inheritance,²⁵⁴ Hyper-activity,²⁵⁵ Cursing,²⁵⁶ Addictive & compulsive,²⁵⁷ Gluttony,²⁵⁸ Self-Accusation,²⁵⁹ Guilt,²⁶⁰ Sexual Impurity,²⁶¹ Cults,²⁶² Occult,²⁶³ Religious,²⁶⁴ Spiritism²⁶⁵ and False Religions.²⁶⁶

Generational Curses

It is of great interest to know that there could be Occult activity in one's family that can be as far back as four generations. This gives demons legal ground to harass. Just as some diseases can be inherited, so also can demonic activity be inherited in families. If such a thing is there, (the victim/ victims) may not even understand why their mind and spirit are oppressed. Under such conditions, these questions are asked to find out the cause(s).

1. Have you ever had an imaginary friend or spirit guide²⁶⁷?

2. Have you ever heard voices in your head?
3. Do you have nagging, extreme thoughts for no apparent reason?
4. Do you have nightmares on a regular basis?

Children for instance, can also exhibit these symptoms.

4.3 Biblical Faith confronting opposing spiritual realities

In this section, I will use the thought patterns of Willard M. Swartley²⁶⁸, to consider biblical faith with regard to opposing spiritual realities. It will therefore, require a double focus. On the one hand I will discuss by showing how biblical faith in the canonical Scripture demonstrates a confrontation with opposing spiritual powers, and on the other hand, I will again discuss by showing how biblical faith as professed today leads *us* to confront opposing spiritual realities. Along the way we will also look briefly at the historic practice of the Christian church.²⁶⁹

It should be made very clear that if we are to be God's witnessing people, it is imperative that we know whom we serve and whom we have renounced. The matter of allegiance is all-important.

ISRAEL'S CONFRONTATION OF OPPOSING POWERS

In the Scripture, Israel's very existence was a confrontation of opposing spiritual powers. The clash, during Israel's exodus from Egypt, between the power of the LORD God of Israel and the power of Pharaoh's gods was dramatized through the plagues. As stated repeatedly in the plague narrative, the purpose clause is "that you may know that I am the LORD (Yahweh)" (e.g., Exod. 10:2; 14:4, 18 NRSV, *passim*). The gods of Egypt, and specifically Pharaoh, whose power actualized that of the gods, will come to acknowledge that Yahweh is God alone. As one writer puts it, "the plagues expose and call to account the powers of darkness."²⁷⁰

Walter Wink shows how the notion of the powers has a multidimensional reality. They are to be understood both as spiritual-psychic entities and as sociopolitical entities.²⁷¹ Liberation theology, in its appeal to the Exodus, stresses the political-economic dimension and God's liberation of Israel from that oppression. This point is valid, but not if it is disconnected from the spiritual and religious issue at stake in the event. Israel's call from bondage and establishment as a covenant people is first and foremost a mighty demonstration of Yahweh's power and right to covenant sovereignty as God over Israel.

Israel's liberation is at once also her loyal subjection to God's rule. The first commandment that marks life in the covenant insists, "*You shall have no other gods before me*" (Exod. 20:3). The second preserves the freedom of God to be God: "*You shall not make for yourself an idol*" (Exod. 20:4), i.e., you shall not attempt to manage God through an image or a representation of the divine Yahweh power. Israel is reminded who they are as creatures, and the gods of the nations are exposed for what they are.

From this foundation, Israel's life and history continue. Joshua calls the people to a renewal of their covenant decision: "Will you serve the gods of the nations, or will you choose to serve the LORD, Yahweh, who delivered you from bondage?" (Josh. 24:14-15). The command to drive out the nations around about Israel is rooted in God's own holy war against false deities, together with accompanying religious practices (Deut. 18:9-14).

IDOLATRY, THE PRIMARY ISSUE

Idolatry, allegiance to and worship of other powers and gods, is the fundamental issue of biblical faith. The story of David and Goliath puts the point unforgettably. Goliath marched up and down the Elah Valley defying the God of Israel and claiming supremacy for the gods of the Philistines. All Israel's military sharpshooters were scared spitless. Only the shepherd lad with a sling and five pebbles, armored by trust in God, was ready to take him on. Listen to David's piercing weapon against Goliath. "*You come to me with sword and spear and javelin; but I*

come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This very day the Lord will deliver you into my hand . . . that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord's and he will give you into our hand." (1 Sam. 17:45-47). Elijah's contest with the prophets of Baal on Mount Carmel continues the theme of gods and the true God in dramatic style: "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him" (1 Kings 18:21). The end of the contest leads to the great outburst, "*The Lord indeed is God; the Lord indeed is God*" (1 Kings 18:39).

Israel's struggle with war and use of military might was part and parcel of her submission to or rebellion against God's sovereignty. In the same way God fought for Israel in the Exodus—when Israel had only to be still and trust God—so God wanted Israel to trust for divine victory to gain the land and to be politically secure. But Israel desired a human king like the nations round about. Then also came the armies and the idolatries of the surrounding countries.

As Psalm 106:36-37 puts it, "*They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons.*" Compare Deuteronomy 32:17: "*They sacrificed to demons, not to God; to deities they had never known.*" Because Israel went after the idols and forsook Yahweh, the Lord eventually consigned them to exile.

Yet some Israelites remained faithful to the Lord even amidst the pressure of opposing spiritual realities. The note of God's victory again sounded forth as Daniel and his friends were protected from the gods and the kings of the Babylonians. After Daniel's survival of the lion's den by God's arm of protection, King Darius was ready to own the LORD God's sovereignty. He issued a decree calling all people in his kingdom to "*tremble and fear before the God of Daniel: For he is the living God, enduring forever. His kingdom shall never be destroyed, and his dominion has no end*" (Dan. 6:26).

ISRAEL'S WORSHIP CELEBRATES THE TRIUMPH OF GOD

Israel's worship centered on the triumph of God and the protection of his people. Whether we look to the Song of the Sea in Exodus 15, the Psalms as Israel's hymnbook, or the praise oracles of the prophets, the focal point of all the great hymns of worship is, "The LORD God reigns."

Isaiah 40-55 dares even to poke fun at the idols of the nations: "*They hire a goldsmith, who makes [the gold and silver] into a god; then they fall down and worship!*" (Isa. 46:6b). The kings of the great empires are doomed: King of Babylon, Day Star/Lucifer, quickly fallen from the throne, cut down to the ground, brought down to Sheol, to the depths of the Pit, "maggots are the bed beneath you, and worms your covering" (Isa. 14:12, 14-15, 11).

The worship stream of the Bible declares that God triumphs over the opposing spiritual realities, including human armies with sword and spear. So Psalm 96: "*Great is the Lord and greatly to be praised; he is to be revered above all gods. For all the gods of the peoples are idols, but the Lord made the heavens. . . . Say among the nations, 'The LORD is king!'*" (Ps. 96:4-5, 10a; cf. Ps. 18:1-2).

MARK AND MATTHEW: JESUS' KINGDOM PLUNDERS SATAN

In Mark's Gospel, Jesus' proclamation of the kingdom of God, in word and deed, is the death blow to the opposing spiritual reality headed by Satan. About one-third of Mark's Gospel contains exorcistic emphases, including one nature miracle in which the sea chaos is rebuked as though it were incited by demonic power (Mark 4:36-41). Mark's lead story of Jesus' ministry describes Jesus casting out a demon in the synagogue (Mark 1:23-28). Numerous similar stories occur. Further, Jesus' ministry is defined in its essential essence as that of plundering Satan's ranks. As Matthew puts the key text, "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you" (12:28). Marcus Borg, in his book, *Jesus: A New Vision*, presents Jesus

and his mission as empowered by his Spirit-filled relation to God.²⁷² Jesus was first and foremost a mediator of the world of Spirit-power into the material world. His exorcisms and miracles should be seen in that context. Borg holds that it is impossible for us as moderns to rightly grasp Jesus and his mission until we critically come to terms with our own culture. Enlightenment rationalism and empiricism have defined the limits of our reality, effectively excluding the realm of Spirit. Jesus knew that Spirit was ultimate reality, and he ministered on that basis, filled with deep compassion for those possessed by demons and suffering from illness. Only against this portrait of Spirit-power and intense compassion can we rightly glimpse the historical Jesus, the One whom his followers later described with a rich variety of Christological titles.²⁷³

LUKE: JESUS' MISSION DESTROYS THE EVIL POWERS

Luke's story of Jesus and the early church in Luke-Acts makes it abundantly clear that Jesus came to destroy the powers of evil that held humanity in its oppression. Luke's story turns a wide furrow, showing how the gospel grows in the cradle of Judaism, how Jesus' ministry is empowered by prayer, how Jesus, anointed by the Spirit, proclaims in word and deed a gospel that "loosens the bonds of wickedness, undoes the bands of the coercing yoke, releases the oppressed into freedom, and breaks apart every unjust contract."²⁷⁴

Luke's gospel story is a story of peacemaking as well. Susan Garrett, in her book on Luke-Acts entitled *The Demise of the Devil*, shows how Jesus' gospel mission is the downfall of Satan.²⁷⁵ Many instances could be cited, but I will note one in Luke and several in Acts. In Luke 10:17-20, when the seventy return from their mission of proclaiming the peace gospel and are jubilant because even the demons were subject to them, Jesus exclaims, reporting apparently a visionary experience, "*I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you*" (Luke 10:18-19).

Confrontation of demonic power lies, in fact, at the very heart of the gospel story. As James Kallas puts it,

“The arrival of the Kingdom is simultaneous with, dependent upon, and manifested in the routing of the demons. The Kingdom arrives in a limited localized area as the demon’s rule is broken. The Kingdom will arrive on a world-wide basis when the world-wide rule of Satan is broken. The Kingdom’s arrival is to be seen . . . in the cleansing of the world which has fallen captive to and obeys the will of the God-opposed forces of the evil one.”²⁷⁶

Luke sums up Jesus’ ministry as that of *“preaching good news of peace..., how he went about doing good and healing all that were oppressed by the devil, for God was with Him”* (Acts 10:36-38 RSV). Similarly, Luke sums up Paul’s mission to the Gentiles as one of opening their eyes, *“that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified”* (Acts 26:18).

ACTS: THE POWER OF THE GOSPEL MISSION

Most striking, however, is the way Luke accentuates the power of the gospel mission as victory over magic, sorcery, and demonic power in the opposing spiritual realities of the Greco-Roman world. The four key stories are Philip’s (and the apostles’) encounter with Simon Magus in Samaria (Acts 8), Paul’s encounter with Elymas the magician in Salamis, Cyprus (ch. 13), Paul’s exorcism of a spirit of divination from a slave girl in Macedonia (ch. 16), and the gospel’s confrontation of sorcery and magical arts in Ephesus (ch. 19).

In this last story some Jewish exorcists tried using the name of Jesus, whom Paul preached, to cast out demons from those demonized, but it did not work. They were not themselves believers in Jesus, and thus were doing exorcism as a form of magic. Paul’s confrontation with Demetrius, the silversmith, falls also into the same category in that it shows the gospel overcoming the powers of idolatry and the demons that inspire that idolatry.

These stories form the inclusions, the beginnings and the endings, of both the missionary spread of the gospel outside Jewish culture and the Pauline mission as a whole. Even the Macedonian mission begins and ends with such stories (chs. 16 and 19). Clearly, Luke wants to show that the gospel of Jesus Christ is in its very essence the power of God to overcome magic, idolatry, sorcery, and every spirit reality that ruled and oppressed people in the Greco-Roman world. In Luke's jubilee, the gospel of Jesus breaks *every* yoke of oppression, both in the spirit world and in the socioeconomic political structures that oppress humankind. In Paul's words to Elymas, it dares to say to every opposing spiritual reality, "*You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?*" (Acts 13:10).

PAUL'S THEOLOGY OF CHRIST'S TRIUMPH

Pauline theology has at its center Jesus Christ's triumph over the powers in his death, resurrection, and exaltation to God's right hand. Paul holds with boldness the truth that the gospel frees humans from all spiritual political structures of oppression, as well as from the bondage to sin. The gospel frees people from the spirit powers that lie behind pagan religions and philosophies, and also behind the law as means for self-justification (Gal. 4:5, 8-9). Paul speaks of being redeemed from under the law and also from "the elemental spirits (*stoicheia*) of the universe" (Col. 2:8, 18-23). These structures and rituals were powers that dominated life and thus destroyed freedom. For the Jews it was the law—not the law itself, but the works of the law as a means of salvation. For the Greeks the *stoicheia* consisted of astrological fate and fortune, powers governing the cycles of nature, imparted secret knowledge, and other occult forms of ordering life.

From these texts we gain a basic understanding of idolatry itself. Structures that provide order for existence are turned into ultimate values, ends in themselves, and thus elevated to powers over one's life, and then worshiped as gods. Romans 1 show the same pattern. Through sinful

impulses, humans fail to see God’s revelation in nature and therefore turn to idolatry, worshipping the creation and creature instead of the Creator; hence, “God gave them up”—repeated three times (Rom. 1:24, 26, 28)— to the course and consequences of their wickedness. Only the power of the liberating gospel can free humans from this chain of sin. Indeed, Jesus “gave himself for our sins to set us free from the present evil age” (Gal. 1:4).

Paul speaks specifically of Christ’s triumph over principalities, powers, dominions, thrones, etc. Astoundingly, 1 Corinthians 15:24-27 claims that every authority, rule, and power has been put in subjection to Christ. When Jesus hands over the kingdom to the Father, they will be stripped of all power. We find further descriptions of Christ’s triumph in other portions of Pauline material (Col. 1:15-16, 20; 2:10, 15; Eph. 1:19-23; 3:9-10; Rom. 8:35-39). We find similar teaching among other apostolic writings (1 Pet. 3:22; Rev. 18:2, 10). The New Testament view of the powers holds that they were intended in their creation to serve God, but their rebellious aspirations (as also in Isa. 14; Ezek. 28; Dan. 5-6) have made them adversaries to God.

While these powers have a positive function within the world outside of Christ—restraining evil as agents of God’s wrath (Rom. 13:4)—they readily become instruments of the demonic (recall the Old Testament link between the judgment of God and the demonic). Indeed, these powers crucified the Lord of Glory (1 Cor. 2:6-9).

JESUS’ WAY OF DISARMING THE POWERS

While Jesus’ life-ministry was a battle against the powers, his death is the final defeat of Satan, the climactic holy war battle. As stated by William Brownlee,

*His exorcisms are the inauguration of a holy war which reaches its climax in His death and resurrection wherein He decisively defeated the Devil and his hordes. In this capacity He is acting as the divine warrior.*²⁷⁷

When we view Jesus as God's divine warrior to conquer evil, we see a major transformation of Old Testament holy war. Humans are no longer the enemy to be destroyed. Rather, Jesus commands, "*Love your enemies and pray for those who persecute you*" (Matt. 5:44), and "*bless those who curse you, pray for those who abuse you*" (Luke 6:28). With the ministry of Jesus, the fight of God and God's followers against evil is directed against the spiritual powers that inspire human wickedness.

Paul's most explicit description of Christ's triumph over the powers says He "*disarmed the rulers and authorities and made a public example of them*" (Col. 2:15), i.e., of how they operated in the cross. Philip Bender regards the middle form of the verb *apekdusamenos* as significant. He holds that the middle form indicates that Christ, rather than directly attacking the authorities, stripped himself off from their power, thus eluding their grasp, and creating a new community of power independent of these authorities.²⁷⁸

Finally, the writer of Ephesians sees the new Christian community, composed of previously hostile parties, as God's witness to the principalities and so-called powers, a demonstration of God's superiority over them (Eph. 1:20-23; 3:9-10). In addition, the famous text in Ephesians 6:10-18 calls us to Christian warfare. In this battle, our weapons are not carnal or worldly but have divine power to destroy strongholds, to destroy every argument that sets itself up as a proud obstacle to the knowledge of God. By this means we take every thought captive to Jesus Christ. Our weapons include truth, righteousness, the peace mission, faith, salvation, and the Spirit-empowered Word of God (cf. Isa. 7:9b; 11:4-5; 49:2; 52:7; 59:17). Prayer is given as the important means by which we appropriate God's armor for our victorious living (Eph. 6:18).

EARLY CHURCH SPIRITUAL CONFLICTS

The Christian church over the centuries knew that spiritual warfare was its primary calling, although for much of its history it failed, use only the weapons of the Word and the Spirit. As Everett Ferguson says of the early church's missionary success in the first three centuries,

*The most notable mark of the early church was its ability to deal with the spirit world in the Roman Empire. . . . I am persuaded that an important factor in the Christian's success in the Roman world was the promise which it made of deliverance from demons.*²⁷⁹

From the New Testament onwards, the Christian mission was a mission of "driving out" demons. Martyrdom and, later, asceticism engaged a "spiritual prize fight" with this enemy. The bishop's office was "to tread down Satan under his feet." Full membership of the Christian church, by baptism, was preceded by dramatic exorcisms. Once inside the Christian church, the Christian enjoyed, if in a form that was being constantly qualified, the millennial sensations of a modern African antisorcery cult. The church was the community for whom Satan had been bound: his limitless powers had been bridled to permit the triumph of the gospel. More immediately, the practicing Christian gained immunity from sorcery.²⁸⁰

Ferguson further observes that the early church fathers regarded Jesus' death and resurrection as the defeat of Satan. For Irenaeus, "Christ's victory over the devil (is) the key motif in developing his doctrine of the atonement."²⁸¹ The preaching of the gospel is a means of the defeat of the demons. It brings the victory of Christ to bear upon the oppression here and now, and releases humans from Satan's tyranny. "By reason of his baptism," Irenaeus says, "Christians are delivered from the power of demons and have been identified with Christ. . . . They should have every confidence that they can prevail against the demons."²⁸²

Precisely on the point of baptism, the early church knew what we have forgotten. Baptism was regarded as a person's exorcism in many parts of the early Christian church.²⁸³ People came to the gospel from paganism and were under the spell of the demons of the pagan religions. Hence,

baptism was a rite of expelling the demon powers. Since catechumens were usually baptized on Easter morning, the six preceding weeks of Lent provided the occasion to cleanse the new believer from every defilement of the old loyalty. Those to be baptized would go to the priest/minister every morning for these six weeks to be prayed over. These prayers were focused on the power of the gospel to break every demonic influence from the past, to transfer completely from the kingdom of darkness to the kingdom of light.

WORSHIP AND WARFARE

In his book, *Celebrating the Faith: Evangelism Through Worship*, Robert Webber of Wheaton College describes these early church practices. The sign of the cross was used to indicate the sealing of the catechumen to Jesus Christ, against all bondage to every spiritual power. Imposition of hands upon the candidate may have been itself an exorcistic act, the mediation of divine power against all other power. The priest/minister also gave salt to the candidate, a sign of hospitality welcoming the person into the covenant. A rite of breathing was also used, in which the candidate blew out every evil spirit and inhaled the Holy Spirit.²⁸⁴

As Webber summarizes,

“The period of purification and enlightenment, of spiritual journey preceding baptism, emphasizes not instruction, but spiritual recollection and readiness. It brings before the converting person the essence of what it means to be converted to Christ and equips the new convert with the weapons of spiritual warfare. It calls the convert into an ultimate rejection of Satan and all works of evil. . . . Rejecting Satan and accepting the tradition is absolutely essential to conversion”.²⁸⁵

That baptism and exorcism were closely linked in the Eastern and Roman Catholic communions through the centuries is well attested. Henry Ansgar Kelly traces this history in his study, *The Devil at Baptism*. He tells how at baptism the priest asked the candidates, “Have you renounced Satan?” The candidates answered, “We have renounced him.” In some rites, the candidates were then instructed to breathe out Satan and spit upon him.

Another text speaks of breathing out anything of a contrary nature to the gospel. In some rites long exorcistic prayers accompanied baptism in which words were directly addressed to the devil, commanding him to leave and never to return. For example, a part of a prayer:

*“Be rebuked and go out, unclean spirit. For I adjure you by him who walked upon the surface of the sea as if upon dry land, and rebuked the storm of winds, whose glance dries up abysses, and whose threat dissolves mountains. For he even now commands you through us. Be afraid, go out, and leave these creatures and do not return or hide in them or encounter any of them or work upon them or attack them either by night or by day or at the hour of noon. But go to your own Tartarus until the determined great Day of Judgment. Be afraid of God . . . before whom angels tremble. . . . Go out and depart from the sealed, newly chosen soldiers of Christ our God”.*²⁸⁶

If we are to be God’s witnessing people, it is imperative that we know whom we serve and whom we have renounced. The matter of allegiance is all important.

THE STORY CONTINUES

Through some brief examples, we consider now where biblical faith would lead believers today. Loren Entz, Mennonite missionary in Burkina Faso, tells the story of how Abou, a Muslim leader who became a Christian, claimed Christ’s power in victory against the sorcery power of the village’s elders:

“One night elders who were fetishers invited Abou in order to test him. Was the power of his Jesus greater than their fetish occult power? First they tried to poison him with food, but Abou found victory over that as he offered a prayer of thanks before he partook of the food. God showed himself to be Abou’s right hand and he suffered no ill effects. Then the elders took him to their sacred grounds late that night. Abou was placed beside a huge gaping hole. The six elders sat on the other side of the hole. Fire escaped from the hole. A special whistling brought poisonous bees from the pit to do their evil work against Abou, but again with no success. Abou could not be stopped. They had one test left, a test which no one else

had ever escaped. The old men whistled a second time and a huge snake about 18 inches in diameter emerged. It came toward Abou. It tried to push him into the pit as countless others before him had been pushed in and disappeared. But the snake could only brush his leg. The snake itself fell into the pit. There was no doubt whose power was greater, God's power working through Abou or that of the fetishes through the village elders? The rest of the night Abou preached of Jesus to them until daybreak, when he returned to Orodara".²⁸⁷

At a seminar in Lancaster, Pennsylvania, last spring, Willard M. Swartley testified of a woman who served in a mission in one of the Central American countries. According to the woman, she told how her life was threatened by a witch doctor who was about to hurl a huge weight upon her. As the man advanced toward her, she and two other Christians, all in their own first (but different) languages, said, "*In the name of Jesus, drop it!*" The man collapsed and could do no harm. Afterward he acknowledged the power of Jesus over his witchcraft.

Similarly the work of God's grace continues in North America. In one deliverance session Willard M. Swartley was spared the clobbering of a man enraged with the spirit of murder by speaking the word of Jesus, "*Love your enemy, there is no place here for violence.*" The enraged man, almost twice his size, fell back.

In Vermont a young woman who began coming to a Mennonite Church needed to be exorcized to get free from covenant membership in a Satanist coven of sixteen years. The battle was heavy at times, but the Lord Jesus triumphed and she is free. To coven members who put curses on her because she would not come to the annual renewal ritual, she wrote a letter of confidence and joy, expressing her desire that they too come to realize God's great power and love.²⁸⁸

In another case, less dramatic but no less significant, a seminary student called together a small group for a prayer-deliverance service. This involved using a liturgy, which Willard M. Swartley had developed for such occasions. During group prayer there is time and space for the

oppressed person to name each known spirit-bondage and to cut free from it in the name of Jesus. After eight such uses of the liturgy, and naming footholds of bondage for each, the person felt full release and experienced a breakthrough in the healing process. This was followed by anointing with oil for healing, and then communion shared with all present. Since Willard M. Swartley began with a time of worship (singing, prayer, and Scripture), the event lasted half a day.

In a concluding statement, how do we become a true people of God who have the courage to stand against every opposing spiritual reality, clothed with the full armor of God? Again, how can we make our worship services vibrant proclamations of the gospel of Jesus Christ, so that worship is evangelism, an evangelism that delivers from darkness to light? Follow me into the next session and also go to Appendix B and read on "*Confronting Familiar Spirit*" written by Frank and Ida Mae Hammond.

4.4 Blood sacrifice

Jesus Christ was the blood sacrifice for man's sinful nature. Through the power of blood of Jesus, believers can claim authority over demons. Exorcism and Deliverance demands an understanding of the power of the blood of Jesus. One of the commands that should be given to a demon is "*I claim (spiritual protection) by the blood of Jesus Christ.*" The believer must be confident of the functions of the blood of Jesus in his/her life.

Power of the Blood in Redemption

A believer is purchased by the blood of Jesus Christ. 1 Peter 1:18-19 The believer must know (recognize) that we were redeemed (ransomed from the useless (fruitless) way of living inherited by tradition from (our forefathers), not with corruptible things (such as) silver and gold, but (we were purchased with the precious blood of Christ (the Messiah) like that of a (sacrificial)

lamb without blemish or spot."

Power of Reconciliation through the Blood

The word "reconcilate" according to Webster's dictionary means "to restore a friendship." The blood of Jesus restores our friendship to God. We were separated by sin. The blood sacrifice of Jesus Christ brings us back to the presence and person of God. Sin has been pardoned by the blood of Jesus Christ. Roman 3:25 "*Christ Jesus, whom God put forward (before the eyes of all) as a mercy seat and propitiation by His blood (the cleansing and life-giving sacrifice of atonement and reconciliation, to be received through faith. This was to show God's righteousness, because in His divine forbearance he had passed over and ignored former sins without punishment.*"

Power of Cleansing through the Blood

The cleansing removes the defilement of sin from our inner being. Cleansing removes the sin from the "old life" "The pollution of sin, on the other hand, is the sense of defilement and impurity which sin brings to our inner being, and it is with this that cleansing has to do."

Christians throughout the ages have composed songs, poems etc on the power of cleansing in the blood of Jesus. For example a chorus is sung like this:

*"There is power mighty in the blood.
There is power mighty in the blood.
There is power mighty in the blood of Jesus Christ.
There is power mighty in the blood." ²⁸⁹*

Another one goes like this:

*"Would you be free from your burden of sin?
There's power in the blood, power in the blood;
Would you o'er evil a victory win?
There's wonderful power in the blood."*

CHORUS

*There is power, power, wonder – working power
In the blood of the Lamb,*

*There is power, power, wonder- working power
In the precious blood of the Lamb.*²⁹⁰

1 John 1:7 Be if we (really) are living and walking in the Light, as He (Himself) is in the light, we have (true, unbroken) fellowship with one another, and the blood of Jesus Christ His Son cleanses (removes) us from all Sin and guilt (keeps us cleansed from sin in its forms and manifestations.)

Power of Sanctification through the Blood

Sanctification means union with God. God is completely holy and his holiness cannot bear sin. Sanctification is union with God through the blood of Jesus Christ. This union is willful separation of his people from sin and from the world. The followers of Jesus Christ must make a conscious decision to live apart from the world by not being active in worldly behaviors that set itself contrary to the Word of God. Sanctification is defined as fellowship with God and His dwelling in us. So it was necessary that God in Christ should take up His abode in the flesh and that the Holy Spirit should come to dwell in us. This is what sanctification means."

Power of Union with God Through the Blood

The followers of Jesus always practices obedience to Jesus. A Christian's honest desire is not to sin. The flesh is still part of us and we will disobey. After the honest prayer of repentance, the blood will continue to cleanse us of our sin. We can continue in fellowship with Jesus with a clean conscience. Our union with God is unbroken.

Our union with Jesus is one of intimate dependence. The blood of Jesus gives us spiritual nourishment. *"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks My blood has eternal life, and*

I will raise him up at the last day. For My flesh is food indeed and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me and I in Him." John 6: 53-56

"All creatures must obtain nourishment from outside of themselves. The natural life was naturally nourished by bread and water. The heavenly life must be nourished by heavenly food and drink by Jesus Himself." p 135. Power of the Blood. How can we learn to drink the blood of Jesus? The Holy Spirit is given to all believers as a teacher and comforter. The Holy Spirit reveals knowledge of Jesus Christ. The Holy Spirit reveals the spiritual contact believer must have to "eat his flesh and drink his blood." The Holy Spirit will reveal nourishment through our faith in the power of the blood.

Power of Victory over Satan through the Blood

The power of the blood was shed so that he might destroy the power of death--the devil. Jesus is stronger than Satan and this was proven by the resurrection of Jesus Christ from the dead. John 12:31 "now is the judgment of this world, now shall the prince of this world be cast out." John 12:31. "Submit to God, resist the devil and he will flee from you." James 4:7. "And they overcame him (accuser) by the blood of the Lamb and by the word of their testimony. and they did not love their lives to the death." Revelation 12:11

Know the power of the Blood of the Lamb, exercise the power by faith in the power of the blood of the lamb and meditate on the power of the blood of the Lamb.

Jesus is the One Who Meets All Our Needs

If we were asked to write down a list of qualities that we need to live the Christian life, we would probably list such things as these: "*I need patience, I need strength, I need wisdom, I need truth, I need victory, I need joy, I need love, I need peace and I need hope.*" God certainly knows

that we have these needs. He even knows of needs that we are not aware of. How does God meet all our needs? He meets all our needs by giving us Christ. The Lord Jesus is the great “I AM THAT I AM.” He is the One who is everything we need. The Lord Jesus said,

“I am the door” John 10:9; “I am the way” John 14:6; “I am the truth” John 14:6; “I am the light” John 8:12; “I am the life” John 14:6; “I am the true vine” John 15:1; “I am the living bread” John 6:51; “I am the good shepherd” John 10:14; “I am the resurrection” John 11:25; I am Alpha and Omega” Rev. 1:8.

If Christ says that I am the door, He does not just point us to the door of salvation, but He IS the door. He is not just one of the doors; He is THE door- the only door by which we can enter Heaven. Christ is our way means, He does not simply show us the way to God; He Himself IS the way to God- the door way. If you have been saved, you have had the experience of knowing Christ as the way to God. Christ does not simply teach us the truth, but He Himself IS the truth. For example, the Bible said, *“In whom [Christ] are hid all the treasures of wisdom and knowledge.”* Colossians 2:3. Christ is our life and this shows that He does not give us eternal life apart from Himself, He Himself IS the life. If we have Christ, we have eternal life; if we do not have Him, we do not have eternal life. The Bible says, *“He that has the Son has life; and he that has not the Son of God has not life.”* I John 5:12. Without Christ as our light we cannot “see” and understand spiritual truth. Before we were saved, the Bible was all a great mystery to us. But once Christ came to live in us, we could see and understand spiritual truth. Bread represents that which satisfies us and sustains us. Christ is our “living bread”- the One who satisfies and sustains us. Jesus said, *“I AM the good shepherd.”* We are the sheep and He is our shepherd. Just as the shepherd protects and cares for his sheep, so the Lord protects and cares for us. Jesus said, *“I AM the vine, you are the branches.”* This teaches us that our union with Christ is a living union. Just as the living vine supplies all that the branches need, so the living Christ supplies all that we need. Jesus said, *“I AM the living resurrection.”* Jesus went into death and came out of it. He said, *“I am He that lives, and was dead; and, behold, I am*

alive forevermore.” One day we may have to enter into death, but, because Christ is in us, we shall be raised from the dead. We will have a new body like Christ’s glorious resurrection body. Why? Because Christ is our “resurrection.” Jesus said, *“I AM Alpha and Omega, the beginning and the ending”* (Revelation 1:8). The words “Alpha” and “Omega” are the first and last letters of the Greek alphabet. Jesus is saying, *“I am the first and the last- the One who begins your salvation and the One who completes it.”* Christ Himself is the answer to all our needs. He is our righteousness, our joy, our peace, our love, our patience, our wisdom, our holiness, our victory- everything we need. He is our “all in all.” Christ lives in the heart of every believer and He is all we need. Col. 3:11.²⁹¹ There are gifts Christ has to give all those who accepted Him as their personal Savior and Lord.. Let us look at these gifts in the next section.

4.5 Gifts from Jesus and you

The gifts from Jesus to every believer are numerous and I will mention just few of them. Gift of love; Gift of spiritual protection; Gift of Christian fellowship; Gift of Eternal Life in Heaven; Gift of Power; Gift of joy; Gift of peace; Gift of a sound mind; Gift of living above circumstances; Gift of freedom from co-dependence from others; Gift of ability to forgive others; Gift of freedom from fear; Gift of freedom from anxiety; Gift of freedom from depression; Gift of freedom from grief; Gift of freedom from drugs; Gift of freedom from ego; Gift of freedom from love of possessions; Gift of helping others; Gift of new activities; Gift of a church; Gift of patience; Gift of freedom from jealousy; Gift of endurance; Gift of strength in adversity; Gift of spiritual weapons; Gift of deliverance; Gift of righteousness; Gift of sacrifice; Gift of prayer; Gift of intercession; Gift of financial wisdom; Gift of freedom from guilt; Gift of self-esteem; Gift of knowledge of your importance to God; Gift of a good night's sleep; Gift of the Christian Bible; Gift of salvation; Gift of continuous cleansing of your sin; Gift of truth; Gift of ability to control your

tongue; Gift of telling others about Jesus; Gift of thankfulness; Gift of praise; Gift of worship; Gift of putting life in perspective; Gift of appreciating your loved ones; Gift of appreciating your job; Gift of loving God's creation in nature; Gift of freedom from lying; Gift of freedom from bitterness; Gift of freedom from agreements; Gift of not having to be perfect; Gift of permitting others to not be perfect; Gift of the ability to organize; Gift of the ability to control your thoughts; Gift of freedom from over-eating; Gift of treating yourself with respect; Gift of treating others with respect; Gift of a friend who will never leave you; Gift of a guidance for your life; Gift of living water; Gift of the freedom to be yourself; Gift of permitting others to be themselves; Gift of appreciation for what you have; Gift of trust in Jesus to supply your needs; Gift of entrusting treasured loved ones to God on their death; Gift of knowing you are God's unique creation; Gift of knowing you are beautiful; Gift of a lifter of burdens; Gift of a lifter of worry amongst many others. As we looked unto God in order to give us these gifts, there six gifts that we as children of God, must also offer unto Jesus. These are Gift of your trust; Gift of your love; Gift of your practice of obedience; Gift of your practice in spiritual warfare; Gift of your faith and Gift of your unconditional willingness to receive help from the Holy Spirit.

I will not leave this chapter, without properly addressing the issues of the human constitution of body and spirit. This twofold division of man is the one that we most readily put forward, because it is the one that is most naturally and instinctively discerned in common life. It is the divisions that a man is aware of when he thinks of himself, and that he discerns in others; and it is the only division of human nature that men learn from self-knowledge. The body is known as the organ of sensation and expression, and the link of connection with the material universe; but the person, the self-conscious moral agent, is not the body; rather does it inhabit and rule the body. Sensations and perceptions come through the body, but have significance only when they come to the cognizance of the spirit. Self-consciousness, reflection, understanding, responsibility, belong to the spirit alone.

Many have understood the Scriptures to supersede this simple twofold division of man (known as dichotomy), by teaching a three-fold division (trichotomy), into body, soul and spirit. That man is thus essentially threefold has been supposed by some to be the necessary doctrine of Christianity. This view is founded upon the passages in which the words “soul” and “spirit” appear not to be interchangeable. Once the three words – “spirit and soul and body” – are used together to describe the whole of man. (I Thess. 5: 23). In other places soul and spirit are distinguished, especially in I Cor. 2, where the spiritual man and the psychical (or soulish) man are brought into contrast. As ordinarily defined by trichotomists, the spirit is the highest in man,- the organ of divine of life and communion with God, the seat of the natural human life, where dwell and act the naturally used faculties of the conscious being. It is commonly held that the soul, being thus intermediate between the body and the spirit, but has a body and a spirit.

But the Scriptural usage of the words “soul” and “spirit” more naturally yields another meaning.. When the words are not interchangeable, the best interpretation finds them to be names of the same element in man, viewed in different relations. The non-bodily part of man may be viewed in its relation to God or in its relation to the life that it is living in the body on the earth. On the one hand, it may be viewed as coming from God, akin to God, adapted to communion with God, and capable of his indwelling; and in this highest relation it is usually called spirit. On the other hand, it may be viewed as living a constituted life, related to the body that it inhabits, and active in the experiences of earthly existence; and in this lower relation it usually called soul. It is not that the lower faculties constitute the soul and the higher the spirit, but that the entire non- bodily part bears one name as inhabiting the body and related to the present world and the other as kindred to God and capable of fellowship with him. In this light it is not strange that when a man lives wholly in the earthly realm, and has no actual life above it, he is called a soulish man, and that when he lives in fellowship with God, making his higher relation real, he is called a spiritual man, as in I Cor. 2.

The spirit of man is conceived as incorporeal and immaterial, inhabiting and acting through the body. The human spirit cannot be analyzed as the body can, and we have no means of defining its essential nature. It is manifested only in action, and only from its action can we know what it is. Observation upon the action of the human spirit reveals three modes of activity, so differing among themselves that we naturally refer them to three acts of powers corresponding to them, which are named the intellect, the sensibilities, and the will. Man thinks; he knows, judges, remembers, imagines, reasons; and these activities belong to his intellect. He feels; he experiences mental pain or pleasure, he enjoys or suffers, he lives an affectional life, he loves and hates; and these experiences proceed from his sensibilities. He constantly acts, and constantly encounters facts or influences that may suggest action to him, or discouraged it, or guide him in it; among these he decides upon his course, and sends forth his personal force in action; and this power of choice and action is his will. The moral faculty, which is the power of judging right and wrong, is sometimes counted as a fourth in addition to these three great primary powers of man. But the moral nature is a resultant from the union of these three essential powers of the spirit; and the moral faculty, though it is a distinct element in the experience of life, is not to be regarded as a fourth essential power, co-ordinate with the three.

We can roughly trace the order in which these powers act together. Before them all, preparing for their action, are the bodily senses, with their reports of objects perceived. The senses bring external materials of knowledge, and the spirit takes cognizance of them, and uses upon them its power of knowing, understanding, estimating, and reasoning. This is the work of the intellect. In view of what is thus known, judged, and held in thought, rises feeling or emotion, of some one of many possible kinds; this is the contribution of the sensibilities. From the union of thought and feeling comes the impulse and resolution to act; and it is the will that determines upon the act and puts it into execution, upon the suggestion of what is thought and felt. Upon all action of the spirit, but especially upon its volitions, the moral faculty passes judgment, as it does upon moral good and

evil whenever found, and the man knows himself morally approved or condemned.

Finally, concerning the spiritual constitution of man it may further be said that Man is immortal, - that is to say, the human personality is undying. The spirit is the person, and what is here affirmed is that the human spirit, with its essential powers in which it resembles God, is destined to live on endlessly. A human being will never cease to be a human being. The question how a human spirit can exist without a body need not trouble us here, for this statement does not affirm that it will or that it will not exist without a body. A human spirit contains all that is essential to personality, and would continue a personal being if the present organism ceased to be. With the nature of an organism that it may possess hereafter we are not now concerned. That is an after question upon which the hope of immortality does not depend.

The immortality of man, like facts in the spiritual realm generally, is incapable of demonstrative evidence. It can always be doubted, and doubting eyes usually see the evidence for it as but slight and shadowy. The doctrine has suffered from poor defenses, - as when it has been argued that the soul is immortal because it is immaterial, or because it is simple, uncompounded, and therefore incapable of being dissolved. Such assertions merely play with our ignorance. Moreover, such arguments move on the wrong plane, and can never produce the right kind of conviction. Nor have Christians strengthened the doctrine when they have represented immortality as purely a truth of revelation. So vast a truth cannot be satisfactorily received solely from authority, even though it is authority of revelation; for it will inevitably be felt that if the statement that man is immortal is not supported in some reasonable way by what we find in man himself, it cannot be true. Nor is assent to such a doctrine a sufficient belief of it; only when men know and feel themselves immortal, and are impressed with the deathlessness of their kind, has immortality been fully believed in. Hence much of the evidence must be inward, subjective, and more or less indefinable. Without such evidence belief in immortality would fade away; and yet the very quality that makes the strength of the evidence is often cited against it, as if something demonstrative would

suit the case better. Men are liable to doubt immortality until they have inwardly learned it. All low, worldly, and unspiritual life tends toward doubt of it, and all high living tends to belief in it. Some of the grounds of belief in immortality are here given:²⁹²

Firstly, the continuance of the spirit after death has been almost universally believed in, in all ages, by men of all grades of intelligence. The belief has taken various forms, and had various degrees of strength and of dignity, but it has been virtually universal. Belief in future life is a vital part of the experience of mankind. Secondly, the conviction that another life follows this finds various supports in human thought and experience. Thirdly, Christ greatly enriched and confirmed the hope of immortality, and made it practically a part of the Christianity. Nowhere else is the hope so vivid, or so noble, as it is under his influence. The 'eternal life' of the New Testament is not mere continuance of being; it is enriched and elevated being, as worthy and glorious as it is endless.

Nevertheless it is not to be expected that all will at once believe in immortality. There are three stages in the matter; the instinctive hope and conviction; reaction into uncertainty, whether from unspiritual living, from scientific thought, or from struggling with the problems of destiny; confidence regained through higher spiritual experiences, especially in Christ. Many rest in the first stage, but many cannot remain there; many see no further than the second stage, but many cannot remain there; many rest in the third stage, while many cannot yet find it. In the end, nothing but fullness of life will most richly certify endlessness of life.²⁹³

FOOTNOTES

Chapter 4

¹⁷¹ *From Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers*

¹⁷² *Victory Over the Darkness by Neil Anderson. Bondage Breaker by Neil Anderson ... of Jesus Christ for the World edited by Akers, Armstrong and Woodbridge This article is about the structure, card imagery, history, and origin of tarot decks, which today are often used for spiritual, esoteric, psychological, occult and/or divinatory purposes. For the traditional European card game, see tarot (game). For other uses, see tarot (disambiguation)*

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Astral projection (or astral travel) is an interpretation of out-of-body experiences (OBEs) achieved either awake or via lucid dreaming, deep meditation, or use of psychotropics. Proponents of astral projection maintain that their consciousness or soul has transferred into an astral body (or "double"), which moves en tandem with the physical body in a parallel world known as the astral plane.

The concept of Astral projection has been around for thousands of years, dating back to ancient China. It is currently often associated with the New Age movement. Schools of thought There are two general schools of thought on the nature of astral projection; these can broadly be defined as the mystical model and the phasing model.

Mystical model

The mystical model includes a large variety of belief systems and astral maps, but they are tied together by their belief that astral projection takes place outside of the actual physical body. A more subtle energy body is believed to carry the consciousness outside of the physical body, and as one progresses to more advanced levels of the astral plane, more subtle bodies are realized and consciousness is transferred in turn to each of them. (Other mystical models assume only one subtle body.) The subtle body is attached to the physical body by means of an energetic connection which usually takes the appearance of a silver cord 'plugging' into the chakras like an umbilical cord.

Phasing model

The phasing model, which was defined by Robert Monroe, contains the belief that it is impossible to actually leave the body in the truest sense of the word, and that the astral planes and the physical world are merely points on the long spectrum of consciousness. When a person projects, they actually "phase" into another area of consciousness and the locales it contains. This can be likened to tuning a radio to another station. One of the initial signposts representing a phase shift away from physical reality has been labelled the state of focus 10 (mind awake/body asleep). This

viewpoint can be seen as a logical progression of the philosophy that external reality is actually an internally created state (see Postmodernism, Buddhism).

¹⁷⁴ *The Ouija Board has been around since the time of the Roman Emperor Valens in the fourth century. It is also thought to have been used by the Greeks since before the time of Christ.*

The modern Ouija Board is the combination of two tools used for scrying. The first is a wheel made up of the letters of the alphabet. The second is a glass, usually a wine glass which is inverted and placed in the middle. The letters are usually written on small pieces of paper which are placed in a circle around the table.

It was in 1891 that a patent was granted to Elijah J Bond on the first modern Ouija Board. The following year the rights to the Ouija Board were purchased by William Fuld. The name Ouija means yes-yes. In 1966 the Parker Brothers purchased the rights to the Ouija Board and shifted its manufacturing facilities to Salem, Massachusetts.

The Ouija Board ended up outselling the game of Monopoly in its first full year at Salem. Over two million copies of the Ouija Board were shipped. The layout of the OUIJA BOARD seems to vary from country to country. The original and best layout appears to be to place the yes at the top of the circle and the no at the bottom.

The letters are placed in a circle starting with the letter A next to the word yes and continuing around until the final letter Z ends up on the other side of the word yes. The nine numbers from one to nine should be placed at the bottom next to the no. The Ouija Board usually requires a minimum of two people to operate it. It is very rare that one person has the power to operate the board. The two people should sit opposite each other and place the tip of only one finger on the glass. The fingertip should only gently touch the glass.

Someone starts by asking a simple question, such as "is there a spirit present?". If there is no response the question should continued to be asked.

The glass eventually moves and answers the question. The first time you use a OUIJA BOARD is quite startling. Sometimes someone will deliberately push the glass but this is easy to spot. The glass tends to move in jerks rather than free flowing. There are stories that Ouija Boards are dangerous to use.

It is helpful to write down the questions you wish to ask before you start. It is also helpful to have a third person writing down the answers as you go for future reference.

Once you become experienced at the Ouija Board you will find the pace of responses coming from the glass will increase. In fact sometimes the glass will speed across the table at such great speeds it is almost impossible to keep up.

It should be noted that sometimes the communication will be in foreign languages or sometimes it is English backwards.

¹⁷⁵ *A Bloody Mary is a cocktail containing vodka, tomato juice, and usually other spices or flavorings such as Worcestershire sauce, Tabasco sauce, beef consomme or bouillon, horseradish, celery or celery salt, salt, black pepper, cayenne pepper, and lemon juice. The epithet "Bloody Mary" is associated with a number of historical and fictional women, most notably Queen Mary I of*

England (see Bloody Mary (person) for others); however, there is no known connection between the name of the cocktail and any of these people. The name is clearly used to refer to blood-like colour of the cocktail

The order of preparation can be crucial, and many bartenders guard secret recipes for the drink. It is sometimes garnished with a celery stick and is served in a tall glass, often over ice. It is one of the few cocktails traditionally served in the morning, along with the Screwdriver and the Mimosa.

Bartender Fernand Petiot of Harry's New York Bar in Paris claimed to have invented the drink in 1920. The first citation of "Bloody Mary" in the Oxford English Dictionary is from Punch (August 15, 1956): "Those two ... are eating raw steaks and drinking Bloody Marys."

Variants

If the drink is served without the vodka, it is called a "Virgin Mary," a "Bloody Shame," or a "Bloody Virgin."

When tequila is used instead of vodka, it is known as a "Bloody Maria".

When sake is used instead of vodka, it is known as a "Bloody Geisha".

When beer is used instead of vodka and Clamato (a juice made of clam broth and tomato juice) mixed with a raw egg is used in place of the tomato juice, it is known as a Calgary Red Eye, a popular Canadian hangover remedy.

When Mexican beer flavored with a couple of dashes of Worcestershire sauce and Tabasco sauce is used instead of vodka, it is known as a "Michelada".

When beef bouillon is used instead of tomato juice, it is known as a "Bullshot".

When Clamato is used instead of tomato juice, it is known as a "Caesar" or a "Bloody Caesar", a popular Canadian cocktail.

When V8 is used instead of the tomato juice - or a mixture (usually half of each) of V8 and tomato juice - it is called a "Bloody Eight" or an "Eight Ball".

When an exceptionally hot pepper, such as the Red Savina is added to the drink, it is sometimes known as a "Screaming Emo". A sans-alcohol version is known as a "Virgin Emo".

The "Mile High Mary", popularized in restaurant chains originating in the Rocky Mountain region of the United States, has its glass rimmed with a mixture of salt and paprika.

¹⁷⁶ table tipping - is a manipulation of a table during a séance; attributed to spirits

¹⁷⁷ The Magic 8-Ball, manufactured by Tyco, is a toy used for fortune-telling. Invented by Abe Bookman in 1946 of the Alabe Toy Company, it is a hollow, plastic sphere resembling an oversized, black and white 8-ball. The fortunes are given by a white plastic die in the shape of an icosahedron, floating in a blue liquid, with answers to yes-no questions in raised letters on its 20 triangular faces. There is a transparent window on the bottom of the 8-ball, and when the ball is held so that

the window faces up, the die floats to the top randomly exposing one of its faces in the window. As the raised white letters press against the window, they drive the dark blue liquid to the sides, away from the raised letters, so that the letters appear as white print on a still-dark-blue background (where a thin layer of fluid remains between the raised letters).

To use the ball, the user must hold it with the window down, ask a yes-no question, then turn the ball so that the window faces up. In the window, one face of the die will be visible, revealing the response to the user's question. Contrary to popular belief, it is not necessary to shake or jostle the ball before turning it, which can consequently create air bubbles that often visually distort the answer.

¹⁷⁸ *Charms are found in stable wall, Ceredigion and the occasional curse*

These charms are found throughout England and Wales. It is probable that many hundreds of charms remain to be discovered from the last couple of centuries.

For instance, written charms are the result of a farmer or householder's need to have their property or livestock protected by a supernatural spell. The person in need would contact the local cunning-person and ask him/her for a charm to protect the desired creatures or buildings. The charms themselves are little masterpieces to look at. They frequently contain astrological symbols and contain a mixture of old Latin bible related text and a kind of invocation to God or some greater power to protect the required items.

There are also one or two examples of written curses. A particularly well known curse was made on the unfortunate Sarah Ellis - her name was spelled backwards on the curse.

¹⁷⁹ *Telepathy (from the Greek τηλε, tele, "distant"; and πάθεια, patheia, "feeling") is the communication of information from one mind to another by means other than the known perceptual senses. Considered a form of extra-sensory perception or anomalous cognition, telepathy is often associated with other paranormal phenomena, such as precognition, clairvoyance, and telekinesis. Although many scientific experiments seeking evidence of telepathy have been conducted over more than a century, no positive result that has been investigated has ever been reliably reproducible - one of the principles of the scientific method. To date, all positive results that have been investigated were either shown to be due to flawed methodology, statistically erroneous conclusions, cheating by subjects or experimenters, or else they were not reliably replicable by independent researchers.*

¹⁸⁰ *It is a form of channeling, or psychic ability, to receive impressions, vibrations, which are beyond those normally received by the five senses. Such information is translated into the touch sense of writing. As with any psychic ability, development and practice requires: relaxed openness; confidence and concentration*

¹⁸¹ *A trance can be define as*

1. *A hypnotic, cataleptic, or ecstatic state.*
2. *Detachment from one's physical surroundings, as in contemplation or daydreaming.*
3. *A semiconscious state, as between sleeping and waking; a daze.*

Trance is also a style of electronic dance music that developed in the 1990s. Trance music is generally characterized by a tempo of between 130 and 160 bpm, featuring repeating melodic synthesizer phrases, and a musical form that builds up and down throughout a track, often crescendoing or featuring a breakdown. Sometimes vocals are also utilised. The style is arguably

derived from a combination of largely techno and house. 'Trance' received its name from the repetitious morphing beats, and the throbbing melodies which would presumably put the listener into a trance-like state. As this music is almost always played in nightclubs at popular vacation spots and in inner cities, trance can be understood as a form of club music.

¹⁸² Spirit Guides are entities - physical and non-physical - who have chosen to aid others on the path to spiritual enlightenment as we are about to ascend to higher light - the evolution of consciousness - our natural state of being. You may sometimes see a spark of light before you that blinks in and out for just a second. That is a soul spark. That is YOU. You are frequency. Spirit guides are higher frequency. It's like turning on a television or radio - one need only adjust the station to the matching frequency to connect.

Connection is usually telepathic unless your spirit guide uses some form of telekinesis to move objects or manifest objects to reinforce their connection with you. There are many ways to communicate with spirit guides. Many spirit guides have had incarnations on the physical plane, as well as other realms. They, like yourself, exist multi dimensionally.

Spirit guides are often your polar opposite - the other part of your soul which remains on the other side in higher frequency as your soul experiences in third dimension. We call this the duality of your soul experience. Spirit Guides may remain with you for a lifetime, or may come and go depending on your needs and where they are needed.

As they exist in higher frequency - they are beings of light that may physically appear to you in humanoid form so your mind can conceptualize them better. Spirit Guides sometimes show up as ectoplasmic forms - in photos or for you to see with your own eyes. Spirit guides may be viewed as extraterrestrial entities who link you with another aspect of your soul experiencing in another reality. Remember that our souls is having many experiences at the same time in many realms of reality. Here in the third dimension most people are unable to conceptualize that idea as 3D thinking is too limited using 10% of the brain - etc..

We all have at least one spirit guides. They vary in number. Each guide generally comes in for a specific purpose in your life -

- Help you heal your issues and restore you to balance - Bring deceased loved one to you for closure or other emotional reasons - Help you with the spiritual mission you sense - Help with your creative work - Show you past/parallel lives - Soul Mate

Some guides stay with you for your entire experience in your present body. Others stay for many years then leave. You can ask a spirit guide to leave if you so chose. You can attract to your energies fields other guides. Spirit guides 'speak' to you in many ways. Sometimes they are the little voice you hear in your head - your thoughts. Often times they speak to you in dream state, meditation, altered states of consciousness, through the synchronistic things that occur in your life, through, art, music, dance, or acting.

If they really want to make a point they will create a synchronicity in your life so you will sit up and take notice. Synchronicities, in general, are experiences created by your soul to bring you into greater awareness of what is occurring in your life.

YOU and/or your spirit guides create the synchronicity in a higher realm - then you manifest it in third dimension. If you meet someone by accident - it is because your soul and theirs has made a

decision to meet. There are no accidents. Everything is part of a giant web - sacred geometric blueprint.

Spirit guides travel inter dimensionally as they have no physical form.

We are more aware of meeting them when we sleep. At that time we remove our consciousness from third dimension - moving to faster moving frequency - faster than the speed of light to connect with that other realms of existence.

It is here that we work with our spirit guides and plan what we will do in the physical realms when we return to 'wakefulness' - place our conscious mind back in our physical bodies - when we get up. Some seem dream time as Real Time - as that is where the true decisions are made. In third dimension we play out the events - hence this is dream time.

¹⁸³ The Magician, card one in the major arcana. This particular card is from the Rider-Waite tarot deck. Most modern tarot decks consist of 78 cards with allegorical representations today used for divination. A typical tarot deck consists of:

The major arcana, consisting of 22 trump cards (sometimes referred to as keys):

The Fool, The Magician, The High Priestess, The Empress, The Emperor, The Hierophant, The Lovers, The Chariot, Strength, The Hermit, Wheel of Fortune, Justice, The Hanged Man, Death, Temperance, The Devil, The Tower, The Star, The Moon, The Sun, Judgement, and The World. The minor arcana, consisting of 56 cards (sometimes referred to as pips):

Forty cards in four different suits of ten — traditionally batons or wands, cups, swords, coins or pentacles, and Sixteen court cards of four per suit: the page, knight, queen, and king.

¹⁸⁴ *Levitation (from Latin levis, light) is the process by which an object is suspended against gravity, in a stable position, by a force without physical contact. Levitation pronounced (levataeshon) is the raising of a human or other object in the air without mechanical aid. Also believed is that Christians were reputed to have had the power of becoming light at will and of moving through the air. It is also a popular conjuring trick, the illusion being produced by clever mechanical (see Mechanics or lighting arrangements or other means).*

¹⁸⁵ *Magic: The Gathering: Official site for the card game Magic: The Gathering from Wizards of the Coast.*

¹⁸⁶ *More has been said concerning this subject in chapters 1 & 3*

¹⁸⁷ *Satanism is a religion based upon the philosophy of Anton Szandor LaVey as outlined in The Satanic Bible and other works. "Satan" is appropriated as a positive symbol of this worldview, an archetype or the ultimate symbol of the self and egotism. LaVey explains that Satan is only a symbol in an interview with Washington Post magazine.*

"Satan is a symbol, nothing more," LaVey says. "Satan signifies our love of the worldly and our rejection of the pallid, ineffectual image of Christ on the cross." The seeds for Satanism were planted in the 1950s, when LaVey and several others formed a group known as the Order of the Trapezoid; the group worked with a combination of magic and LaVey's hedonistic, egoistic philosophy. Seeking to change the world with his ideas, LaVey later decided that only a religion, and not a mere philosophy, would be sufficient to do so; with this in mind, he founded the Church of

Satan in 1966. Three years later, in 1969, LaVey wrote and published Bible. There are only two organizations that practice this form of Satanism. One is the Church of Satan, founded by LaVey and now administered by Gilmore. The second is the First Satanic Church, created by Anton LaVey's eldest daughter Karla LaVey, former High Priestess of the Church of Satan.

The Church of Satan, in addition to the First Satanic Church do not have (nor do they seek) the tax-exempt status normally granted to religious organizations in the United States. The religion as a whole does, however, enjoy the same legal protection afforded any other religion in the United States by the First Amendment to the US Constitution.

¹⁸⁸ *Palm reading. Palmistry is an ancient method of revealing the past, present and future from ... like both the Tarot card and Palm reading, one pay about \$80 US. ...*

¹⁸⁹ *Astrology is the five thousand year old study of the influential effects of the sun, moon, stars, and planets on events on the earth. The word Astrology is derived from the greek Astrologia - meaning the study of the stars. Horoscopes are predictions or insights into our lives, made by studying the stars in our sign on the zodiac.*

The Zodiac is an imaginary band of space drawn from the earth, following the path of the sun, divided into twelve parts which each contain a different astrological constellation relating to the specific star sign. From the position of stars and planets within these sections of the zodiac, an astrologist can make predictions about events and situations of people born under each sign. For more information about each sign of the zodiac, click one on the menu to the left

¹⁹⁰ *Hypnosis is an unconscious state in which somebody can still see and hear and can be influenced to follow commands or answer questions. Hypo-therapy: a kind of treatment that uses Hypnosis to help with physical or emotional problems.*

¹⁹¹ *séance on its most basic level is an attempt to communicate with the dead. The séance, or sitting, is led by a person known as a medium who will usually go into a trance that theoretically allows the dead to communicate through him or her.*

The word séance comes from the French word for 'seat', 'session', from Old French seoir, 'to sit.' In English, the word came to be used specifically for a meeting of people to receive spiritualistic messages (a sense first recorded in English in 1845). In French, it is much more general: one can say une séance de cinema. Séances were conducted in dark or semi-dark rooms with participants seated around a table. Some say this is to help the medium use tricks to fool the participants. Sometimes the table would lean and tilt, participants (sitters) might feel a cold breeze on their faces, items could materialize apparently out of thin air and musical instruments might play mysteriously. During the course of the séance, the medium would speak under the apparent control of a spirit, relaying messages from the dearly departed. Other methods of spirit communication included automatic writing, writing on sealed slates, writing with planchettes (similar to the Ouija board), impressing images onto photographic plates which had been kept in sealed enclosures, and painted images which gradually appeared upon previously blank canvas. While most believe that all Seances are fake, there have been recordings of "True" Seances. If one truly thinks that a ghost is communicateing with them, they may find that everything seems to be in check.^[citation needed] Belief in the ability to communicate with the dead is part of a religious movement called Spiritualism, which flourished from the 1840s until the 1920s and still exists today. Skeptics consider séances to be scams. M. Lamar Keene once practiced scam séances, but revealed the fraud in his book, The Psychic Mafia (Randi 1995:135).

¹⁹² *Black magic or dark magic is the branch of magic that is used to perform evil acts or that draws on malevolent powers. In the Inquisition, Christians were afraid of witches and warlocks practicing evil black magic. In modern times, witches and warlocks will use the term to describe the bad magic that they do not do in contrast with the good white magic that they do practice. Black magic would be invoked to kill, injure, or cause destruction, or for personal gain without regard to harmful consequences to others. As a term, "black magic" is normally used to describe a form of ritual that some group or person does not approve of. Not everything that is called black magic truly has malevolent intentions behind it.*

Magic like this is used to directly harm one's opponent in role playing games like Final Fantasy, for example. The opposite of dark magic is white magic. Since the words "black magic" have a negative connotation in Western TV-Y rated shows, this phrase is used instead of "black magic" on Magical DoReMi. The differences between black magic and white magic are debated. Several theories compare and contrast the two branches; these theories include the All as One theory, the No Connection theory, and the Separate but Equal theory.

¹⁹³ *Dungeons & Dragons (abbreviated as D&D or DnD) is a fantasy tabletop roleplaying game (RPG) currently published by Wizards of the Coast. The original Dungeons & Dragons, designed by Gary Gygax and Dave Arneson, was first published in 1974 by Gygax's company, Tactical Studies Rules (TSR). Originally derived from tabletop games, D&D's publication is generally regarded as the beginning of modern roleplaying games, and by extension, the roleplaying game & MMORPG industry.*

Players of D&D invent fictitious characters who embark upon imaginary adventures in which they battle many kinds of fictional monsters, gather treasure, interact with each other, and earn experience points, becoming more and more powerful as the game progresses. D&D departed from traditional wargaming in this regard by assigning each player a specific character to play, as opposed to legions and armies. D&D also developed the concept of a Dungeon Master (DM), the storyteller and referee responsible for creating the fictional setting of the game, moderating the actions of the players' characters, and roleplaying the supporting cast of non-player characters.

A game usually continues over a succession of meetings among the players and the DM, in which case it is called a "campaign". Usually, each player plays one character, although some games allow a player to play more than one character. The players and the DM keep track of their characters' activities, attributes and possessions using paper and pencils, or the electronic equivalent. The published rules of the game explain how to create and equip a character for adventure, how the powers and abilities of the characters work, how interactions and combats work, and describe the many magical spells and items that characters are likely to encounter. However, the rules encourage DMs to modify the rules to suit both their own campaigns and the group they are playing with.

The early success of Dungeons & Dragons quickly led to a proliferation of similar game systems, such as RuneQuest, Tunnels and Trolls, Traveller, and Arduin. Despite this competition, D&D has continued to dominate the roleplaying game industry throughout its existence, enjoying a nearly impenetrable market position. In 1977 the game was split into two slightly different versions: the simpler Dungeons & Dragons and the more complex Advanced Dungeons & Dragons (abbreviated as AD&D or ADnD). In 2000, the simplified version of the game was discontinued and the 3rd Edition of Dungeons & Dragons was released as a major revision of the AD&D game. The current

version of the game, released in July 2003, is *Dungeons & Dragons v3.5* (also known as the *Revised 3rd Edition* or *D&D3.5*).

As of 2006, *Dungeons & Dragons* remains the best-known and best-selling roleplaying game, with an estimated 20 million players worldwide and over US\$1 billion in book and equipment sales (according to a BBC news report). Products branded *Dungeons & Dragons* made up over fifty percent of the RPG products sold in 2002[citation needed]. Outside of the gaming community, *D&D* has become a metonym used to refer to roleplaying games in general.

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Many societies and religions use/used blood as a means of sealing pacts and bonding with something/someone.

People drink each others blood in order to become more intimate with each other. This has deep roots in the past and has resurfaced in culture once again.

Others do it to feel pain, and they associate pain with a sort of "beyond pleasure" experience. This also is a common practice in many cultures.

Some people do it to feel different, or to release pain. Why? There are other, less painful ways to release pain from the body, like a massage. Some people do it because it is an alternative thing to do, and in the quest of "self expression", they do something against the norm.

¹⁹⁵ *This deals with magical arts which has been discussed extensively in book one of this writing.*

¹⁹⁶ *Sexual sins are committed when one is involved in indecent acts or behavior.*

¹⁹⁷ *Martial arts (mysticism/devotion to sensei) Superstitions. new Age. Masons. Mind Science cults ... Demonic control is directly related to the time and ...*

¹⁹⁸ *An irrational belief that an object, action, or circumstance not logically related to a course of events influences its outcome.*

1. *A belief, practice, or rite irrationally maintained by ignorance of the laws of nature or by faith in magic or chance.*
2. *A fearful or abject state of mind resulting from such ignorance or irrationality.*
3. *Idolatry.*

¹⁹⁹ *The term New Age describes a broad movement of late 20th century and contemporary Western culture, characterized by an individual eclectic approach to spiritual exploration. Collectively, New Age has some attributes of an emergent religion, but it is too diverse and diffuse to qualify. Many of the ideas of the New Age movement are elements of older spiritual and religious traditions, from both east and west, melded with modern ideas from science especially psychology and ecology. Out of the movement has come a wide-ranging literature on spirituality, new musical styles and even crafts - most visible in specialty shops and New Age fairs. The name "New Age" also refers to part of the LOHAS market segment in which its goods and services are sold to people in the movement.*

¹³¹ *A recent offshoot of the New Age movement is being referred to as the New Edge (movement).*

²⁰⁰ *Masons (also known as Freemasons) belong to the oldest and largest fraternal organization in the world. Today, there are more than two million Freemasons in North America. Masons represent*

virtually every occupation and profession, yet within the Fraternity, all meet as equals. Masons come from diverse political ideologies, yet meet as friends. Masons come from varied religious beliefs and creeds, yet all believe in one God.

Many of North America's early patriots were Freemasons. Thirteen signers of the Constitution and fourteen Presidents of the United States, including George Washington, were Masons. In Canada, the Father of the Confederation, Sir John A. MacDonald, was a Mason, as were other early Canadian and American leaders.

One of the most fascinating aspects of Freemasonry is how so many men, from so many different walks of life, can meet together in peace, always conducting their affairs in harmony and friendship and calling each other "Brother."

What Is Freemasonry? Freemasonry (or Masonry) is dedicated to the Brotherhood of Man under the Fatherhood of God. It uses the tools and implements of ancient architectural craftsmen symbolically in a system of instruction designed to build character and moral values in its members. Its singular purpose is to make good men better. Its bonds of friendship, compassion, and brotherly love have survived even the most divisive political, military, and religious conflicts through the centuries. Freemasonry is a fraternity which encourages its members to practice the faith of their personal acceptance. Masonry teaches that each person, through self-improvement and helping others, has an obligation to make a difference for good in the world.

²⁰¹ *"Mind Therapy Cults", or "Mind Science", are therapy methods based on mind science, psychological or neurological, often mixed with the occult or the latent divinity that resides in every individual... and often end up being a "religion for life"... they may not be easy to recognize, but they may become psychologically just as damaging as the cults that require members to dress in robes and chant in the street. Ernest Holmes, is considered to be the father of the mind sciences, with the foundation of the "Institute of Religious Science" in 1927, and his book "Science of Mind".*

²⁰² *The Unitarian Universalist movement is the result of the joining of the Unitarian religion with the Universalists. The Unitarians got their start in the sixteenth century. At that time, in central Europe, a group of humanists reviewed the Bible. Finding no mention of the word "trinity", the humanists affirmed the singular nature of God, and therefore called themselves Unitarians (Christians admit there is no mention of the word "trinity" in the Bible. It is a word used to describe the triune nature of God – the Father, Son, and Holy Spirit – which is fully Biblical.)*

During the seventeenth and eighteenth centuries, liberal religious groups studied the Bible and found only a few references to hell. Not wanting to believe that such a place of eternal suffering existed, they chose to disregard its mention altogether, and instead formed a belief that all people will go to heaven regardless of belief, faith, or deed. In other words, they believed that salvation was universal - hence the name, "Universalists".

These two religious movements continued on, growing in popularity due to their belief that no one person is accountable to anyone but themselves. As each grew more liberal, and more similar to the other, the two movements finally joined in 1961 to form the Unitarian Universalist movement. Unitarian Universalism is a liberal religion that claims to be "born of the Jewish and Christian traditions." They believe that personal experience, conscience, and reason should be the final authorities in religion. The [UUA \(Unitarian Universalism Association\) website](#) states, "In the end, religious authority lies not in a book, person, or institution, but in ourselves. We put religious insights to the test of our hearts and minds." In other words, the UU's espouse a humanist belief of each individual in a position superior to God or scripture. The UU believes that each individual's

spiritual path for truth should not be hampered by a creed or set of rules. It describes itself as a “free faith.” Past this, it is hard to be very specific. If the UU cult believes in anything, it is everything, and it stands for nothing. Whew!

One of the most disturbing aspects of UU belief though, is their view of salvation. They do not believe in sin. Since there is no sin, there is no penalty for sin, thus there is nothing from which to be saved. In their view, all people will share in some version of what we call heaven, regardless of their personal beliefs. The UU who wrote us said, “UUs are not accountable to God, they are accountable to society, and most importantly, to themselves. Second, UUs do not profess that all will be saved. We believe that there is nothing to be saved from. We do not believe that we were born into sin as Christians do. UUs work to fulfill themselves and other people. They do not work towards fulfilling God, who may or may not exist.” UU’s seek to escape accountability to God. In my experience, most of the UU’s I’ve talked to take great pride – almost to the point of arrogance – in being “tolerant” of all faiths and lifestyles. They feel they are somehow more enlightened, and are not encumbered by any claims to exclusivity. The website of the UUA states that “The living tradition which we share draws from many sources,” and one of these sources is, “Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.” What the UU fails to realize, is that there are spiritual laws in our universe, just as there are physical laws. Gravity will keep my feet planted on earth, whether I believe in gravity or not. I can’t see gravity. I can only rely on evidences of its existence. Many will claim that they do not believe in anything they cannot see. Yet these same people will have no problem believing in gravity or inertia, even though these are forces that cannot be seen. In the same respect, there are immutable spiritual truths. These truths do not cease being true in the face of disbelief. These truths include:

- 1. There is one God, eternally existent in three persons;*
- 2. God created everything in this universe, including all the physical laws;*
- 3. God gave humans free will, to choose Him over sin;*
- 4. Humans rebelled, and sin was introduced;*
- 5. All mankind is inherently sinful;*
- 6. The penalty for sin is eternal separation from God;*
- 7. God is not willing that any of us should have to pay that penalty, so he came to earth, assumed the form of man (in the person of Jesus Christ), and paid the penalty for us; The gift of salvation is free to all, but the choice to accept it is up to each person.*

I can choose to believe in these truths, or I can choose not to believe them, but they remain true regardless of what I believe. One of the sources of spiritual tradition that is listed on the UUA website now, is the “Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.” This particular source was not listed a year ago. It is interesting that this focus on “earth-centered” spiritual teaching has arisen during the arrival of the United Religions Initiative and Earth Charter on the world scene. Supporters of both, including former vice president Al Gore, are very much into the worship of “Gaia,” or “Mother Earth.” While the Ark of Hope was flitting about the northeastern United States, toting a copy of the Earth Charter and Temenos artifacts, many of the celebrations along the way were held at individual UU churches.

Perhaps one of the most dangerous aspects of the UU movement is its ability to pass itself off as simply a liberal Christian denomination.

²⁰³ *The Silva Method (Silva Mind Control, Remote viewing) is a self-empowerment system to shape beliefs, augment personal success and allegedly view distant objects or locations and connect with a higher intelligence for guidance. José Silva developed pseudoscientific explanations of brain function and its relationship with a higher consciousness in the 1960s. Claims of psychic abilities, remote viewing and healing have not been proven.*

²⁰⁴ *Transcendental meditation is a method of making yourself calm by thinking deeply in silence and repeating a special phrase to yourself many times*

²⁰⁵ *Yoga, meaning union in Sanskrit, is a family of ancient spiritual practices, and also a school of spiritual thought that originated in India, where it remains a vibrant living tradition and is seen as a means to enlightenment. Karma Yoga, Bhakti Yoga, Jnana Yoga, and Raja Yoga are considered the four main yogas, but there are many other types. In other parts of the world where yoga is popular, notably the West, Yoga has become associated with the asanas (postures) of Hatha Yoga, which are popularly considered there as fitness exercises and also form the basis of an expanding business.*

Yoga as a means to enlightenment is central to Hinduism, Buddhism, and Jainism, and has influenced other religious and spiritual practices throughout the world. Ancient Hindu texts establishing the basis for yoga include the Upanishads, Yoga Sutras of Patanjali, the Bhagavad Gita, the Hatha Yoga Pradipika and many others, which specify the criteria of having successfully mastered a particular yoga technique.

Modern yoga practice often includes traditional elements inherent in eastern religion, such as moral and ethical principles, postures designed to keep the body fit, spiritual philosophy, instruction by a guru, chanting of mantras (sacred syllables), pranayama (breathing exercises), and stilling the mind through meditation. These elements are sometimes adapted to meet the needs of non-Hindu practitioners, who may be attracted to yoga by its utility as a relaxation technique or as a way to keep fit.

Proponents of yoga see daily practice as beneficial in itself, leading to improved health, emotional well-being, mental clarity, and joy in living. Yoga advocates progress toward the experience of samadhi, an advanced state of meditation where there is absorption in inner ecstasy, Ananda.

The goals of yoga are expressed differently in different traditions. In theistic Hinduism, yoga may be seen as a set of practices intended to bring people closer to God - to help them achieve union with God. In Buddhism, which does not postulate a creator-type god, yoga may help people deepen their wisdom, compassion, and insight. In Western nations, where there is a strong emphasis on individualism, yoga practice may be an extension of the search for meaning in self, and integration of the different aspects of being. The terms Self-Realization and god-Realization are used interchangeably in Hindu yoga, with the underlying belief that the true nature of self, revealed through the practice of yoga, is of the same nature as God.

The ultimate goal of yoga is the attainment of liberation (Moksha) from worldly suffering and the cycle of birth and death (Samsara). Yoga entails mastery over the body, mind, and emotional self, and transcendence of desire. It is said to lead gradually to knowledge of the true nature of reality. The Yogi reaches an enlightened state where there is a cessation of thought and an experience of blissful union. This union may be of the individual soul (Atman) with the supreme Reality

(Brahman), as in Vedanta philosophy; or with a specific god or goddess, as in theistic forms of Hinduism and some forms of Buddhism. Enlightenment may also be described as extinction of the limited ego, and direct and lasting perception of the non-dual nature of the universe.

For the average person still far from enlightenment, yoga can be a way of increasing one's spiritual awareness, or cultivating compassion and insight. While the history of yoga strongly connects it with Hinduism, proponents claim that yoga is not a religion itself, but contains practical steps which can be found in the esoteric spiritual practices of all religions, as well as those who do not consider themselves religious.

²⁰⁶ The Hare Krishna mantra, also referred to as the Maha Mantra ("Great Mantra"), is a sixteen-word Vaishnava mantra, made well known outside of India by the International Society for Krishna Consciousness (commonly known as 'the Hare Krishnas'). It is believed by practitioners to bring about a higher state of consciousness when heard, spoken, meditated upon or sung out loud. According to Gaudiya Vaishnava theology this higher consciousness ultimately takes the form of pure love of God (Krishna). The words "Hare Krishna" are part of a mantra comprising three Sanskrit names of God (Vishnu)-Hari, Krishna and Rama--in the vocative case. All three names are in the Vishnu sahasranama. Rama and Krishna are the 7th and 8th Maha Avataras of Vishnu. As names, Hari translates to "golden one", Krishna translates to "black". Hare may also be interpreted as the vocative of the female name Harā (unrelated to Hari), a name of Rādhā, Krishna's eternal consort. According to A.C. Bhaktivedanta Swami Prabhupada, Krishna and Rama refer to God himself, meaning "He who is All-Attractive" and "He who is the Source of All Pleasure," while Harā refers to "the energy of God". The mantra is repeated, either out loud (kirtan), softly to oneself (japa), or internally within the mind. Srila Prabhupada describes the process of chanting the Maha Mantra as follows:

"Krishna consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived ...[.]... This chanting of 'Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare' is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness - namely sensual, mental, and intellectual ...[.]... As such anyone can take part in the chanting without any previous qualification."

²⁰⁷ The Bahá'í Faith is a religion founded by Bahá'u'lláh in 19th century Persia. Bahá'ís number around 6 million in more than 200 countries around the world. According to Bahá'í teachings, religious history is seen as an evolving educational process for mankind, through God's messengers, which are termed Manifestations of God. Bahá'u'lláh is seen as the most recent, pivotal, but not final of these individuals. He claimed to be the long-expected educator and teacher of all peoples, prophesied in Christianity, Islam, Hinduism, Buddhism, and other religions, and that his mission was to establish a firm basis for unity throughout the world, and inaugurate an age of peace and justice, which Bahá'ís expect will inevitably arise. Fundamental to Bahá'í teachings are three core assertions: the oneness of God, the oneness of religion, and the oneness of humanity. These principles have a profound impact on the theological and social teachings of this religion.

"Bahá'í" is either an adjective referring to this religion or the term for a follower of Bahá'u'lláh, and not a noun referring to the religion as a whole. The term comes from the Arabic word Bahá' meaning "glory" or "splendor"

²⁰⁸ *The diversity of American Indian tribes precludes a comprehensive examination of their religions and their belief systems. Anthropologists have compiled a huge trove of information detailing practices and beliefs of many different groups; this information remains isolated from popular culture. While there is a proliferation of popularized versions of Native American spirituality, these are often not the products of the tribes or their members. The beliefs and practices of many groups are sectarian derivatives of other native groups, and there is also a significant infusion of Christianity, and more recently, New Age beliefs and practices permeating these traditional beliefs.*

The origins of contemporary Native American religion, and that of their recent ancestors, can be traced back 30,000 to 60,000 years with the arrival of the first groups of people from northeast Asia. The religion of Native Americans has developed from the hunting taboos, animal ceremonialism, beliefs in spirits, and shamanism embraced by those early ancestors (Hultkrantz, 3, 12). Since these peoples settled in America slowly and in small groups over several thousand years, we still lack precise immigration knowledge.

Beyond the directly inherited traditional Native American religions, a wide body of modified sects abounds. The Native American Church claims a membership of 250,000, which would constitute the largest of the Native American religious organizations. Though the church traces the sacramental use of the peyote cactus back ten thousand years, the Native American Church was only founded in 1918. Well into the reservation era, this organization was achieved with the help of a Smithsonian Institute anthropologist. The church incorporates generic Native American religious rites, Christianity, and the use of the peyote plant. The modern peyote ritual is comprised of four parts: praying, singing, eating peyote, and quietly contemplating (Smith, 167-173; Anderson, 41).

The Native American Church, or Peyote Church, illustrates a trend of modifying and manipulating traditional Native American spirituality. The Native American Church incorporates Christianity, as well as moving away from tribal specific religion. Christianity has routinely penetrated Native American spirituality in the last century. And in the last few decades, New Age spirituality has continued the trend.

Native Americans, New Agers, and charlatans alike have radically augmented and revised the tenets of traditional Native American religions. "Crystal skull caretakers" sit beside Native American shamans and priests, and "Star Beings," rather than buffalo, are pondered. Outraged Native Americans have entered this fray, castigating those they see exploiting traditional Native American spirituality. And they are answered in return.

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Islam (Arabic al-islām (help·info)) is a monotheistic religion based upon the Qur'an, which adherents believe was sent by God (Arabic: Allāh) through Muhammad. Followers of Islam, known as Muslims (Arabic:), believe Muhammad to have been God's final prophet; most of them see the historic record of the actions and teachings of the Prophet Muhammad related in the Sunnah and Hadith as indispensable tools for interpreting the Qur'an.

Like Judaism and Christianity, Islam is classified as an Abrahamic religion. It is estimated that there are 1.4 billion adherents, making Islam the second-largest religion in the world. The majority of Muslims are not Arabs (only 20 percent of Muslims originate from Arab countries). Islam is the second largest religion in the United Kingdom, and if current trends continue it will soon become the second largest in the United States.

Secular historians place Islam's beginnings during the late 7th century in Arabia. Under the leadership of Muhammad and his successors, Islam rapidly spread by religious conversion and military conquest. Today, followers of Islam may be found throughout the world, particularly in the Middle East, North Africa, South Asia and Southeast Asia.

n Arabic, Islam derives from the triconsonantal root Sīn-Lām-Mīm, while this verb literally means 'to make peace' the word 'Islam' is derived from a form of this word 'istislam' which itself derives from 'silm' meaning 'submission'. Islam is an abstract nominal derived from this root, and literally means "submission to 'The God' (Arabic:Allah)". The legislative meaning is to submit to God by singling Him out in all acts of worship, to yield obediently to Him and to free and disassociate oneself from Polytheism and its people. Other Arabic words derived from the same root include: Salaam, the word salaam literally translates to 'peace'. Therefore the common salutation, assalamu alaikum ("may Peace be upon you").

Muslim, a Muslim is a person who other people "salimou" ,(i.e. were left unharmed/assulted, left at peace) from his tongue and hands (i.e. no physical or verbal harassment).

Muslim, an agentive noun meaning "one who submits wholeheartedly [to God]".

Salamah, meaning "safety", also used in the common farewell ma' as-salamah ("[go] with safety"). Aslam (with a short "a" vowel) also means "I submit", since the addition of a hamza to the beginning of the trilateral root, followed by the first two consonants, a short vowel, and the final consonant, is the first-person singular imperfect tense in Arabic. (For example, from Sīn-Kāf-Nūn, the word "'askun" means "I live" [reside].)

Muslims believe that God revealed his direct word for humanity to Muhammad (c. 570– July 6, 632) through the angel Gabriel and earlier prophets, including Adam, Noah, Abraham, Moses, and Jesus. Muslims believe that Muhammad is the last prophet, based on the Qur'anic phrase "Seal of the Prophets" and sayings of the prophet of Islam himself, and that his teachings for humanity will last until the Day of the Resurrection. Muslims assert that the main written record of revelation to humanity is the Qur'an, which is flawless, immutable, and which Muslims believe is the final revelation of God to humanity.

Muslims hold that Islam is the same belief as that of all the messengers sent by God to humanity since Adam, with the Qur'an, the text used by all sects of the Muslim faith, codifying the final revelation of God. Islamic texts depict Judaism and Christianity as prophetic successor traditions to the teachings of Abraham. The Qur'an calls Jews and Christians "People of the Book", and distinguishes them from "Polytheists". In order to reconcile the often radical disagreements regarding events and interpretation that exist between the earlier writers and the Quran, Muslims posit that Jews and Christians distorted the word of God after it was revealed to them, deliberately altering words in meaning, form and placement in their respective holy texts, with Jews changing the Torah and Christians the Injeel (Gospels). Without this distortion, known as tahrif, or tabdīl, meaning "alteration, substitution", the content of the Torah and Gospels would ostensibly have been in accord with the later teachings of the Prophet.

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Hinduism (Sanskrit Hindū Dharma, also known as Sanātana Dharma and Vaidika Dharma) is a set of religious traditions that originated mainly in the Indian subcontinent. It is the oldest organized religion of all the major religions of this world. It is not a single well-defined religion, in the sense that it consists of several schools of thought and traditions. Some times its termed as a culture rather than a Religion but its has both cultural and spiritual aspects in it. Hinduism encompasses many religious rituals that widely vary in practice, as well as many diverse sects and

philosophies. The majority of contemporary Hindus follow the Vedanta philosophy, a monotheistic philosophy, and believe in a cosmic spirit called Brahman, that is worshiped in many forms such as Vishnu, Shiva or Shakti.

Hinduism is the third largest religion in the world, with approximately 1 billion adherents (2005 figure), of whom approximately 890 million live in India.^[1] It is also considered to be the oldest living religious tradition in the world.^{[2][3] [4]} Unlike many other religions, Hinduism has no main founder.^{[5][6]} While the adherents do not stick to a particular religious scripture, they regard the Vedas (each of which are divided into Samhita, Brahmana, Aranyaka and Upanishad) as the scripture; other scriptures followed include the eighteen Puranas, and the Mahabharata and the Ramayana, which are known as Itihasas. The Bhagavad Gita, part of the Mahabharata, is a widely studied teaching.

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Buddhism is an Asian religion based on the teaching of Gautama Siddhartha

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Some use the phrase to describe any person who is both Black and a Muslim, but Muslims are unlikely to do the same. Within Islam, race-based distinctions are supposed to be irrelevant. This is because Islam teaches equality, whereas unlike traditional Islam, the Nation of Islam preaches the divinity of Black people. This group's ambiguous relationship with traditional Islam necessitates distinguishing phraseology.

For example, Black Muslims is a phrase often used in the United States of America to denote members of Louis Farrakhan's separatist Black-nationalist movement, the Nation of Islam.

Other Black Nationalist movements trace their origins to the Nation of Islam.

Mainstream Muslim movements

After the death of his father, Warith Deen Muhammad broke away from the nationalist teachings of the Nation of Islam.

However, other groups have also appeared, such as the Black Muslim group formed by Yusuf Bey in Oakland, California, in the 1960s. Bey also founded Your Black Muslim Bakery, which is associated with his group. Bey died on September 30, 2003.

Today, the vast majority of Black Muslims are not members of the Nation of Islam. Rather, many Black Muslims follow a number of local religious leaders who may or may not be Black, such as Siraj Wahaj.

List of Black Muslims

The following is a list of some prominent Black Muslims, fitting some of the definitions above:

- Dr. Sherman Jackson, scholar
- Siraj Wahaj, preacher
- Warith Deen Muhammad, leader, American Society of Muslims
- Zaid Shakir, scholar associated with the Zaytuna Institute
- Elijah Muhammad, co-founder, Nation of Islam
- Malcolm X, Minister, Founder of Muslim Mosque Inc., Civil Rights Activist

- Louis Farrakhan, current leader, Nation of Islam

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The Rosicrucian Order is a legendary and secretive Order publicly documented in the early 17th century. The Rosicrucian Order is viewed among earlier and many modern Rosicrucianists as an inner worlds Order, composed of great "Adepts." When compared to human beings, the consciousness of these Adepts is said to be like that of demi-gods. This "College of Invisibles" is regarded as the source permanently behind the development of the Rosicrucian movement.

Several modern societies have been formed for the study of Rosicrucianism and allied subjects. However, many researchers on the history of Rosicrucianism argue that modern Rosicrucianists are in no sense directly derived from the "Brethren of the Rose Cross" of the 17th century. Instead, they are considered to be keen followers. Moreover, some have viewed the 17th century order as a literary hoax or prank, rather than an operative society. Rosicrucians tell an alternative story about the life and times of Jesus Christ, one that differs dramatically from the story told by the Catholics and other organized religions, a story that glorifies, rather than demonizes women. Others contend that history shows them to be the genesis of later operative and functional societies. Rosicrucianism is generally associated with the symbol of the Rose Cross, which is also found in certain rituals beyond "Craft" or "Blue Lodge" Freemasonry. The Rosicrucian greeting is, "May the Roses bloom upon your Cross."

²¹⁴ *This definition of "cult" is not sufficient to cover all that needs to be discussed in cult theologies and practices nor is it broad enough to address the topic of world religions like Hinduism, Buddhism, and Islam which are do not fall under the definition I've employed.*

The term cult can range from any group of worshippers of any God who pay no attention to the Bible, to a small, highly paranoid, apocalyptic people who gather around a charismatic leader that uses the Bible to control them. Nevertheless, I've chosen a definition. I'll probably modify it as I learn more.

²¹⁵ *A computer game is a computer-controlled game. A video game is a computer game where a video display such as a monitor or television is the primary feedback device. The term "computer game" also includes games which display only text (and which can therefore theoretically be played on a teletypewriter) or which use other methods, such as sound or vibration, as their primary feedback device, but there are very few new games in these categories. There always must also be some sort of input device, usually in the form of button/joystick combinations (on arcade games), a keyboard & mouse/trackball combination (computer games), or a controller (console games), or a combination of any of the above. Also, more esoteric devices have been used for input (see also Game controller). Usually there are rules and goals, but in more open-ended games the player may be free to do whatever they like within the confines of the virtual universe. The phrase interactive entertainment is the formal reference to computer and video games. To avoid ambiguity, this game software is referred to as "computer and video games" throughout this article, which explores properties common to both types of game. In common usage, a "computer game" or a "PC game" refers to a game that is played on a personal computer. "Console game" refers to one that is played on a device specifically designed for the use of such, while interfacing with a standard television set. "Video game" (or "videogame"), in places where the term is used, has evolved into a catchall phrase that encompasses the aforementioned along with any game made for any other device, including, but not limited to, mobile phones, PDAs, advanced calculators, etc.*

For specific information regarding "computer games", see personal computer game. For specific information regarding "console games", see console game.

²¹⁶ *Pigs in the Parlor --p.113-114-see reference*

²¹⁷ *Resentment, Hatred, Unforgiveness, Violence, Temper, Anger, Retaliation, Murder*

²¹⁸ *Self-will, Stubbornness, Disobedience, Anti-submissiveness*

²¹⁹ *Contention, Bickering, Argument, Quarreling, Fighting*

²²⁰ *Possessiveness, Dominance, Witchcraft*

²²¹ *Destruction, Spite, Hatred, Sadism, Cruelty*

²²² *Judging, Criticism, Faultfinding*

²²³ *Fear of Rejection, Self-rejection*

²²⁴ *Inferiority, Self-Pity, Loneliness, Timidity, Shyness, Inadequacy, Ineptness*

²²⁵ *Envy, Suspicion, Distrust, Selfishness*

²²⁶ *Pouting, Daydreaming, Fantasy, Pretension, Unreality*

²²⁷ *Indifference, Stoicism, Passivity, Sleepiness, Alcohol, Drugs*

²²⁸ *Funk, Indifference, Listlessness, Lethargy*

²²⁹ *Despair, Despondency, Discouragement, Defeatism, Dejection, Hopelessness, Suicide, Death, Insomnia, Morbidity*

²³⁰ *Gloom, Burden, Disgust*

²³¹ *Anxiety, Fear, Dread, Apprehension*

²³² *Tension,, Headache, Nervous habits, Restlessness, Excitement, Insomnia, Roving*

²³³ *Self-awareness, Fear of man, Fear of disapproval*

²³⁴ *Unfairness, Fear of judgment, Fear of condemnation, Fear of accusation, Fear of reproof, Sensitiveness*

²³⁵ *Insanity, Madness, Mania, Retardation, Senility, Schizophrenia, Paranoia, Hallucinations*

²³⁶ *Jealousy, Envy, Suspicion, Distrust, Persecution, Fears, Confrontation*

²³⁷ *Frustration, Incoherence, Forgetfulness*

- ²³⁸ *Procrastination, Compromise, Confusion, Forgetfulness, Indifference*
- ²³⁹ *Self-delusion, Self-seduction, Pride*
- ²⁴⁰ *Confusion, Fear of man, Fear of failure, Occult spirits, Spiritism spirits*
- ²⁴¹ *Intellectualism, Rationalization, Pride, Ego*
- ²⁴² *Phobias (all kinds) Hysteria*
- ²⁴³ *Lying, Deceit*
- ²⁴⁴ *Ego, Vanity, Self righteousness, Haughtiness, Importance, Arrogance*
- ²⁴⁵ *Theatrics, Payacting, Sophistication, Pretension*
- ²⁴⁶ *Stealing, Kleptomania, Material lust, Greed, discontent*
- ²⁴⁷ *Pride, Vanity, Ego, Frustration, Criticism, Irritability, Intolerance, Anger*
- ²⁴⁸ *Driving, Argument, Pride, Ego*
- ²⁴⁹ *Agitation, Frustration, Intolerance, Resentment, Criticism*
- ²⁵⁰ *False responsibility, False compassion*
- ²⁵¹ *Sorrow, Heartache, Heartbreak, Crying, Sadness, Cruel*
- ²⁵² *Tiredness, Weariness, Laziness*
- ²⁵³ *(May include any disease or sickness)*
- ²⁵⁴ *(Physical, Emotional, Mental, Curses)*
- ²⁵⁵ *Restlessness, Driving, Pressure*
- ²⁵⁶ *Blasphemy, Course jesting, gossip, Criticism, Backbiting, Mockery, Belittling, railing*
- ²⁵⁷ *Nicotine, Alcohol, Drugs, medications, Caffeine, Gluttony*
- ²⁵⁸ *Nervousness, Compulsive eating, Resentment, Frustration, Idleness, Self-pity, Self-reward*
- ²⁵⁹ *Self-hatred, self-condemnation*
- ²⁶⁰ *Condemnation, Shame, Unworthiness, Embarrassment*
- ²⁶¹ *lust, Fantasy lust, Masturbation, Homosexuality, Lesbianism, Adultery, Fornication, Incest, Harlotry, Rape, Exposure, Frigidity*

²⁶² *Jehovah's Witnesses, Christian Science, Rosicrucianism, Theosophy, Urantia, Subud, Latihan, Unity, Mormonism, Bahaim, Unitarianism (Lodges, societies, and social agencies using the Bible & God as a basis but omitting the blood atonement of Jesus Christ)*

²⁶³ *Ouija Board, Palmistry, Handwriting analysis, Automatic handwriting, ESP, Hypnotism, Horoscope, Astrology, Levitation, Fortune telling, Water witching, Tarot cards, Pendulum, Witchcraft, Balck magic, White magic, Conjuraton, Incantation, Charms, Fetishes, Etc.*

²⁶⁴ *Ritualism, Formalism, Legalism, Doctrinal obsession, Seduction, Doctrinal error, fear of God, Fear of Hell, Fear of lost salvation, Religiosity, Etc.*

²⁶⁵ *Seance, Spirit Guide, Necromancy, Etc.*

²⁶⁶ *Buddhism, Taoism, Hinduism, Islam, Shintoism, Confucianism, Etc.*

²⁶⁷ *See appendix A for more details.*

²⁶⁸ *Willard Swartley, is Professor Emeritus of New Testament (B.A., Eastern Mennonite College, 1959; B.D., Goshen College Biblical Seminary, 1962; Ph.D., Princeton Theological Seminary, 1973- E-mail: wswartley@ambs.edu) believes that preparing people for ministry is the most important thing he can do in his life. He has devoted his life to teaching, writing, and editing, and he does it all with a pastoral heart.*

Building on a strong commitment to the church and its mission, he has served at AMBS since 1978. In addition to teaching, he served as dean from 1979 to 1981 and 1995 to 2000, as director of summer school, and as director of the Institute of Mennonite Studies.

His long list of published works testifies to his strong scholarship as well as his interests--New Testament studies, particularly the gospel of Mark, and peace and nonviolence. He has served as New Testament editor for the Believers Church Bible Commentary series, and as co-editor of the Study of Peace and Scripture series.

²⁶⁹ *In an earlier essay on the biblical theology of deliverance ministry, I made the following statement (in reference to the apostle Paul's proclamation of the gospel as the power of God for salvation): "Evangelism is the primary form of power encounter and deliverance from the bondage of sin" (Thomas N. Finger and Willard M. Swartley, "Bondage and Deliverance: Biblical and Theological Perspectives," in Essays on Spiritual Bondage and Deliverance, Occasional Papers no. 11, ed. Willard M. Swartley [Elkhart, IN: Institute of Mennonite Studies, 1988], 22). I might well have added, "and deliverance from the bondage of opposing spiritual realities."*

²⁷⁰ *Timothy James Kamp, "The Biblical Forms and Elements of Power Encounter" (M.A. thesis, Columbia Graduate School of Bible and Missions, Columbia, SC, 1985), 33.*

²⁷¹ *Walter Wink, Engaging the Powers: Discernment and Resistance in a World of Domination (Minneapolis: Fortress, 1992). See also his 1982 and 1986 volumes: Naming the Powers and Unmasking the Powers (both from Fortress).*

²⁷² *Marcus J. Borg, Jesus, a New Vision: Spirit, Culture, and the Life of {112} Discipleship* (San Francisco, CA: Harper and Row, 1987), esp. 39-75.

²⁷³ *Borg*, 50.

²⁷⁴ *Susan Garrett, The Demise of the Devil: Magic and the Demonic in Luke-Acts* (Minneapolis, MN: Augsburg-Fortress, 1989), 71-72.

²⁷⁵ *Ibid.*

²⁷⁶ *James Kallas, The Significance of the Synoptic Miracles* (Greenwich, CT: Seabury, 1961), 78. See also his *Jesus and the Power of Satan* (Philadelphia, PA: Westminster, 1968), and *The Real Satan* (Minneapolis, MN: Augsburg, 1975).

²⁷⁷ *William Brownlee, "From Holy War to Holy Martyrdom," in Quest for the Kingdom of God*, ed. H. B. Huffman, F. A. Spina, and A. R. W. Green (Winona Lake, IN: Eisenbrauns, 1983), 286.

²⁷⁸ *Philip D. Bender, "The Holy War Trajectory in the Synoptic Gospels and the Pauline Writings"* (M.A. thesis, Associated Mennonite Biblical Seminaries, Elkhart, IN, 1987), 44. Bender sums up his work on this text as follows: "In the context, *apekdusamenos*, as 'stripping off from himself' (Col. 2:15), suggests that Christ's warfare against the Powers consisted (1) of his obedience to God unto death, resulting (2) in the unmasking of those Powers as adversaries of God and humanity, leading (3) to their disarming through the stripping away of their power of illusion, which now (4) exhibits them as weak and humiliated captives. In Christ, the Powers have been 'deglorified,' through the exposure of their presumptuous and hostile claims. Relative to the power of God as evidenced by Christ in his rejection of their claims through obedience to God unto death, the power of the Powers now appears as 'weak and beggarly' (Gal. 4:9). For Paul, Christ's stripping away of the Powers was his instrument of divine warfare and victory."

²⁷⁹ *Everett Ferguson, Demonology of the Early Christian World* (New York and Toronto, ON: Edwin Mellen, 1984), 129.

²⁸⁰ *Peter Brown, "Sorcery, Demons and the Rise of Christianity: From Late Antiquity into the Middle Ages," in Religion and Society in the Age of St. Augustine* (New York: Harper and Row, 1972), 136.

²⁸¹*Ferguson, 124.*

²⁸²*Ibid, 125, some word adaptation.*

²⁸³*See Alan Kreider, The Change of Conversion and the Origin of Christendom (Harrisburg, PA: Trinity Press International, 1999), 17.*

²⁸⁴*Robert E. Webber, Celebrating Our Faith: Evangelism Through Worship (San Francisco, CA: Harper and Row, 1986), 35-37.*

²⁸⁵*Ibid, 82.*

²⁸⁶*Henry Ansgar Kelly, The Devil at Baptism: Ritual, Theology, and Drama (Ithaca and New York: Cornell University Press, 1985), 164.*

²⁸⁷*Loren Entz, "Challenges to Abou's Jesus," Evangelical Missions Quarterly (Jan. 1986): 48-50.*

²⁸⁸*Personal letter.*

²⁸⁹*Christ Holy Church of Nigeria, Spiritual Choruses, Igbo and English; no.62, page 56*

²⁹⁰*Home of Refuge Ministry International, Ghana; Hymns book; no. 137. Adapted from Only Believe Hymn sung by the Late Prophet Messenger to the Laodicean Church Age; William Marrion Branham.*

²⁹¹*The Mailbox Club International- The New Life In Christ; Course 2 Lessons 9-10 pages 4-6*

²⁹²*William Newton Clarke, D.D An outline of Christian Theology; Edinburgn T. and T. Clark 1906 pages 182-198*

²⁹³*William Newton Clarke, Professor of Christian Theology in Colgate University, Hamilton, New York, page 198.*

CHAPTER 5

CONCLUDING THOUGHT ON THE AFRICAN COSMOLOGY

5.1 *The Nature of Continuity and Discontinuity of Ghanaian Pentecostal Concept of Salvation in African Cosmology*

This paper has been looking at “PART II: Comparing the concept of Spirit and Soul in the Traditional Religion of the Akan and Ewe Tribes to that of the Bible” I wish to conclude my writing with a discussion on African cosmology. The pattern of this discussion will follow the thoughts shared on the same topic by Rev. Dr. Emmanuel Kingsley Larbi.

Though the mainline historic churches have been operating in Ghana since the beginning of the nineteenth century, it was only at the beginning of the 20th century that evangelical Pentecostalism began to register its presence. In spite of this late arrival, it is now by far the most important religious trend in Ghana today. The Pentecostals form the bulk of the Christian population of 62 per cent in Ghana. It is also noteworthy that the largest Protestant church in the country is a Pentecostal denomination, The Church of Pentecost. Why has the growth of the Pentecostal churches outstripped the mainline denominations, which have been operating in the country for over two hundred years? This conclusion will attempt to address this and other related issues.

From the human perspective, the single significant factor that has given rise to a boom in Pentecostal activities in Ghana is that Pentecostalism has found a fertile ground in the all-pervasive primal religious traditions, especially in its cosmology and in its concept of salvation.

Field has underscored the irrepressible nature of the ideas underpinning the primal religion, when she said that: ... though it is not difficult by warfare, foreign administration, modern industry and other means, to smash up an ancient religious organisation, the ideas which sustained it are not

easily destroyed. They are only disbanded, vagrant and unattached. But given sufficient sense of need, they will mobilise again.²⁹⁴ Field's observation, among other things, underscores the resilient nature of the traditional religious ideas of the people which the European colonisers and the Christianisation agencies encountered. These ideas have continued to influence the people's perception and understanding of salvation. The Akan people of Ghana form the largest ethnic group in the country. The core of the religious ideas of the Akan people could be equally applicable to the various ethnic groups in Ghana, and indeed the fundamentals of the traditional African perception of reality as a whole. I will therefore use their traditional religious ideas as a springboard in our attempt to examine the primal understanding of salvation of the people of Ghana.²⁹⁵

The Akan World View

What is the Akan primal understanding of the nature of the universe and what do they consider to be the highest good of man, that is, *salvation*? How is salvation perceived and appropriated? What is the religious and linguistic meaning of salvation in the traditional Akan worldview? I will attempt to address these questions in the following section.

Central to the Akan religious ideas is the belief in the multiplicity of spirits in the universe. The Akan cosmos, like other African peoples, is divided into "two inter-penetrating and inseparable, yet distinguishable, parts"²⁹⁶ namely, the world of spirits and the world of human. The Akan understanding of the spirit world conveniently falls within Parrinder's fourfold classification of categories within West African religions, namely, the Supreme God, divinities or gods, ancestors, and charms or amulets.²⁹⁷ The Supreme Being is variously referred to as *Onyankopon*, *Onyame* (also spelt, *Nyame*), or *Odomankoma*.²⁹⁸ *Onyame* implies the basic idea of Deity as understood in Christian theology. *Onyankopon* denotes the supremacy of God, the One Greater *Nyame*. *Odomankoma*, denotes the Infiniteness of *Nyame*. Next to *Onyame* is *Asase Yaa*, the earth goddess, who is responsible for fertility. *Asase Yaa*, in some sense, is also the "custodian of morality and social decorum, the traditional ethical code".²⁹⁹ In addition to *Asase Yaa*, there is a host of

divinities or gods (*abosom*), capricious spirit entities, believed to be the children of God. These nature spirits are of three categories: state gods, family or clan gods, and gods of the medicine man. Some of the most famous gods are associated with lakes, rivers, rocks, mountains and forests. The continued featuring of a particular god (*obosom*) in the religious pantheon of the Akan largely depends upon the ability of that *obosom* to function to the satisfaction of supplicants. The Akan esteem the Supreme Being and the ancestors far above the *abosom* (gods) and amulets. Attitudes to the latter depend upon their success, and vary from healthy respect to sneering contempt and rejection. The Akan never confuse the identity of *Onyame* and the identity of the *abosom*. The *abosom* can be discarded whereas *Onyame* cannot. Johannes Christaller, who devoted a considerable amount of effort to study the Akan language, had to conclude that the Akan, presumed by outsiders to be polytheists, were “to a great extent rather monotheist [since] they apply the term for *God* only to one supreme being”.³⁰⁰ Patrick Ryan makes the same important observation in his article on the distinction of God from gods by the Yoruba and the Akan. He concluded that before the advent of the European missionaries, the Akan and Yoruba held to the absolute uniqueness of the Supreme God. He writes:

“Finally, it should be noted, in the process of dismantling the category of ‘God and the gods’ in West Africa, that both the Yoruba and Akan populations of West Africa are better equipped linguistically than are Semites, Greeks, Romans and their inheritors to press the absolute uniqueness of God. There is no need for Olodumare (Olorun) or Onyame (Onyankopon) to arise above the “other gods”, as Psalm 82 bids Him. It would seem, in fact, that even before Muslims and Christians arrived in the West African forest zone, ... speakers of Yoruba and Akan were assured of supremacy of the One Whom a modern theologian calls “the incomprehensible term of human transcendence.”³⁰¹

The ancestral cult is one of the strongholds within the religious universe of the Akan. This has been made possible because of the Akan understanding of humans and the community. Since survival of humans and their community is dependent upon the help given by the ancestors and the divinities, how humans relate to the spirit force is crucial to his well-being. The idea of the cosmic

struggle is strong in the Akan understanding of the nature of the universe. For one to be able to fulfil his or her aspirations in life, requires the “balance of power” in favour of the supplicant. This “tilting of cosmic power” for one’s own benefit or for the benefit of his or her community, is what Rev. Dr. Emmanuel Kingsley Larbi have referred to as “*maintaining the cosmological balance*”.

Maintaining the Cosmological Balance

Within the world of humans are found men and women who manipulate the spirit force for evil purposes. These are the *akaberekyerefo* and *adutofo* (charmners, enchanters and sorcerers), and *abayifo* (witches). The activities of these forces are directed against humankind. It is within this context that charms and amulets play their role. The forces of evil are always at work against human beings in order to prevent them from enjoying abundant life, or fulfilling their *nkrabea* (destiny). The central focus of the religious exercises of *homo sapiens* is therefore the harnessing of power inherent in the spirit force for his or her own advantage. To the Akan, just like other African peoples, whatever happens to the human being has a religious interpretation. To them, behind the physical is the spiritual; behind the seen is the unseen. Every event here on earth is traceable to a supernatural source in the spirit realm. From the same source, therefore, lies the ultimate succour. It is the foregoing picture that colours the perception and appropriation of salvation of the Akan. Herein lies the ultimate goal of their religious pursuits.

The Akan Primal Religion and the Search for Salvation

As one critically examines the prayers of the Akan in the traditional religious setting, one cannot help but come to the conclusion that the overriding concern is the enjoyment of *nkwa* (life). This is not life in abstraction but rather life in its concrete and fullest manifestations. It means the enjoyment of long life, vitality, vigour, and health; it means life of happiness and felicity.³⁰² *Nkwa* also includes the enjoyment of *ahonyade*, (possessions; prosperity), that is, wealth, riches, and substance,³⁰³ including children. *Nkwa* also embodies *asomdwei*, that is, a life of peace and

tranquillity, and life free from perturbation.³⁰⁴ The religious person is well aware that much as he or she works hard to experience *nkwa* in its full manifestations, there comes an overwhelming realisation of the fact that there are powerful forces that are fighting against the individual and his or her community. Abundant life can only become available to him or her through the mediation of the spirit beings – divinities and the ancestors. Unto these beings, therefore, the supplicant constantly lifts up his or her eyes in an expectation of divine aid. The following sample of a traditional prayer, normally said by the *head of family* during an occasion like New Year or Christmas, is illustrative of this motif.

*“Almighty God here is drink; Earth god here is drink; Great ancestors come and have a drink. We are not calling you because of some evil tidings. The year has come again and you did not allow any evil to befall us. We are offering you drink; beseeching that the coming year will be prosperous. Don’t allow any evil to come near our habitation. Bless us with rain, food, children, health and prosperity”*³⁰⁵

Rattray gives us another example from the prayers of an Ashanti king at an annual festival:

*“The edges of the years have met, I pray for life.
May the nation prosper.
May the women bear children.
May the hunters kill meat.
We who dig for gold, let us get gold to dig, and grant that I get some for the upkeep of my kingship”*.³⁰⁶

These prayers, like many other prayers found among the various ethnic groups of Ghana, illustrate the concerns of the Akan and the need for vital power which subsists in the Supreme Being and the non-human spirit entities. Beckmann, commenting on the Ashanti king’s prayer cited above, states:

“There was no self-abnegation in the king’s prayer. He called for power, life, prosperity, fertility, success, and wealth. The vitality of West African religion may have been one reason why Afro-American slaves were able to survive capture, brutal transport to the Americas, slavery – and still keep dancing”.³⁰⁷

The ultimate end of one's existence is the enjoyment of multifaceted *nkwa* (life) but it is also clear from one's experience that left to the individual alone, it will only remain an illusory dream for the obvious fact that there are some forces, fighting hard to remove *nkwa* (life) from his reach.

The uncertainties and anxieties one faces range from those which originate from the day to day problems of life to those which are born of the fear of evil spirits and malicious persons, witches and sorcerers. To maintain and reactivate the protective presence of the benevolent divine force, the individual and his community must of necessity maintain the cosmological balance through protective and preventive rites. These rites are designed to cleanse the tribe, the clan, the family and the individual, and to secure the much-needed *protection* from the spirit force. Protective rites immunise potential victims from *abayifo* (witches), *akaberekyerefo* and *asumantufo* (sorcerers, charmers and bad medicine men) and evil spirits on the one hand; on the other, purificatory rites remove the danger-radiating pollution, which would ordinarily destroy the personhood of the individual concerned, and thus prevent him or her from fully participating in *nkwa*.(life) The ancestral rites seem to fulfil both protective and purificatory categories. The ancestors are both appeased in case they are offended, and petitioned to support as well as protect their descendants.

The societal equilibrium is thus maintained and preserved through the purificatory and protective rites and the observance of certain prescribed taboos. Violations of these demands may cause serious consequences to the individual, his family or an entire community. The individual realises that, in spite of the constant efforts he or she makes in order to bring meaning into his life, things do go wrong. When this happens, those involved go to *abisa* (consultation with the shrine priest). The intention is to contact the spirit force in the spirit realm to find out what might have caused the problem. It is through the *abisa*³⁰⁸ that one is able to remove what would likely prevent the person from enjoying *nkwa*, which embodies *ahonya*, (wealth) *asomdwei* (peace and tranquillity). It is to the religious specialist, the diviner, that one goes for *abisa*. One needs to know the forces behind the problems or the factors that might have occasioned his or her woes. This

information is relevant to the individual in order to be able to arrest the situation. The information one obtains from the diviner may require that he or she performs some protective rites to secure protection against one's enemies. It may also require that some purificatory rites be performed in order to appease the ancestors or the divinities for some particular reason. Some purificatory and protective rites may be very elaborate and expensive. These expensive cases particularly involve matters that have been taken to the court of the gods in seeking for vengeance or vindication. The more powerful the particular deities are, the more expensive and elaborate the processes for disentanglement. In spite of the costs, victims do everything possible to raise the required money for it. If, for one reason or the other, one fails to do this, the "curse", it is believed, will still be hanging over the upcoming generations of the family. This ancestral yoke will remain in the family until a relative eventually removes it. It is only then that *nkwa* (life) could become theirs.

The Akan Terms for Salvation

The main Twi term for *salvation* is *nkwagye*. It is made up of two words: *nkwa* and *gye*. *Nkwa*, as we indicated above, means vital life, vitality, vigour, health, happiness and felicity. In short, *nkwa* means abundant life, that is, "life in all its fullness". *Gye* has several meanings.³⁰⁹ But when used in the salvific sense it means to: rescue, retake, recapture, redeem, ransom, buy out of servitude or penalty; it also means to release, to free, to deliver, to liberate, to save. It could also mean: to lead, to conduct, to guide, to take along with; or to protect, to defend; or to preserve.³¹⁰ The term *nkwa-gye* therefore is pregnant with rich meaning. Among other things, it means the "liberation or preservation of abundant life" or the "saving of abundant life". It is the liberation and preservation of life and all that goes with it. The *nkwagyefo* (the one who saves) therefore is the one who saves and preserves one's life. The related terms are synonymous nouns *agyenkwa* and *ogyefo*. It means the rescuer, saviour, redeemer, and deliverer. Whether used in reference to a deity or to a human being, it conveys the same meaning of deliverance. For example, in a situation where the

timely intervention of a person prevented a catastrophe or something unfavourable from happening, that person could be said to have become *ogyefo* or *agyenkwa* in that particular instance.

The term *agyenkwa* and its cognates, therefore, convey concrete realities. The *agyenkwa* is a powerful one, otherwise he cannot rescue and protect one from the powerful malevolent spirit beings: the *abayifo*, *akaberekyerefo*, *adutofo* and the *awudifo* (wicked ones). He saves from danger and all perilous conditions. The *agyenkwa* places one in the “realm of the protected ones” and offers *banbo* (security). The *agyenkwa* rescues one out from situations considered inimical, injurious, or life threatening. The *agyenkwa* saves, protects, and preserves life. The saviour rescues both from danger and continues to protect the “rescued one” from danger, and makes it possible for one to experience *nkwa*, that is, life in all its fullness, which embodies *ahonyade* and *asomdwei*. It is in this vein that Mercy Oduyoye could state that the:

*“... Agyenkwa means the one who rescues, who holds your life in safety, takes you out of a life-denying situation and places you in a life affirming one. The Rescuer plucks you from a dehumanising ambience and places you in a position where you can grow toward authentic humanity. The Agyenkwa gives you back your life in all its fullness”.*³¹¹

In the foregoing considerations of the Akan concept of *salvation*, I have stated that salvation has to do with concrete realities, things one can identify with in the day-to-day life. It has to do with physical and immediate dangers that militate against individual or communal survival and enjoyment of *nkwa*, that is, life in all its fullness. It embodies *ahonyade* (good health, general prosperity and safety and security); it also embodies *asomdwei* (the state of being which radiates peace and tranquillity). This is the general context within which salvation is perceived and appropriated. It is this worldview that Christianity encountered.

Pentecostal Christianity and the Search for Salvation

What then is the understanding of the concept of salvation in the religious consciousness of Pentecostals? It may be stated that though when the Pentecostals talk of “salvation”, they are talking primarily in terms of the atonement, forgiveness of sin, and reconciliation with God, yet by their practices, they are reaching out to things that go beyond the “born again” experience, to an experience that permeates their here and now life, and also promises them of a better tomorrow in the *hereafter*.³¹² Evidence available indicates that supplicants attend Pentecostal prayer camps primarily in search of salvation that relate to the here and now. Supplicants’ concerns include the need for healing; financial and economic problems; problems related to marriages, children, employment, family needs; some go there because of lawsuits; others go there because they are struggling with drunkenness and they want to overcome it; some go there because of educational issues; they go there because of accommodation needs: a place to lay their heads; some go there because of the problem of bad or frightful dreams; some have problems with demonic and witchcraft attacks; others go there because of social expectations, particularly the need to provide for their families. But this is not all. Some supplicants, in addition to their material needs, seek “spiritual upliftment”. This category of supplicants seeks prayer so that they can move beyond the experience of nominal Christianity to a devoted and committed Christian life.

These are the day-to-day needs of real people, men and women, old and young, rich and poor, literate and illiterate. When these people pray or ask for prayers, they are reaching out to God, in search of “salvation”. Through these Pentecostal churches and their healing centres many claim to have received salvation to otherwise hopeless situations. For these people, the concept of salvation cannot be divorced from their existential needs. The “Saviour” in this sense, is not only the one that saves them from the curse and the blight of sin (though this is their starting point), He is also the one who supremely helps them in their day-to-day existential needs.

Since it appears that the overriding concern of majority of suppliants is mainly for things related to the existential here and now, one may be tempted to conclude that African Christians are not conscious of redemption from sin as Mbiti seems to suggest:

*“Even if the question of sin features a great deal in missionary or historical churches, it is highly doubtful that African Christians understand its centrality in the New Testament teaching about the atonement and redemption. A great deal of what is said about being ‘saved from sin’ is simply a parrot-type indoctrination from the bringers of the Christian message. Converts appreciate more deliverance from the physical evils than anything else that would be in the nature of spiritual or moral depravity. Again this comes out clearly in the catechisms, hymns and prayers produced by the independent churches, where Christians do not feel so much under pressure to conform to missionary expectations. Yet in no way should these statements mean that African Christians are not conscious of redemption from sin; rather they are more conscious of physical deliverance than of spiritual, even if the same saves them in both situations”.*³¹³

Mbiti’s observation, valid as it may be in some respects, does not fully account for the African experience, or at least the evidence I have with the Church of Pentecost (COP), the International Central Gospel Church (ICGC), and the prayer groups I studied. It may be said that because of the African’s holistic orientation to reality, and more so because of economic, social, and political upheavals that perennially plague the continent of Africa, material concerns play a very important role in his religious consciousness, and in African perceptions of the role of the “saviour” in this regard. However, to assert that Africans are not conscious of redemption from sin seems rather incongruous. Mbiti himself seems to have later realised this when in 1986 he wrote that:

*“... while some African Christians, including many in the independent churches, put great emphasis on the physical saving acts of Jesus, such as those recorded in the gospels, we must not limit the African understanding to the physical level of life. There are many who also put great emphasis on the Cross of Jesus and its saving grace. Perhaps the best example of this is the East African Revival Movement.... Nobody can deny that through the channels of the Revival Movement, people are appropriating biblical salvation, which makes sense to their lives and satisfies their yearnings. The concentration here is more on Jesus and his Cross, and less on his other activities prior to the Cross. The revival also takes up the life of the believer after death, so that it holds firmly that the Christian goes immediately to be with the Lord in heaven”.*³¹⁴

The interviews we conducted and the questionnaires we administered to several church members and church leaders within the COP, ICGC and others, suggested that the biblical concept of the original sin is very clear among the classic Pentecostals and also among those neo-Pentecostal leaders who have their roots in classic Pentecostalism, or the Scripture Union. When we asked our respondents the question: What is your understanding of terms like “*Jesus saves*”, “*there is salvation in Jesus*”, “*you need salvation*”, almost all of them suggested as the first point the issue of original sin, the depravity of the human nature, and reconciliation that comes through the atonement of Jesus Christ. The material and physical aspects of “salvation” were most invariably suggested as secondary. In fact, Bishop Owusu Tabiri (one of the contemporary healing evangelists in Ghana) for instance, in spite of his concern with the health and the economic and social well being of his suppliants, necessarily anchors the suppliants in the doctrine of sin and the atonement. This may be due to the fact that Owusu Tabiri came from classic Pentecostalism.

My investigations revealed that some, when they heard the Gospel preached to them, understood the issue of *original sin* and the need for forgiveness and reconciliation with God. However, because of their life experiences, what really attracted them to join the Church was the concrete and material help that Jesus provides in the here and now. It was later on that they fully appreciated and embraced teachings on the original sin and the atonement. Mbiti’s observation is relevant for us here:

“Often in the New Testament, individuals are physically saved first by Jesus and through the acts of the apostles. Only later does the spiritual dimension of their salvation surface and grow. But this need not be the order of sequence since God’s grace is not confined to one method, and the experience of Paul on the road to Damascus is a clear illustration of the reversal of this sequence. Indeed many African Christians came to the Christian message of salvation, which speaks first about spiritual matters and only later, or not at all, about physical welfare in their lives. What is important here is to consider salvation in holistic terms. ... Only when one is expressed at the expense of the other, a distortion of biblical salvation ensues and one part of man is virtually excluded and starved out”.³¹⁵

Pentecostal Concept of Salvation: Continuity and Discontinuity with the Primal World View

Rev. Dr. Emmanuel Kingsley Larbi's consideration of the issue of salvation in this paper has been based on his conviction that Pentecostalism, like every religion, is about salvation, no matter how this term is understood in various religious communities. For indeed, the

*“Search for Salvation is recorded in the very dynamism of the human mind, indeed it appears as the fundamental and universal aspect of it.... Whatever else religion may or may not be, it is essentially a reaching forward to the ideal of salvation”.*³¹⁶

Rev. Dr. Emmanuel Kingsley Larbi's findings support the thesis that in the primal religion, the followers are reaching out to a form of salvation that relates to the *existential here and now*. Their concept of salvation embodies the enjoyment of long life, vitality, vigour, and health; a life of happiness and felicity; the enjoyment of prosperity: that is, wealth, riches, and substance, including children; life of peace, tranquillity; and life free from perturbation. The concept of salvation in the primal world is single-faceted, relating solely to the here and now. There is no concept of heaven tomorrow. With regard to the Pentecostals; Rev. Dr. Emmanuel Kingsley Larbi has indicated that they have a dual faceted conception of salvation, incorporating “*this-worldliness*”, and “*other-worldliness*”. In spite of this dual concept of salvation, the *salvation of soul* plays a central role in their scheme of salvation. The experience of “soul salvation” not only prepares the “redeemed ones” for the “celestial city” in the hereafter, but also, it is perceived as the key to abundant life or salvation today.

Both classic Pentecostals' and neo-Pentecostals' concept of *salvation today* embodies the enjoyment of prosperity, which includes wealth, health and fertility. Herein lies the continuity between the primal concept of salvation and that of the Pentecostals. Though the neo-Pentecostal movement is largely an offshoot of classic Pentecostalism, in spite of differing emphases, there is no essential difference between the two groups' conception of salvation, whether in the *here and*

now or in the *hereafter*. It must however be noted that though the primal understanding of salvation today is the same as the Pentecostals' conception of salvation, the way salvation is sought in the two realms are different. Whereas in the primal world salvation is sought through traditional forms of supernatural succour, which include the divinities, the mediatorial role of the ancestors, and the use of charms and amulets, the Pentecostals are uncompromisingly hostile to these traditional forms of succour. They look to the Christian God as the only and ultimate supernatural succour. What cannot be found through the traditional forms of supernatural succour is now available to them in Christ. By virtue of the superior power of Christ in salvific encounters, He is perceived as the matchless and incomparable One. He is thus considered as superior to the traditional pantheon: the local divinities, the ancestral cult, witches, charms and amulets, and all other forms of magical power. He is not one among many; rather, He is the One above all. He is thus the central focus of the Pentecostal spirituality, through the power of the Holy Spirit. Again, the Holy Spirit, among other things is perceived as the Enabler. Through Him the saints are able to fully fulfil their witness to Christ both in word and in deed.

Pentecostals see a sharp distinction between all forms of traditional spirit possession (be it ancestral spirit possession or possession by the local divinities which is normally accompanied by the supernatural ability to speak a language that is not normally spoken by the possessed) and "Holy Spirit possession". The former is categorically condemned as demonic power. Their concern for biblical truth causes them to reject outright all forms of association, which appear to be an antithetical to biblical orthodoxy. It is for this reason that the exorcising of the traditional past becomes central to the evangelistic activities of the deliverance apostles within neo-Pentecostalism.

The Pentecostals' critical and condemnatory stand against the Spiritual churches³¹⁷ and those within the historic churches, who patronise the secret societies like the Free Masons, is influenced by the sharp distinction they draw between the Holy Spirit and "familiar spirits". They see the

Name and the Blood of Christ and the Word of God as efficient and sufficient for salvation. Hence they insist,

*“There shall be no burning of candles and incense for prayer; no special fire; no incantations, nor the use of special names of Angels, except the Name of the Lord Jesus Christ.”*³¹⁸

The charge made by Oosthuizen that “the most difficult theological problem in Africa, namely, the confusion that exists with regard to the ancestral spirits and the Holy Spirit” could therefore not be sustained in the Ghanaian situation in so far as the Pentecostals are concerned.³¹⁹ Neither can they be charged that the “traditional beliefs about possession by an ancestral spirit ... have been transferred to the idea of being filled with the Holy Spirit”.³²⁰

The story of the incarnation is thus their good news of salvation from fear of evil spirits, from sickness and disease, from economic and social deprivation, from ignorance of who they are, and, above all, salvation from total and complete alienation from the Father of all flesh: God. In this understanding, they see themselves in an exalted position in Christ.³²¹

The Roots of Pentecostalism’s Concept of Salvation

The two main sources of influence for the Pentecostals’ concept of salvation are the Bible and the primal worldview. The cornerstone of Pentecostal theological self-understanding is the Bible. Pentecostals believe the Bible to be God’s Word and therefore inerrant. “The Bible is infallible in its declarations, final in its authority, all sufficient in its provisions and comprehensive in its sufficiency”.³²² The Pentecostals believe “the whole Bible - both Old and New Testaments, is the pure Word that cannot be changed, added to, or taken away from, without terrific consequences”.³²³ Though the Pentecostals believe that the Word of God was first given in particular historical contexts they are resolute in insisting on its eternal relevance. Old Testament and New Testament promises to the Jews and the early Christians for their material well being (e.g.,

Deut. 28: 1-15; 30:9-10); Malachi 3: 8ff; and Luke 6:38; 3 John 2; Mark 16) are thus literally appropriated by Pentecostals. For them, the gap between the original receptors of the Divine self-disclosure and contemporary readers is bridged through the agency of the Holy Spirit, the Supreme Biblical Teacher.³²⁴

The Pentecostal presupposition of biblical infallibility and biblical literalism finds its logical conclusion in what may be considered as a dualistic world view: a spiritual universe in which the devil and his fallen angels are constantly at enmity with God and His holy angels. Human beings are grouped into two in this cosmic arena: those who belong to God and those who belong to the devil. Pentecostals do not see any “demilitarised zone”. You either belong to the “kingdom of light” or the “kingdom of darkness”. Spirit-filled believers, thus, are God’s army in the terrestrial realm. The redemption of the rest of humankind is entrusted into their hands. They are to take the message to the unsaved; set the captives free, cast out demons from their human tenements, take dominion over the principalities, authorities and powers, heal the sick and raise the dead. Signs and wonders should necessarily follow the preaching of the gospel, thus confirming the veracity of the Bible. The signs that followed the early disciples are believed to be as valid now as then. Signs and wonders must of necessity follow believers today as they obediently testify to Christ. It is in this encounter that the gifts of the Holy Spirit become more significant.

For Pentecostals, the authority of the Word of God does not so much rest in its historicity as in its source, though the former nonetheless is considered important. The Word of God is *Authoritative*, or *Powerful* not because of its historical validity, but because it is the very words of the most *powerful Deity*, the God among gods, and Lord among lords. It is because God is “All-Powerful”, and the “God of Miracles”, that the Pentecostals believe His Word has potential power, for it carries Divine authority. Their belief is thus in consonance with the affirmation that:

*“The Bible is not simply an historical book about the people of Israel: through a re-reading of this scripture in the social context of our struggle for our humanity, God speaks to us in the midst of our troublesome situation. This divine Word is not an abstract proposition but an event in our lives, empowering us to continue in the fight for our full humanity”.*³²⁵

The Roots of Primal Conception of Salvation

The primal cosmology and the primal view of life are the main factors here. The primal cosmology postulates external hostile agencies more powerful than man. Man sees himself as constantly exposed to the influences of evil supernaturalism. In the terrestrial realm are found men and women who manipulate the spirit force in the celestial realm for evil purposes. The activities of charmers, enchanters, sorcerers, poisoners, and witches are directed against man in order to prevent him from enjoying abundant life, or to prevent him from fulfilling his *nkrabea* (destiny). The central focus of his religious exercises is thus directed towards the harnessing of power inherent in the spirit force for his own advantage. The concept of power thus reigns supreme in this spirit-filled universe. Every event here on earth is thus traceable to a supernatural *power* in the spirit realm. From the same source therefore recourse is made for the ultimate succour of man.

It is from this background that salvation is defined and experienced. In the religious encounter between Pentecostalism and Akan religion, this perception of reality became integral in the proclamation of the gospel. For Pentecostals (including the trained scientist and the illiterate peasant), these forces are real. They are not just the figments of the imaginations of the ignorant. The cosmic struggle is accepted as real because the Bible, they argue, presents the phenomenon as real, not just because the traditional culture admits this to be so.

Religion and World View

In S.G. Williamson's comparative study of *Christianity and Akan Religion*, he argued that the church established by the western missionaries made some considerable gains both in propagating the Christian religion and in acting as a social and cultural force, yet it was not able to

speak directly to the people in religiously convincing terms. It therefore failed to meet the spiritual need at the level at which the Akan experiences it. He argues that the western mission related church, by and large, is still an alien institution. It failed to root itself in the life and institutions of the Akan people in that:

*“The Christian church denominationally implanted from the west, has substantially retained its original forms and expressed itself in western modes. Missionaries clearly set out to establish, not an Akan Church, but the Church they represented in the homeland. The polity and organisation, the liturgies and devotional expressions, the discipline and instruction, the total outlook derives directly from the parent Missionary Societies and the Churches supporting them. The Christianity of the Akan area proves to be the denominational Christianity of the west”.*³²⁶

Williamson continues that:

*“... by the assault of the missionary enterprise on traditional beliefs and practices, and by the nature and method of its approach, the implanted Christian faith denied the Akan outlook in fierce and abrupt terms, and thus failed to meet the Akan in his personally experienced religious need. The Akan became a Christian by cleaving to the new order introduced by the missionary rather than by working out his salvation within the traditional religious milieu”.*³²⁷

Williamson’s critique, like that of many other writers, raises several significant issues. The heart of it all is the issue of the relationship between Christianity and culture. At the heart of every culture lies the worldview: how people perceive, understand, and interpret reality. Every culture has within its religious system certain practices directed towards the achievement of what is considered the highest good. The missionaries came from a continent with a history of slave trade and colonial imperial expansion and domination. Christianity, dubbed the “White man’s religion”, was associated with a superior culture. The term “Christian” became synonymous with civilization and development. The agents of the

proselytisation process were conscious at that time of its developing technology and of its cultural achievements. Baeta rightly observes that:

*“The fact that the evangelists and their hearers belonged to such glaringly racial types; the fact that their cultural backgrounds were so different; the unfortunate associations of the colour black in European superstition; the Slave Trade, with Europeans being always owners and Africans always the owned; ... the fact that the majority of missionaries to our parts were connected with the movement known as Pietism; these and such-like factors determined the policy, which was adopted by all missions practically without exception, of non-amalgamation with, and aloofness from African culture”.*³²⁸

The western mission agencies coming from post enlightenment, rationalistic background approached the missionary task from this ideological frame of mind. For many in the receptor culture, Christianity was not accepted for its religious value. Rather, it was seen as:

*“... a religion which offered material blessings. To learn to read, to learn something of the ability of the European to control his environment and to evolve a superior material culture, factors, which to the African were bound with the white man’s worship of Christ, operated as strong motives for announcing oneself as a baptismal candidate”.*³²⁹

The attitude of the missionaries and their African disciples towards the Akan primal worldview and the Akan culture was one of negation, a denial of the validity of supernatural powers. For example, the Gold Coast Christian Council pamphlet on witchcraft postulated a position that the phenomenon of witchcraft was not a reality but a psychological delusion. The Council also relegated Tigare cult to the realm of trickery.³³⁰ The denial of the existence of the spirit-force (witches, sorcerers, fetishes, magic, charms and the local deities) in the missionary enterprise radically undermined the work of the missions. In the process, they ended up producing “two-world” Christians with double allegiance, as Asamoah observes:

“Anybody who knows African Christians intimately will know that no amount of denial on the part of the Church will expel belief in supernatural powers from the minds of the Christian, and he becomes a hypocrite who in official church circles

*pretends to give the impression that he does not believe in these things, while in his own private life he resorts to practices which are the results of such beliefs”.*³³¹

Recognition of the malevolent spirit-entities, while at the same time proclaiming the supremacy of the All-Powerful Benevolent Christ, might have produced Christians who, though they would not deny the existence of several evil forces and the effects of their activities on the well-being of man, would set the whole cosmic struggle in the context of the supremacy of Christ. This approach would have affected the worldview of the Akan “from the centre”, thereby influencing his entire religious outlook. Religion, by its nature and purpose, should be holistic: addressing the total needs of the total person: spiritual, physical, and emotional, providing authentic answers for the person’s everyday quests, fears, and anxieties. If a particular religious system fails to address what the people feel that their whole existence and survival hinge on, that system is bound to be jettisoned when the people are confronted with the real issues of life. For example we read, as far back as 1632, that the European priest at Elmina lamented that:

*“Edina [Elmina] had its own pagan priest to whom the people gave full confidence ... he was even consulted by many so-called Christians, in secret of course, ... placing more confidence in him than in their Catholic priests”.*³³²

The situation described above did not change during subsequent centuries. For example, we are told that *Tigare* caused “serious headaches to the Churches - often more than half of the congregation following the new cult”.³³³

In the Pentecostal proclamation, therefore Jesus is placed at the centre of the cosmic struggle. The Son of God is presented as the *Osahene* (Field Marshal) who “has disarmed principalities, and powers”, and has “made public spectacle of them, triumphing over them by the cross” (Colossians 2:15). The Champion of the cosmos has enabled the redeemed to be “seated with Him in the heavenly places far above the principalities, authorities and powers” (Ephesians 2:6).

The success of the Pentecostals therefore, lies in their ability to place the traditional understanding of the cosmic struggle in the realm of Christian belief. The stand taken by the Pentecostals is thus the antithesis of the stand, which was taken by the emissaries of the historic churches who assumed the position that these forces were non-existent, much to the dismay of the majority of their followers. Although Pentecostals “have an uncompromising attitude towards traditional religion, which they depict as ... diabolical”,³³⁴ yet the traditional concept of salvation appears to have been a *praeparatio evangelica* to the Pentecostal conception of salvation. Pentecostals have taken the issue of material prosperity to the realm of Divine blessings. The traditional African understanding of salvation and the biblical motif about God’s desire to intervene to rescue people in desperation, has continued to form much of the background of the way Pentecostals in particular and African Christians in general, perceive, appropriate and experience the concept of ‘salvation’. As the history of the church in Ghana has well illustrated, the need for healing, security, and economic well-being continue to occupy the minds of African Christians. For them this is part and parcel of what they consider as salvation. Unless these are fully addressed, church members will inevitably seek succour from other realms. These sources, however, may not necessarily be within the denominationally acceptable realms.

Finally, the reader will understand that Soul and Spirit is a great debate still taking place among ATR theologians, which has led to propounding many theories. Some are facts and others are fallacies. Whatever the outcome, we children of God have attested to the fact that God’s presence, which was there on the day of creation formed man from the dust of the ground and breathed into his nostril the breadth of life and man became a living soul. (Gen. 2:7) From this scripture, it shows clearly that without the breadth of life, there is no soul. In other words, there is no soul without the breadth of life. If you ask me to tell you what is soul and spirit, I will quickly say a soul is the spiritual part of a person; the part of a person that does not die and spirit also can be define as first the part of a person that is not the body; the soul. Second, spirits are beings who do

not have bodies and thirdly, spirit is also referring to the Holy Spirit. Much have been discussed already and my personal believe is that the Christian's (born again) soul and spirit is saved through the Holy Spirit and the blood of Christ, which was shed on his/her behalf on the cross of Calvary.

FOOTNOTES

Chapter 5

²⁹⁴ *Margaret J. Field, Some Shrines of the Gold Coast and their Significance,* " *Africa* 13:2 (April 1940): 138.

²⁹⁵ *Christaller lists the inhabitants of Akim, Akwamu, Akwapem, Asssin, Ashanti, Denkyira and Wassaw as Akans speaking the Twi language (J.G.Christaller, Dictionary of the Asante and Fante Language, Called Tshi (Twi) based on Akuapem Dialects, 2nd ed. (Basel Evangelical Missionary Society, 1933). Williamson points out that "the Fante people, and such tribes as the Brongs of north Ashanti are also, however, from the point of view one language and tribal custom, political organization and religious beliefs, Akans."* S.G. Williamson, *Akan Religion and the Christian Faith (Accra: GUP 1965), X.*

²⁹⁶ *Cyrill C. Okorochoa, The Meaning of Religious Conversion in Africa (Aldershot: Avebury, 1987), 52.*

²⁹⁷ *E. G. Parrinder, West African Religion (London: Epworth, 1969), 16ff*

²⁹⁸ *The Akan designate the Supreme Being by three distinctive names, Onyame (often pronounced Nyame), Onyakopon (this like the Nyame, has other ways of spelling or pronouncing), and Odomankoma (J. B. Danquah, The Akan Doctrine of God (London: White Friars Press, 1968), 30 cf. p. 43.*

²⁹⁹ *Okorochoa, The Meaning of Religious Conversion, 52*

³⁰⁰ *J. G. Christaller, A Dictionary of the Asante and Fante Language Called Tshi (Chwee, Twi), with a grammatical introduction and appendices on the Geography of the Gold Coast and other subjects (Basel: Evangelical Missionary Society, 1881), 342f. Quoted by Kwame Bediako, Theology and Identity. (Oxford: Regnum Press, 1992), 291f.*

³⁰¹ *Patrick J. Ryan, "Arise, O God!" The Problem of 'Gods' in West Africa,' Journal of Religion in Africa XI, 3 (1980): 169*

³⁰² *Christaller 1933, Dictionary of the Asante and Fante Language, 277*

³⁰³ *Ibid, 186*

³⁰⁴ *Ibid, 468*

³⁰⁵ *Rev. Dr. Larbi's personal observation*

³⁰⁶ *R. Sutherland Rattray, Religion and Art in Ashanti (London, 1927), 138.*

³⁰⁷ *D.M. Beckmann, Eden Revival (London: Concordia, 1975), 17*

³⁰⁸ *Abisa is a religious term, implying "asking" or obtaining or seeking information on a particular issue, from the (diviner, medicine man, or traditional priest. "Go to abisa" therefore means consulting the diviner in order to obtain information on a particular issue (s)*

³⁰⁹ *Chistaller 1933, Dictionary of the Asante and Fante Language, 156.*

³¹⁰ *Ibid*

³¹¹ *Mercy Oduyoye, Healing and Knowing (Maryknoll: Orbis, 1986), 98.*

³¹² *A study of the contents of prayers at Pentecostal prayer sessions amply demonstrate this. See E.K. Larbi, "The Development of Ghanaian Pentecostalism: A Study in the Appropriation of the Christian Gospel in Twentieth Century Ghana Setting with Special Reference to the Christ Apostolic Church, the Church of Pentecost, and the International Central Gospel Church." Ph. D. thesis, University of Edinburgh, 1995. Though Owusu Tabiri spent most of his time praying for the physical needs of supplicants, the issue of "Accepting Christ as Lord and personal Saviour", appears to be his key starting point, since it is believed that this is the door to God's blessings.*

³¹³ *John Mbiti, "Our Saviour as an African Experience" in Man and his Salvation: Studies in Memory of S. G. F. Brandon, ed. Sharpe and Hinnells (Manchester University Press, 1973), 408.*

³¹⁴ *Mbiti, Bible and Theology in African Christianity (Nairobi: Oxford, 1986), 166, 168. My own emphasis.*

³¹⁵ *Mbiti, Bible and Theology, 158, 159.*

³¹⁶ *The Vatican, Religions: Fundamental Themes for a Dialogistic Understanding, 1970, pp. 87 and 175; cited by E. G. Parrinder in Man and his Salvation, Sharpe and Hinnells, eds. Manchester University Press, 1973), 189.*

³¹⁷ *In ironing out these issues, some Pentecostals (Spiritual Churches) may be left out.*

The African Instituted Churches otherwise known as spiritual churches can be classified into four groups namely:

1. *Primary Evangelical: Pentecostal type, those which are closet in faith and practice to mission-planted churches. They have had at some point contacts with western churches: The Bible is central.*
2. *Secondary Evangelical: Pentecostal type, those which have had no contacts with western organization. Claim that the Bible is central, yet they place a more noticeable emphasis on supernaturalism and direct revelation from God.*
3. *Revelation indigenous type, those which are more sectarians and they have direct revelation from God that is given more authority than the scriptures. They place much emphasis on the supernatural and are extremely pragmatic. Much ritual, Christian and traditional is used and they tend to be ethnic churches.*

4. *Indigenous – Eclectic type: Those which claim to be Christian yet, have retained great many features of the traditional religions. Much use is made of African and Christian worship articles, like charms, crosses, water, candles, handkerchiefs, etc.*

³¹⁸ *CAC Constitution, 1989, 58. Emphasis mine*

³¹⁹ *G. C. Oosthuizen, Post Christianity in Africa (London: C. Hurst, 1968), 120. Quoted by Allan Anderson, Moya The Holy Spirit in an African Context (Pretoria: University of South Africa, 1991), 85.*

³²⁰ *B. A. Pauw, Religion in Tswana chiefdom (London: OUP, 1960), 207. Quoted by Allan Anderson, in Moya. The Holy Spirit in an African Context (Pretoria: University of South Africa, 1991), 85*

³²¹ *Ephesians 1:17-2:6*

³²² *Church of Pentecost (COP) Ministers' Manual, n.d., 4.*

³²³ *Christ Apostolic Church (CAC) Constitution, 1989, 6.*

³²⁴ *The belief in the supernatural aid given by the Holy Spirit is seen as sufficient. Human effort alone in interpreting the text is thus discounted by some. It was this understanding that led some members of the group to discount Bible schools and seminaries.*

³²⁵ *Kofi Appiah-Kubi and Sergio Torres, eds. African Theology en Route (Orbis: New York, 1979), 192f.*

³²⁶ *Ibid., 165.*

³²⁷ *Ibid., 170-71*

³²⁸ *Noel Smith, The Presbyterian Church of Ghana 1835-1960 (Accra: Ghana Universities Press, 1966), 87. Quoted from C.G. Baeta, Christianity and Culture, 55*

³²⁹ *Noel Smith, Presbyterian Church of Ghana, 101*

³³⁰ *E. A. Asamoah, "The Christian Church and African Heritage," IRM 175, XLIV (July 1955): 297*

³³¹ *Ibid*

³³² *H. W. Debrunner, A History of Christianity in Ghana (Accra: Waterville, 1967), 32*

³³³ *Ibid.*

³³⁴ *Birgit Meyer, "Delivered from the Powers of Darkness" Confessed of Satanic Riches in Christian Ghana," Africa 65 (2 1995): 237.*

Appendix A

Spirits Guides

One often hears Spiritualists, mediums and others refer to "spirit guides" and other terms. The following is one of my researches and reproduce here for studies.

The Guardian, or as has been referred to by orthodox religions as the Guardian Angel is, in most cases, the most important spirit looking after us. They are often understood to be the most enlightened spirit helping us *as an individual*, as compared to more highly evolved spirits who help groups, countries, planets etc. Guardians are responsible for the overall spiritual guidance we get, and are usually with us for the whole of our physical life.

The Guardian has access to the "akashic record" or what is sometimes called the "Book of Life", and is often the one to remind us of our past lives. Another job they have is to help protect us when we intentionally, or unintentionally, leave our bodies (OOB, Astral Travel etc). They will be there to help us get to the spirit dimension when we die.

Guides. These are spirits of like spiritual age to ourselves, working on the principle of "like attracts like". They are usually not with us all the time. They come when we are "receptive", or when they feel that their attempt at guiding us might help. They, like the Guardian, often have a love link with us. Knowing us in this and/or a previous life/lives as a brother, sister, wife, etc.

Helpers. These people are like guides, but often they are interested in some facet of our life rather than us particularly. For example, if we are a carpenter, and a spirit who was a carpenter is aware that we are doing this, then he/she may take an interest in what we are doing.

Doorkeeper. If we do a form of medium ship (channeling) that involves us getting in and out of our physical bodies then a spirit is often appointed to help us get in and out safely and to stop other spirits taking over our physical bodies ("possession").

Most spirits show themselves to people who have clairvoyant sight as some "form". Rather than their true "spirit light" image. This form is usually human but can just as easily be alien. This image usually represents the physical image that they had in a past life, not necessarily their last one. Therefore a guide, for example, might look like a Red Indian, Chinese person etc. Naturally, they are none of these things. Spirit is spirit. However on our side of life it makes identification easier. Otherwise it might be hard for us to tell one spirit light from another while we are still physical ourselves.

A number of people, who are beginning to see clairvoyantly, see spirits as lights, and don't know what is going on. This should finally resolve as seeing images in time. Particularly if we ask our "guides" to show us the "image" that they wish to be identified as. The spirit, once identified will usually look the same whenever you see them. Otherwise, if they changed their looks weekly, you might think you have 52 guides !

Practical considerations usually govern how guides look. If we had a happy life with a guide as a Red Indian, and an unhappy life with them as a Spaniard, it is easy to see which way they would identify themselves. Also, if one had six guides, then it might be sensible for them to show themselves as belonging to different cultures. To help differentiation. Lastly if a spirit person has

had a life with you as a monk, and also as a bloodthirsty soldier, and they want to help you spiritually now then the former memory is usually the one encouraged.

These things are often discussed in what some call "Spiritualist" groups/churches. Spiritualism can be a complex subject, and the advice that I would give anyone studying it is not to replace the dogma of orthodox sectarian religion for intentional, or unintentional, Spiritualist dogma. If you question, and use common sense, in the physical world then continue to do so when a "spirit" tells you something. Remember that an idiot when he dies become a non-physical spirit person BUT is still an idiot ! Listen to what a message says, NOT who gave it. Any dead person can "say" they are "wise".

If you want to consciously communicate with spirits then you should learn how to do this in a properly run group. As things can go wrong you should ideally read some [books on psychic protection](#) and ask for guidance.

APPENDIX B

Confronting Familiar Spirits

By Frank and Ida Mae Hammond

"Familiar spirit" is the designation of a specific type of evil spirit. It is so classified because of its chief characteristic: namely, familiarity. It is a relationship, a familiarity, with a person or personality. For example, a woman, whom Paul encountered in Macedonia, had a familiar spirit which gave her powers of divination. (Acts 16:16-18)

Familiar spirits are common amid the practices of spiritism and witchcraft, but their activity is by no means limited to persons and practices so obviously occult. Evil spirits are personalities. They can reason, decide, express emotions and communicate. Personalities have the capacity to relate to one another. Two human personalities can form a relationship; and, through communication and communion, that relationship can be enhanced. Likewise, a person can form and develop a close relationship with an evil spirit. When a person forms a relationship with an evil spirit (which can be done either willfully or through ignorance), he then has a familiar spirit.

Communication is the chief characteristic of a familiar spirit. The spirit responds quickly to the summons of the medium. A medium, such as the witch of Endor whom Saul consulted (I Sam. 28:7), is a go-between which forms a communication link between the earthly world and the demonic realm. Thus, anyone who becomes a channel of communication for an evil spirit is a medium. He has a familiar spirit.

A familiar spirit is something that a person has, because it is a personality identified with a certain individual. In the same sense that one has a book, a friend or a cold, one can be personally identified with a demon spirit.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31, KJV, (emphasis mine)

The Hebrew word for "familiar spirit" is ob, meaning "a leathern bottle." To the ears of the ancient Hebrews, the hollow sound of a familiar spirit, speaking through a medium, sounded as though it were coming out of a skin bottle. A skin bottle is a vessel; and, a person who has a familiar spirit, serves as the vessel which contains the spirit. The spirit indwells the person. Thus, a person who has a familiar spirit is demonized.

God's Warnings

The seriousness of entertaining familiar spirits is plainly set forth in God's Word. Under the Old Testament law, involvement with familiar spirits was punishable by death.

"A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them." Lev. 20:27

Familiar spirits are counterfeits of the Holy Spirit's work. As with anything occult, involvement with familiar spirits constitutes idolatry and creates spiritual defilement: "Regard not them that have familiar spirits...to be defiled by them: I am the Lord your God" Lev. 19:31.

Anyone who has fellowship with God, and who is led by the Holy Spirit, does not need a familiar spirit, for God provides him with all that he needs. The sin of adultery is committed when a man or woman goes outside of his or her marriage relationship to gratify sexual appetites. Likewise, a child of God commits spiritual adultery when he goes outside his relationship with God to gain supernatural knowledge, wisdom, guidance or power.

King Saul sought out a woman who had a familiar spirit, and because Saul sought help from the witch of Endor, God's judgment came upon Saul.

"So Saul died for his unfaithfulness which he had committed against the Lord, because he did not keep the word of the Lord, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse." I Chr. 10:13-14.

God brought judgment upon the Canaanite nations because of their occult practices, and He gave their lands to the Israelites. Then, God warned the Israelites that He would drive them from the land if they ever turned to the occult:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you...a consulter with familiar spirits...for all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9,11,12, KJV

The Deception

Deception is always present in one's relationship with a familiar spirit. Usually, the one having a familiar spirit believes that his spirit-companion is good rather than evil, or thinks that something beneficial will come out of that relationship. He erroneously believes that the spirit is a true benefactor who will provide him with helpful information. He may even believe that the familiar spirit is the Holy Spirit. He will; therefore, be reluctant to part with something he believes is beneficial or that is of God.

The person having a familiar spirit may not recognize that it is a spirit entity with whom he is having a relationship. He may think that his experiences are only within his imaginations and fantasies. Or, he may believe that he has contacted God's spiritual realm through his mind rather than through his spirit. Thus, he may be ensnared, not because he is seeking something evil, but because he is seeking something good in a wrong way .

Necromancy, a supposed communication with the dead, is a facet of the familiar spirit's operation. Necromancy is an outright deception. Rather than communicating with a particular person, the medium is in contact with a spirit which is familiar with that dead person. The spirit is able to give information and produce manifestations which lead the necromancer to suppose that he has contacted the spirit of a certain dead person.

The Attraction

What draws a person into involvement with familiar spirits? The appeal of the occult is usually either curiosity or a desire for that which is hidden. One may have fascination with the supernatural, but may not know how to differentiate between the supernatural realm of God and that of Satan. Almost everyone wants to know what the future holds in store. It is easy, therefore, to be drawn into a scheme that claims to hold the key to knowing the unknown.

Many, it seems, have been enticed by the desire to communicate with departed loved ones. A woman overheard my wife and me discussing familiar spirits. She thought that she was being visited by her deceased husband. She said that the spirit of her dead husband would come into her bedroom, sit on the edge of her bed and talk with her. She decided to test the phenomenon. When the spirit returned, she touched him on the nose and said, "You are nothing but a demon. I rebuke you in the name of Jesus. Do not come back anymore." The familiar spirit never returned.

Christians, especially those suffering from rejection, inferiority and insecurity, are prone to crave an intimacy with the Lord which can draw them into unscriptural ways of achieving such closeness. For example, a Christian woman who had an unloving husband, was encouraged by a counselor to visualize Jesus as being her husband. She was to imagine Jesus coming through the door, hugging her and kissing her. Her visualized Jesus became very real to her, and she found this fantasy very satisfying. But one day her visualized Jesus became so intimate that he made sexual advances toward her. She was frightened enough to seek counsel which led to her deliverance from a familiar spirit, the spirit of "another Jesus" II Cor. 11:4.

An interesting experience involving a familiar spirit occurred while we were teaching in Europe. The church there had been organized by an anointed woman pastor, who had been deceased for several years. One night, the Lord revealed to Ida Mae, by means of a spiritual dream, that several in the church were being visited by an apparition of the former pastor. In the dream, Ida Mae was shown the apparition. It appeared very beautiful. When Ida Mae identified it as an apparition, the face became hideously demonic.

The present pastor of the church, a young man, confirmed that everything Ida Mae was shown was true. Several older women in the fellowship were resisting the new, young leader and wanted everything to continue as it was before. These women, who had been closely related to their former pastor, so desired to stay in communication with her that they opened themselves up to being visited by the deceptive apparition. The sad part of the story is that the deceived women refused to believe that they were communicating with a familiar spirit rather than their deceased pastor.

Satan is a sly deceiver. When forbidden things are sought; or when good things are sought in wrong ways, the devil is quick to take advantage.

The Acquisition

There are many avenues through which familiar spirits can be acquired. The following list is suggestive rather than exhaustive.

1. Divination. Divination is broadly defined as an attempt to discern future events or to discover that which cannot be known by normal methods. The familiar spirit is sought to assist a person in his quest for hidden knowledge, guidance and power. There are many expressions of divination.

Divination includes the practices of occultists, spiritist mediums, witches, Haitian voodoo priests, American medicine men and Siberian shamans.

Water witching is a form of divination. In some communities there will be a particular person who is proficient in finding underground streams of water with a forked stick. As he holds the "Y" of his divining rod, the stick will turn forcibly downward when he walks over a spot that has underground water. The familiar spirit communicates with the diviner through his rod. One might reason that such a benefit could not be wrong, but God has judged it to be wrong. He calls divination an "abomination," and pronounces a curse upon anyone who practices it: "Thou shalt not learn to do after the abominations of those [Canaanite] nations. There shall not be found among you any one that...useth divination Deut. 18:9-10. You shall not...practice divination or soothsaying" Lev. 19:26

As a young man, I learned to play with the Ouija Board. Years later, I discovered that Ouija was no mere game! I could ask Ouija a question, and he would communicate. I asked him many questions concerning my life's future, and Ouija had ready answers. I did not know that I was talking with a demon and becoming familiar with the devil's emissary.

2. Transcendental Meditation. TM, a practice associated with Hindu worship, is accepted widely throughout western culture today. It is being taught in some colleges and even in some churches. Contrary to Christian meditation, which is an active reflection upon God and His Word; Eastern meditation is passive. Passive meditation coupled with trance-producing techniques and the chanting of a mantra, open a person directly to the demonic realm. In his attempt to discover true enlightenment, the TM practitioner empties himself of all self-identity and willpower. He opens himself to deceiving spirits who impersonate Deity and divulge false revelations of secret and hidden mysteries.

3. Imaginary Playmates. It is not unusual to find a child who has an imaginary playmate. The invisible companion is very real to the child. In fact, the playmate may be invisible to others but appear visibly to the child. The imaginary playmate becomes a companion and a teacher of the child.

What begins, in the child's imagination, as a technique to offset loneliness, evolves into a relationship with a familiar spirit. A four-year-old-boy, to whom we ministered, had an imaginary playmate whom he called Charcoal. We asked why he called his playmate "Charcoal," and he insisted that the playmate told him that his name was Charcoal. In order to be set free, the boy first had to fall out of agreement with the familiar spirit and, command him to go. Although he was normally an obedient child, he was so threatened by the prospect of losing his companion that he stubbornly resisted his father's coercion to renounce the demonic presence. After a successful deliverance, there was a marked improvement in the child's personality and behavior.

In another case, my wife and I ministered to a young woman who was plagued by extreme supernatural phenomena. Poltergeists manifested themselves in her house; she experienced unsought astral travel, and possessed undesired psychic insights. The root cause for all the supernatural phenomena was, in her particular case, an early childhood relationship with an imaginary playmate. Her parents had divorced when she was four-years of age. Rejection and insecurity resulted because she was passed around for different ones to raise. She began to play with an imaginary friend, a familiar spirit, named "Genie." Interestingly, Genie (a derivation of jinn) is one of a class of spirits which assumes various forms, exercises supernatural power, and serves his summoner. The familiar spirit, Genie, was responsible for the occult phenomena.

4. Visualization. Visualization is not a valid spiritual tool, although it is a common technique employed by some practitioners of inner healing and healing of the memories. Visualization is a method used for centuries by sorcerers to contact demonic powers. Some proponents of visualization contend that their Christian use of it represents the true counterpart of an occult counterfeit; but in Scripture, however, there is no basis for the use of visualization as a way of contacting God or of receiving spiritual benefits. Therefore, so-called Christian visualization is not a true counterpart to a counterfeit visualization, but rather is itself a counterfeit of faith. Faith has spiritual eyes which enable one to see the invisible. "Faith is the evidence of things not seen" Heb. 11:1. Visualization is an attempt to see, by the function of the natural mind, that which can only be seen by the spiritual eye of faith.

A friend of ours became involved in visualizing Jesus. When she prayed, the presence she felt was so real that she would sit at his feet and place her head in his lap. She was shocked by the testimony of a prominent Christian leader who had herself discovered that the "Jesus" contacted through visualization was indeed "another Jesus" II Cor. 11:4.

Our friend was brought to the realization that her "Jesus" was a familiar spirit, and she called for help. She was delivered from her bondage to the familiar spirit and now openly shares her testimony, so that others can be brought to the light of truth.

Sometimes these familiar spirits of "another Jesus" become so familiar that they actually manifest their presence by speaking audibly and by touching the person.

5. Drugs. Drugs, especially the hallucinatory drugs, provide a straight corridor into the demonic realm. This is true of all sorts of drugs ranging from the ancient peyote to modern drugs known as LSD and PCP. Such drugs alter the function of brain cells, and pave the way for an infinite variety of supposed revelations which are fostered by familiar spirits that were contacted via the drug-induced hallucinations.

6. Rock Music. Those who are hooked on rock music are usually very defensive and unteachable. This rejection of truth is because rock music is a "religion" to the devotee, and to suggest that someone should give up his religion is a serious threat. Rock music requires as definite a commitment as does Christianity.

Edward was a Christian teenager. He loved the Lord and was growing spiritually. Suddenly, Edward changed. He completely turned away from his Christian convictions. His parents were dismayed, and nothing they said or did had any effect on their son. Edward had a dramatic change in his personality. We asked his mother if he had become involved with rock music. The answer was "yes." His love for God and the Holy Spirit had been usurped by "another spirit" with whom Edward had become familiar.

7. Games and toys. The devil is blatantly making his bid to control the lives of our nation's youth. Games and toys are a powerful influence in the training of children. Parents, the spiritual guardians of children, must be especially alert and vigilant today in order to protect their offspring from Satan's wiles.

As we ministered to a five-year-old-boy, we discovered that he was emotionally attached to the hideous looking little creature known as ET, an extraterrestrial being. ET had ceased to be a mere fictional character in this young boy's experience. ET had become a living companion and friend who visited his bedroom and talked with him. He was conversing with a demon: a familiar spirit. In

such ways the devil is conditioning children to relate to demons as friends. The child becomes accustomed to these demonic creatures to the extent that he is even comfortable with them when they materialize.

Tom, a young man in his late teens, was controlled by a false personality. The alter ego was acquired through his involvement with the game "Dungeons & Dragons." The game requires role playing, and the player becomes totally identified with a fictional character. Often, the players dress in identifying costumes which portray the character they are to represent. Tom had gradually lost his own identity and had taken on the identity of his familiar spirit.

8. Conversing with demons during deliverance. When demons are challenged, they sometimes speak through the person they indwell. A deliverance worker may cultivate a relationship with a demon by interrogating such spirits. In so doing, the deliverance minister becomes a medium through whom the familiar spirit imparts secret knowledge. If the information acquired through demons is accepted as truth, then testimony to what demons have said becomes a doctrine of demons:

"Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons." I Tim. 4:1, (emphasis mine.)

A man sent me a manuscript that he had written. He asked me to critique the material before publication. He had obtained supposed "top-secret" information on the hierarchy of spirits in Satan's kingdom by conversing with a demon in a person who had been involved in witchcraft. The book was dedicated, by name, to the demon who had given him the information. He thus allowed himself to become a spiritist medium communicating with a familiar spirit.

A deliverance minister was sharing with one of our staff members his experiences in conversing with demons during deliverance. He said that he saw no need for giving up the practice of interrogating evil spirits. In fact, he found them to be entertaining. There was one that he especially enjoyed talking with because what this demon said always "seemed so cute." How could anything out of the mouth of a deceiving demon ever be considered "cute?"

Conversing with demons can easily lead to the forbidden role of being a "consulter with familiar spirits" Deut. 18:11, KJV. If one becomes a communication link with the demonic realm, he becomes a spiritist medium; and the information he transmits is a "doctrine that demons teach" I Tim. 4:1, NIV. Thus, interrogation of demons, and conversation with them, is not only foolish but exceedingly dangerous. "Reasons Why We Should Not Converse With Demons," Demons and Deliverance In The Ministry of Jesus, by Frank Hammond; Impact Christian Books, Inc., Kirkwood, MO, pp. 20-25.

9. Necromancy. God's Word clearly forbids communication with spirits of the dead. "There shall not be found among you anyone who...calls up the dead" Deut. 18:10,11.

Some, whose loved ones have died, are tempted to communicate with them. Instead of contacting the spirit of their loved ones, they come into contact with familiar spirits who impersonate deceased friends or relatives.

Teraphim, or household gods, are mentioned several times in the Bible. These were human figures and statues from which oracles were sought. These household images were made in the likeness of deceased ancestors. When Jacob separated himself from his uncle, Laban; Rachel stole her father's

Teraphim. (Gen. 31). This passage reveals that Laban and his family were involved in idolatry. They believed that they could be helped by the spirits of the departed dead.

When God told Jacob to return to Bethel (The house of God), Jacob said to his family; "Put away the foreign gods that are among you" Gen. 35:2, and the Teraphim were buried and left behind. Thereupon, the curse was avoided; and the blessings of God came to Jacob and his family, for, "The terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob" Gen. 35:5.

Sometimes, displayed pictures of deceased parents, brothers, sisters, grandparents or other dead persons can attract familiar spirits. At one time, my wife kept pictures of her deceased parents and other family members in our bedroom. It gave her a sense of their continued presence in her life. The Holy Spirit convicted her that her dead parents were not her source of comfort, security or help. The pictures were put away.

In a church which I pastored, the aged grandmother of one of our members died. Shortly afterward, I received a plea for help from the family . I was told that the grandmother was making appearances in the house, and that one member of the family was bitten on her thighs when she sat in her grandmother's favorite chair. The grandmother had been involved in witchcraft. It was necessary to remove all witchcraft paraphernalia from the house and to command the familiar spirit of the grandmother to leave. The procedure proved effective, and there were no further disturbances.

The Scripture says, "There is one God and one Mediator between God and men, the Man Christ Jesus" I Tim. 2:5. Also, Jesus declared, "No one comes to the Father except through Me" John 14:6. Jesus is the ONLY mediator and the ONLY way through whom we have access to the Heavenly Father.

There are some people; however, who have been taught to pray to Mary, the mother of Jesus, or to other departed saints, as mediators. When men pray to the spirits of the dead, they are practicing necromancy and courting familiar spirits. Therefore, it is easy to understand why there are so many reported visitations by these forbidden mediators. For example, there is the "Virgin of Guadalupe" and the "Virgin of Medjugore", because familiar spirits manifested themselves when people prayed to Mary, the mother of Jesus.

10. Incubus and Succubus. An incubus (from the Latin: to lie upon) spirit, is an evil male spirit that lies upon women in their sleep, ostensibly to have intercourse with them. The succubus (from the Latin: to lie under) is a female spirit that comes at night to have a sexual relationship with men. Definitions of incubus and succubus are given in Webster's Dictionary.

These unclean familiar spirits are found to have been acquired through sexual promiscuity. Fornication, adultery and any sort of sexual deviation will give opportunity to spirits of sexual lust.

One day, we invited a woman to come for deliverance. She met us at the home where we were staying. My wife and I took her into a bedroom where we could have privacy. The woman sat on the side of the bed, while we sat on chairs. During the course of the ministry, as we were commanding spirits of sexual lust and perversity to leave, a spirit of incubus manifested itself. It threw the woman backward onto the bed with her knees flexed and her thighs spread, and her bodily movements gave the appearance that she was having sex with an unseen being. This is a good example of why a man should not minister deliverance to a woman when he is alone.

She said that this spirit of incubus came to her frequently while she slept. It was cast out by the authority of Jesus' name.

Other deliverance experiences have led us to believe that involvement in the occult can open the door for spirits of incubus and succubus to enter. For example, we ministered to a Jamaican man who, along with relatives, had been deeply involved in voodoo. He was being tormented nightly by a succubus spirit. Not knowing the ways of God, he, in his desperation for help, had sought the help of a witch. After going through a witchcraft ritual, the problem was even worse than before. This man required deliverance from occult spirits in addition to a spirit of succubus.

What could be more familiar than a spirit who comes to have sex with a person? It is understandable that people are often embarrassed to admit that they are having night visitations from incubus and succubus spirits, but it is the devil who makes people feel ashamed and afraid. We must expose the devil by bringing secret things into the light. "Confess your trespasses to one another, and pray for one another, that you may be healed" Jas. 5:16.

The Deliverance

Apply this teaching on familiar spirits to your own life. Has any door of opportunity been opened to familiar spirits? Is there any evidence of the presence of familiar spirits?

Repent of each sin that has given opportunities for relationships with familiar spirits. God's Word warns that it is a sin to have a familiar spirit. A familiar spirit is not judged by whether or not it appears to be of benefit, but by what God has said about it. Renounce the familiar spirits. (Note: An individual can have more than one familiar spirit operating in his life.) Fall out of agreement with the familiar spirits. Destroy any thing that you have in your possession that would give a legal right for such a spirit to remain. Tell it that it is not needed or wanted. Resist and cast out the demonic spirits, using your spiritual authority as a believer in the Lord Jesus Christ. Employ the spiritual weapons of the blood of the Lamb, the name of Jesus and the Word of God, for these weapons "are mighty in God for pulling down strongholds" II Cor. 10:5 .

Prayer and Warfare

(Read aloud the following prayer)

"Lord Jesus, I belong to You. You have saved me and redeemed me by Your blood. I have need of no spirit other than The Holy Spirit. Forgive me for having sought from other spirits that which should only come from You. I renounce and separate myself from all familiar spirits, however acquired. I call upon You, Lord, to deliver me from the lies and deceptions of familiar spirits. Teach me Your truth and Your ways. It is my earnest desire to walk in Your will and to glorify Your name. Amen."

"Satan, I renounce you, and I take back all the ground that I ever yielded to you. God is my source of wisdom, knowledge, guidance and power. You familiar spirit, leave me, in the name of Jesus."

"Thank you Lord Jesus for delivering me and cleansing me from all unrighteousness by Your precious blood. In Jesus' name. Amen." **Copyright © 1997, by The Children's Bread Ministry**

(Go to Appendix E for more information concerning the above)

APPENDIX C



This picture is a large sequined voodoo “drapo” or
Flag by the artist George Valris

Whoodoo Vodou? Who, What, Where and Why? Dispelling the Myths of Haitian Vodou.

WHERE IS VODOU?

At this point I want to look at the origins, history, spread and metamorphosis of Vodou. Vodou as spelt this way is the product of creation in Haiti. The assimilation and integration, for a number of reasons, of the African Traditional Religions from Dahomey, Kongo, Ibo, Yoruba and various other ethnic groups of the region in West Africa. These then integrated with various elements of Native American belief from the Arawak or Tayino Indians of the island of Haiti/Santo Domingo, and Roman Catholicism of the masters of the plantations.

So why the integration? This happened for a number of reasons, and to follow this we really need to look at the history of Haiti/Saint Domingue and the slaves that were brought there.

In December 1492, Christopher Columbus claims this tiny island in the “New World” for Spain, under the name "La isla espanola". This is later shortened to Hispaniola. The native Arawak Indians who inhabited the island they called “Hayti” (meaning “mountainous land”) were used, abused and harassed near to the point of extinction by the Spanish.

Hispaniola became a major point of contention for the major powers in the world at the time, with the French, Spanish and English fighting for control and supremacy over the island. Its fertile soil made it a peak colony for the production of “New World” treasures, and its location in the Caribbean made it a strategic colony for the control of southern America. It’s ownership causing much consternation for the rival owners at various times who controlled the mouth of the Gulf leading up to New Orleans and as such, Louisiana.

In 1697 the Spanish rule of the colony ended with the Treaty of Ryswick, handing the Western Third of Hispaniola over to the French. St Domingue was for over a hundred years the pride of France. It was the worlds richest colony supplying France and as a result much of Europe with rum, cotton, sugar and coffee. In order to maintain the demand, the French, like the Spanish, invested

strongly in a low-cost labour force: slaves from West Africa. Near the end of the 18th century, slavery was at its height and an estimated 500,000 slaves, mostly from West Africa, were in place in Haiti.

With the slaves from Africa came the spiritual beliefs and practises of the various ethnic groups and lineages of the regions where slave trading was based. The word lineage is important to note here, and important for its fundamental nature to Vodou. The spirits in Vodou and, from my understanding, all ATR's (African Traditional Religions – a misnomer as most of those referred to are actually African based religions not traditional religions) that carried across with the slaves to the New World, were carried there by blood decent and inheritance by members of the tribes that served them. From one tribe to the next these spirits were served and carried by blood, but often were different from tribe to next tribe. In Vodou there is talk of “House” or “family” spirits or lwa given to us by our spiritual parents, as well as the lwa we have ourselves that are passed to us by our birth parents. It is for these reasons that lineage is intrinsic to Vodou, as it defines you and the house or “line” of which you are a part.

A large majority of the slaves came from Dahomey and the surrounding regions, bringing with them, spiritual practises from these areas. With the “crossing” of the people so too did many of the spirits, who were connected to the bloodlines of the slaves. Often the slavers would break up families and clans to prevent slave revolts. This practise resulted in intermarriage between the tribes and clans more than would likely happen naturally. As a result of this, the separate spirits of each line would be brought together, as mentioned above, in the children of these “crossover” marriages. This resulted in hereditary lines carrying more than one individual spirit or group of spirits, resulting in complex spiritual groupings being served by and protecting a familial line.

Some of these slaves were your average villagers; some it is said were Dahomian royalty and priests. But as is likely when someone is uprooted suddenly, much of the knowledge is lost and so the Vodun from Africa, along with the Kongo lineages, Yoruba and such adopted other spirits and practises like Catholic liturgy and Catholic Saint images to replace the parts that they didn't know and were lost. These adoptions were not done willy-nilly and at random. They were used to replace specific missing parts of liturgy and ritual. These changes were guided and dictated by the lwa and not by the will of man. The images of Catholic Saints also served another purpose, to hide the spirits behind accepted imagery, so as not to offend, and therefore incur the wrath of the slave masters. It is important to note that the lwa are not the same as the Saints. Many vodouisants don't use the images. The images of the saints were chosen because that saint or the image of that saint had a particular trait similar or the same as the lwa. They are not however one and the same.

Vodou is a community religion and lifestyle and so allowed the slaves a certain level of community bonding, a feeling of togetherness and family. As a result Vodou often served as the bond for the slaves connect together. With the harsh treatment at the hands of the slavers and the strong class distinctions in Haiti, it was only a matter of time before the slaves revolted against their massively outnumbered captors. With Vodou being the most common bond between the slaves, providing its sense of bonding and community, it is really no surprise that Vodou became the rallying point, with the impetus and organization of the Vodou clergy, behind which the slave revolt of 1791 took place.

In August 1791, Houngan Boukman initiated a massive black rebellion. This rebellion started with a Vodou service and sacrifice of a pig, run by Houngan Boukman, along with the leaders of the rebellion in a place called Bois Caiman. With the spirits of Vodou standing by their side, lending

strength and support the slaves rebelled on August 22nd 1791 a little over a week after the initial ceremony. The slave rebellion started in the north of St Domingue and ravaged the country, resulting in the burning of cities and plantations. The rebellion resulted in a protracted 13 year war, defeating not only the colonists of Haiti, the slaves immediate oppressors, but also defeating, armies sent by Napoleon, to restore St Domingue to French control. In 1838, 47 years after Houngan Boukman and the leaders of the rebellion held a service for the spirits, Haiti gained independence from France. The cost was huge financially, both in the immediate moment and in the costs up to and following independence. Haiti was the first, independent Black republic ever.

Since that time life has not become any easier for the Haitians. A succession of dictators, civil wars, occupations, and a government and administration hell bent on corruption and personal power has taken Haiti from being once, the worlds richest region, to a small country, sharing it's "island" with the breakaway nation of Santo Domingo (the Dominican Republic) and recognised now as the poorest country in the Western Hemisphere. Life in Haiti is and always has been hard. Oppression on many levels from many angles has been a major part of the culture and subsequently of the religion growing and morphing around it. Once the richest land in the region, some of those dictators made themselves rich by stripping the island of it's resources and most destructively of it's trees. This denuding of the forests led to erosion and utterly gutted the land and later farming potential of the island. Today, one may fly over the island and see the heavily forested side of Santo Domingo and almost draw the boundary between it and Haiti by the sudden absence of trees and forests.

Vodou, though related in some ways, is different to other African Diasporic Religions like Lukumi/Santeria, Candomble, Palo and others. Though many of these come originally from similar regions and travelled to the "New World" at around the same time, they suffered as did Vodun and changed according to the needs of the people and the will of the spirits involved. Many share spirits who interact in different ways within the different systems. That said, one cannot say that the spirit in one is the same as the spirit in the other. Though they share a common ground they have grown and developed differently.

Vodou is known in the Dominican Republic and initially the Southern United States, principally Louisiana, though it has spread across the United States, particularly in NYC. Vodou in these areas differs in some respects to Haitian Vodou, though some in these areas maintain practise and teaching of orthodox Vodou.

Voodoo (the voodoo of New Orleans and Louisiana) is very different from the Haitian Vodou. Hoodoo or Gris Gris, basically voodoo without the spiritual/ religious service inherent to the religion, the magic and "witchery" parts only so to speak, is prevalent as a system on its own.

In recent years, Vodou has seen a sharp increase in interest outside the Caribbean and US. Accurate information is hard to come by. Due to fear and persecution secrecy was required for the birth and survival of Vodou. Secrecy is in the very nature of Vodou, and continues to be rigidly maintained. The mystique behind Vodou has been fed by the media and built up with exaggerated lies and efforts to demonise the Haitian people and their religion since the original uprising and revolts against the French. For all that is written about Vodou and "revealed", the religion began and remains one based on oral tradition and is handed down by competent Elders mouth to ear, so-to-speak. Genuine Vodou requires community and family. One may serve and honour their spirits solitary, but there is not and cannot be solitary practice of Vodou in it's totality.

Appendix D

YAM FESTIVAL in GHANA and NIGERIA

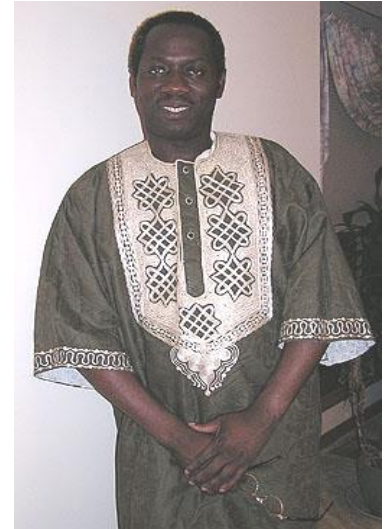
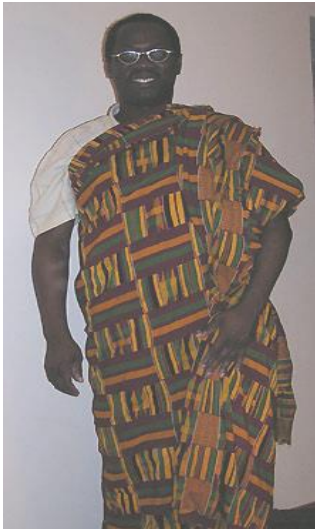
Held in August or September. Also known as “Homowo” or “To Hoot at Hunger” (Ghana) and “Iriji” (Nigeria). Thanks to my friends, Issac Cann from Ghana, and Thaddeus (Teddy) Ezeji from Nigeria, who shared memories and photographic ideas) The Yam Festival in Ghana, a country in western Africa, is also called the "Homowo" or "To Hoot at Hunger" Festival: the people hope for a good harvest so no famine will hit the people in the coming year. In Nigeria, also in western Africa, "Iriji" means "New Yams", and the people also hope for a plentiful harvest. Problems can be too much or too little rain, and animals, especially goats, which eat the yams. In Nigeria, the festival is celebrated mainly by the Igbo peoples, and various communities celebrate Iriji in different ways. But, all have a parade, songs, dancing and drumming. Because a good yam harvest is important for survival, the people give thanks to the spirits of the earth and sky.



Teddy Ezeji explained that his name means "King of Yams" (Eze=king, and Ji=yam). His great grandfather was awarded the name for life, because he consistently had the best yam harvest in his district (the Mbanjo district in Imo state, in the SE of Nigeria). He was also a landowner and the local native doctor. This festival is held once a year, usually in August or September, just as the rainy season is coming to an end, and crops are ripe and ready to harvest. There is plenty of maize (corn) as well as other vegetables, such as okra, beans, cassava, and yams. Yams are usually the first fruits of the harvest, the staple food of many peoples of western Africa. The yam is a large tuberous root related to the sweet potato, but not exactly the same. American sweet potatoes are usually orange, but African yams can be white, yellow, or orange inside (but they still taste sweet) and come in many shapes and sizes: some can be up to a few feet long. Yams are very versatile and can be cooked in many ways: roasted, boiled, added to soups and stews, fried, mashed, or dried and pounded into flour. The traditional dish is called *fufu*. This is boiled, mashed yams, with a little butter or palm oil, often still eaten in the traditional way---with the hands.

At the Yam Feast, the local people serve yams with fish, chicken or lamb; or with vegetables, such as oil bean, pumpkin, corn, or African greens; or in a soup. Isaac remembers palm nut soup, and Teddy coco yam soup. One of Isaac's favorites was yam porridge (pounded cooked yam reconstituted into a thick soup) topped with cooked goat. Dessert might be mangoes, guavas, pineapple or oranges. Drinks include fruit juices, palm wine and beer.

In Ghana, this "To Hoot at Hunger" Festival takes place in many rural communities. Women dig up the yams and carry them home in baskets on their heads. Everyone is proud of the harvest and wants to be the family with the largest crop. Villagers gather together as the women and young girls prepare the feast, with the yams as prized food. They choose a young boy to carry the best yams to the festival dinner, and another boy follows him beating a drum. Other young people from the village march to the beat of the drum and the sound of a woodwind instrument, and sometimes musket fire. Chiefs, under umbrellas and wearing robes made from the famous, brightly colored, Ghanaian Kente Cloth (which spread, as a symbol of African design, to other African countries) follow the yams, and the young people dance. Other activities include singing, wearing animal masks, and displaying fetishes. The picture below explain wearing of Kente Cloth as a symbol of African design.



Drums are a very important instrument throughout Africa, played on both happy and sad occasions, and are always played sometime during a harvest festival. Some drums are made from a calabash, a large bottle-shaped gourd. It is cut horizontally to make a large bowl and placed upside down. The surface is decorated with etched designs, and played with bundles of thin, flexible sticks. Other drums, called *udu*, are bottle-shaped clay pots with an opening in the top and a hole in the side. They play the drum by covering the side hole with the palm of one hand while hitting the top hole with the other hand. By covering and hitting the drum's openings in different ways, they can make many different sounds. Nowadays, many school kids made their own udu and learn how to play

them (even at a school I know in St Louis). Other drums are cylindrical or rectangular and covered with animal skin and decorated with plant fibers, wooden

Appendix E

The Bible and the Occult: **Witchcraft, Wizards, Sorcery, Spiritualism, Paganism, and Psychics** **(Continue from Appendix B)**

The occult is increasingly accepted. We frequently hear about sorcery, witchcraft, magic, Satanism, wizards, mediums, fortune-tellers, spiritualism, psychics, and paganism. The New Age Movement popularizes all these. What does the Bible say about them? Should a Christian practice divination, necromancy, soothsaying, enchantments, and other aspects of the occult? Can pagan practices be harmonized with Christianity?

Introduction:

Today, many people are fascinated by the occult.

Witchcraft, magic, sorcery, mediums, wizards, psychics, paganism, and Satanism are often taken quite seriously. Consider: Books & magazines - nearly every bookstore will have a major section of books on the occult. Many popular children's books promote or describe occult practices favorably.

Magazines and tabloids such as National Enquirer, sold next to almost every grocery store check-out counter, promote psychics, witches, diviners, fortune-tellers, spiritualism, wizards, and pagans..

Games - Most stores with toy or game sections sell occult games such as Ouija boards, Dungeons and Dragons, and similar "fantasy games." These involve witches, sorcerers, demons, and occult or spiritualist powers of all kinds. Sometimes they are presented as being good forces. In many games, players role-play or pretend they are these occult characters.

Television and movies - Many programs and movies have major occult or spiritualist themes. Many children's cartoons and movies now feature occult powers, with witches, sorcerers, spiritualism, demons, etc. Often these forces are pictured as "white magic" - magic used for wholesome and acceptable purposes.

Music - Many modern popular recording artists have songs about various aspects of paganism and the occult. Record jackets often portray occult and even Satanist symbols, or people dressed as occult characters. Many recording artists are personally involved in sorcery, witchcraft, or Satanism in their personal lives.

Education - Many colleges and universities teach courses or parts of courses discussing occult practices. Many texts in high school and elementary schools contain references to witchcraft, and occult practices, in ways that arouse students' curiosity.

The New Age movement is advocated by people many of whom are deeply involved in pagan and occult practices. This movement brings together many people involved in the occult and oriental religions.

Satanism - News often mentions crimes which police suspect are the result of rituals of Satan worship.

The purpose of this study is to examine what the Bible says about these occult practices.

Just as many are surprised to learn how common a problem this is in our society, many more are surprised (even shocked) to learn how much the Bible has to say about it. (All Scripture quotations are from the New King James Version unless otherwise indicated.)

We will consider two areas of occult activities.

I. Attempts to Perform Supernatural Events

A. A Description of Occult Practices

Some occult terms are hard to define.

Many terms overlap in meaning or are used by different people in different ways. We will use terms as follows:

"Witchcraft" = sorcery, the attempt to exercise supernatural powers by means of magic rituals or techniques (incantations, spells, drugs, potions, curses, charms, etc.).

"Magic" = efforts to exercise supernatural powers or to appeal to spirit beings (other than God) to produce some event considered not attainable by natural means.

Note that we are talking throughout about attempts to appeal to supernatural and spirit powers to influence the course of events on earth - powers which are above and beyond the laws of nature and natural course of events.

Who or what is this supernatural occult force being appealed to?

In the minds of those involved, there may be different forces they believe they appeal to :

* Satan and demons - some people knowingly attempt to appeal to demonic forces to work in their lives.

* Spirit of some dead human being ("ghost" or "spirit").

* Pagan or heathen deities.

* Many people do not think about who or what the power is. They have simply learned certain rituals, incantations, spells, etc., which they believe summon supernatural forces to produce some desired event. They do not care who the force is as long as they believe it may work.

Regardless of who or what force people believe they are appealing to, whenever they appeal to any spirit or supernatural power other than the one true God to work in their lives, that is the occult. The occult does not include events which are understood to occur by means of natural law.

If one attempts to do some event, even something amazing and difficult to understand, yet it is understood to be done by the power of natural law, not by some appeal to spirit or supernatural forces, that is not the occult.

* "Magic" as sleight of hand tricks done for social entertainment is not the magic we are referring to. This is done by some technique completely within the realm of natural law, if we only understood the trick. Those who practice such know (and usually let the audience know) this is simply an amazing, but natural, skill they have developed by practice (like playing a musical instrument or swinging on a trapeze). They are not appealing to supernatural spirit beings. (If they seriously pretend to do so, then that false pretense is dangerous.)

* Medical doctors may use drugs to produce a healing effect. This functions by natural laws to benefit the body (whether or not we understand the law). There is no appeal to supernatural spirit forces.

The occult, however, includes these supernatural powers, whether or not they are done for apparently good ends.

Some people think a "witch" is an ugly hag who rides a broomstick on Halloween with a black cat, casting spells, pronouncing curses, or sticking pins in voodoo dolls. That is witchcraft, but there is much more.

In ancient societies and primitive times, witches were men or women, pretty or ugly. Often they were consulted to obtain some favorable or desired goal, not just to pronounce some curse on someone. For example, witches would be appealed to produce rain, find some lost object, bring success in war or business, find a marriage companion, produce a good crop, or other good fortune.

So today, witches distinguish "white magic" from "black magic." Black magic means spells, incantations, curses, etc., intended to bring harm to someone. This is viewed as bad, even by some witches. White magic uses spells, etc., to try to bring good fortune. This is viewed as acceptable and even wholesome.

Some would tell us magic and sorcery are not inherently wrong. It is only wrong if used to harm people. We will see, however, that all sorcery and occult practices are wrong, regardless of the intended goal, because they come from the wrong source. The source of the power is what makes them inherently evil, regardless of how they are used.

B. Bible Teaching about These Supernatural Events

Witchcraft, sorcery, etc., are condemned without qualification in both the Old and New Testaments.

Deuteronomy 18:9-14 - Every aspect of the occult is here mentioned specifically. It is all an "abomination" and is forbidden. Specifically forbidden are: one who practices "witchcraft" and a "sorcerer" and "one who conjures spells" and a "spiritist."

Leviticus 19:31 - Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the Lord your God.

Leviticus 20:6 - The person who turns after mediums and familiar spirits, God says He would set His face against that person and cut him off from his people.

Leviticus 20:27 - A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones.

Revelation 21:8 - But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.

Revelation 22:15 - But outside [heaven] are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

Acts 13:8-10 - Paul rebuked Elymas the sorcerer, saying: "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?"

Hence, the Bible does not distinguish whether the witchcraft is intended to achieve a goal which is good or one which does harm. It is all inherently wrong because it is an appeal to a forbidden source of power.

[2 Chron. 33:6; 2 Kings 9:22; Ex. 22:18; 1 Sam. 15:23; Mic. 5:12; Nah. 3:4; Jer. 27:9; Mal. 3:5; Isa. 2:6; 2 Kings. 21:6; 23:24; Isa. 19:3]

Specific powers of witchcraft and sorcery are named and condemned.

Exodus 7:11, 22; 8:7 - When Moses & Aaron brought plagues on Egypt, Pharaoh's magicians attempted to duplicate the miracles by their "enchantments." "Enchantments" refers to the ceremonies and rituals used by sorcerers and magicians to accomplish their ends - incantations, spells, and magic words ("hocus-pocus"), wearing of charms (amulets).

Deuteronomy 18:10 mentions various of these "enchantments" as part of that which is forbidden.

Isaiah 8:19,20 - And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

"Whisper and mutter" refers to the incantations and spells of magicians. These words are supposed to give the user control over the spirit beings that accomplish the desired result. If you know the words, you control the spirit to do your bidding.

Galatians 5:20,21 - Those who will not inherit the kingdom of God include those who practice "sorcery" ("witchcraft" - KJV). This includes the occult in general, but refers especially to the use of drugs and potions brewed by witches in their cauldrons, etc. (Movies and books often refer to the witches' book of spells, and recipes for potions, etc.)

God condemns, not just the whole practice of the occult, but also the specific methods, rituals, and mumbo-jumbo words used.

[Lev. 19:26; 2 Kings 17:17; Isa. 47:9,12; Jer. 27:9; 2 Kings 21:6; 2 Chron. 33:6; Isa. 3:20; Rev. 9:21]

Witches & sorcerers cannot duplicate the powers & miracles God did through inspired men.

The Bible often warns about the danger of being deceived by lying wonders [2 Thess. 2:9; Matt. 24:24; Deut. 13:1-5]. The examples given in Scripture often involved confrontations between those who did true miracles from God and those who practiced forms of sorcery or magic:

Exodus 7-9; read 8:18,19 - Pharaoh's magicians and sorcerers tried to duplicate the signs and plagues God caused through Moses and Aaron (7:11,22; 8:7,8,18; 9:11). For a while they seemed to achieve a limited success. But soon they failed and admitted Moses had the power of God.

Daniel 1:20 - And in all matters of wisdom and understanding about which the king examined them, he found them [Daniel and his friends] ten times better than all the magicians and astrologers in all his realm.

Daniel 2:1-13,27,28 - The king of Babylon sought magicians to tell him his dream and interpret it. None could. But by the power of God, Daniel interpreted the dream accurately [cf. 4:7,9]. Later he likewise interpreted the handwriting on the wall which predicted the downfall of Belshazzar (5:7,11). [Cf. Gen. 41:8,24]

Acts 8:9-13 - Simon used sorcery to amaze the Samaritans. They believed he had the great power of God. But when Philip preached Jesus and did true miracles by the power of God, not only the people but also Simon himself believed [cf. v5-7].

Acts 13:6-11 - Elymas was a sorcerer, but he was powerless to resist the superior power God worked through Paul.

I do not know whether the power of sorcerers can be explained through trickery, which really can be explained by natural processes, or whether Satan really does possess some supernatural power. But what is sure is that Satan can never duplicate God's true miracles. By comparing modern sorcery to the miracles of the Bible, we can prove witchcraft is inferior, so we should not put our faith in it.

Witchcraft, magic, etc., is the occult substitute for Bible miracles. Where God has done miracles for His people, believers in the occult seek their supernatural works by means of spells, incantations, etc. that appeal to their spirit powers. God forbids all such because it is an appeal to powers other than His power. God will never allow that which is false to duplicate the works of that which is true.

[Isa. 47:9,12-14; 1 Kings 18; Acts 16:16; 19:13ff]

II. Attempts to Obtain Supernatural Information

One form of witchcraft and sorcery is "divination." Divination is an attempt to obtain, by supernatural means, information which cannot be obtained by natural processes of study and investigation. It appeals to spirit, supernatural powers to give information not obtainable by natural law. Especially, it seeks to foretell the future.

Just as magic is the occult substitute for God's miracles, so divination is the occult substitute for God's prophecy.

Note the Bible teaching regarding various forms of divination:

A. Divination in General Is Condemned.

Deuteronomy 18:10,14 - "Divination" (ASV, KJV; "soothsayer" - NKJV) and "diviners" are specifically listed among those aspects of the occult which were an abomination and were forbidden among God's people. A soothsayer is a fortune-teller - one who attempts to predict the future by occult methods. These things were practiced by the evil nations that God cast out of Canaan.

2 Kings 17:17,18 - God drove Israel into captivity because they practiced sins including "divination" (ASV, KJV) or "soothsaying" (NKJV).

These terms may not be familiar to many of us, but the practices were well-known in Bible times and are becoming more prevalent today. The Bible plainly condemns them all.

B. Augury (Interpretation of Omens) Is Condemned.

Deuteronomy 18:10,14 - Listed among the occult practices that are an abomination to God is "one who interprets omens."

This involved the belief that the activities of the gods could be predicted by observing events in nature (weather, animals, movement of stars), or by chance ritual ceremonies (casting lots, tossing arrows, etc.). Astrology is augury based on observing the stars. By observing such events, people attempt to predict the future.

2 Kings 21:6 - King Manasseh of Israel practiced such and did evil before God ("soothsaying" - NKJV; "augury" - ASV). [2 Chron. 33:6]

C. Psychics & Fortune-tellers Are Condemned.

This includes all those who attempt to predict the future by supernatural, spirit powers: fortune-tellers, crystal ball readers, palm readers, mind readers, reading tarot cards, reading tea leaves, or Ouija board.

The Bible says:

Only God can read the minds of men.

1 Corinthians 2:11 - For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

John 2:25 - Jesus had no need that anyone should testify of man, for He knew what was in man.

1 Kings 8:39 - Only God knows the hearts of man [Jer. 17:10].

Psychics and mind readers pretend to read men's minds, but only God has this power, and He no longer gives it to men (see 1 Cor. 13 below). For men to claim supernatural power to read the mind is a form of witchcraft and divination, condemned in the passages above. Only God can predict the future.

James 4:14 - You do not know what will happen tomorrow.

Proverbs 27:1 - Do not boast about tomorrow, for you do not know what a day may bring forth. Hence, natural law will not allow us to know the future. Any effort to predict the future must be based on supernatural powers.

Isaiah 41:21-23; 42:8,9 - God challenged the idols to prove they are gods by predicting the future. He rests His claim to Deity on His ability to predict the future. He clearly affirms that no one but the true God can predict the future.

Hence, God says no power but His can really predict the future. Men who claim to be able to do it, are claiming the power of God (regardless of their intent).

1 Corinthians 13:8-10 - God did miracles in the age when His written word was not complete. By God's supernatural power, men revealed His will and confirmed by miracles that it was His word (Mk. 16:20; Acts 14:3; Heb. 2:3,4). Since the written word (that which is perfect - Jas. 1:25) has come, God no longer gives men the power of prophecy.

Hence, no one today can predict the future by the power of God. Anyone who claims to do it, is not doing it by God's power. If he claims to do it by some supernatural, spirit force, that power must not be God's power. It must be a form of occult divination, condemned by God. [Cf. Acts 8:14ff; 1:22; Jude 3; etc.]

A test for impostors is to see if their predictions ever fail.

Deuteronomy 18:20-22 - After rebuking all forms of the occult (v9-14), God predicted the coming of the true prophet (Jesus) in whom people should trust (v15-19). Then He explained how people could recognize the false prophet. A prophet is not from God if he claims to speak in the name of some other god or if his predictions of the future do not come true. Some examples:

Jean Dixon:

She became famous by predicting the death of President Kennedy. But one rarely hears about her predictions that failed. These include:

- * World War III would begin in 1958. (Did it?)
- * Russia would put the first man on the moon. (A good guess since they led the space race. But America was first; Russia still has not done it.)
- * Lyndon Johnson would be democratic candidate for president in 1968. (As president, he would have been the logical choice. But he refused to run.)
- * President Ford would resign and Rockefeller would replace him. (Ford never resigned; Rockefeller was never president.)

* Reagan would be the Republican candidate for president in 1976. (Ford won the nomination instead).

National Enquirer psychics:

* 22 false predictions in 1975 (R. Harris, Contender, 1/76)

* 14 misses in second half of 1977 (O'Neal, Searching the Scriptures, 6/78).

* Of 58 predictions, only two were right, and these were easy guesses (Bob Craig, Gospel Anchor, 5/79).

The track records of the psychics proves they are false teachers. We should not be afraid of them.

D. Spiritism & Necromancy

Necromancy is the alleged power to communicate with the spirits of dead people ("ghosts"). In some translations of the Bible, this is called having a "familiar spirit."

Today, they are called "spiritists," "spiritualists," or "mediums." Multiplied thousands of them exist in the USA and in South America. Many are members of the hundreds of spiritualist or spiritist churches.

Many "Christians" claim this is approved of God. What does the Bible say?

Deuteronomy 18:11 - The occult practices which are an abomination to God includes mediums, spiritists, and those who call up the dead.

Leviticus 19:31; 20:6,27 - God's people must not seek out mediums or familiar spirits. If they do, they should be cut off. Those who are mediums or have a familiar spirit should be stoned.

Ecclesiastes 9:6 - Those who are dead have no more portion in anything done under the sun forever.

Luke 16:27-31 - Abraham refused to let Lazarus go back from the dead to warn the rich man's brothers. Why? Because they already had sufficient evidence of what they should do revealed in the Scriptures.

1 Samuel 28:3-14 - Saul consulted a woman from Endor who had a familiar spirit, to get her to call up Samuel. Some think this proves the practice is valid. But note v12 - When the woman saw Samuel she cried out with a loud voice. Why? She had agreed to call him up. If she had expected him to come, why be surprised when he came?

1 Chronicles 10:13,14 - Saul died because he was unfaithful and because he consulted with this familiar spirit.

Note that God's word rebukes, not just the one who calls up the dead (the medium), but also those who consult the medium.

[2 Kings 21:6; 2 Chron. 33:6; Isa. 8:19,20; 2 Kings 23:24; Isa. 19:3; 29:4]

Conclusion

Witchcraft and every aspect of the occult are plainly condemned by God. But why is God so opposed to it? Because it is a counterfeit substitute for the power of God.

If people needed supernatural power in their lives, they should turn to God.

* God has done great miracles to prove His power. Magic is the occult substitute for miracles. It is an attempt to achieve supernatural events by spirit powers other than that of God.

* God has revealed His will and predicted the future in prophecy. Divination is the occult substitute for prophecy. It is an attempt to obtain supernatural knowledge by spirit powers other than the power of God.

Colossians 2:8-10 - Now that the Scriptures are complete, we are complete in Christ. God has provided in the Scriptures all the supernatural knowledge which we need or can ever receive with His approval. We have the record of miracles to confirm that message. God meets our daily needs in answer to prayer. To turn to the occult is to belittle our completeness in Christ and to seek supernatural help somewhere other than in God.

Acts 19:18-20 - When God's word prevails in the lives of people today, they renounce their involvement in magic. They remove and destroy all aspects of it in their lives.

The occult and the gospel of Christ cannot coexist in our lives. Either the occult will drive out our faithfulness to Christ, to our eternal condemnation, or else the gospel will drive out the occult to our salvation. Have you removed the occult from your life?

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Topics for further Bible study

Evidences for God, Jesus, & the Bible

Evidence for Jesus' Resurrection

The Inspiration of the Bible

The Preservation of the Bible

Why So Much Religious Confusion and Disagreement?

The Importance of Bible Knowledge

APPENDIX F

**(This is a testimony, which some one delivered from the hands of spirits)**

My Testimony of Deliverance

**Year One**

I was eighteen years old. The summer was long and boring. One day I decided to purchase a Ouija Board. My friend and I attempted to work the board for about three days. Finally the wedge began to move from letter to letter. There were no clear messages for several days. My friend grew tired and fearful of the board. She decided not to play the game anymore. She would not touch the board again.

The garbled messages only peaked my curiosity. I attempted to move the play the game alone. The first day or two the wedge did not move. Finally, the wedge seemed to come alive moving from letter to letter. The messages were finally clear. The board told me that a spirit came to me through the board. The spirit said it was to be a friend who was to protect me from the dangers in life. It would guide me to a better life because it knew the future.

I spent all my free time with the board. The spirit told me that it loved me and I should let it direct the activities of my life so that my future would be secure and happy. We discussed life and love through the board. It kept promising happiness and security if I would listen and do what it said.

This continued all summer and then it was time to go to college as I planned. I took the Ouija Board with me to school. I spent all my free time with the board and found it cumbersome. I had roommates and it looked weird for me to work the board alone. The spirit suggested through the board that it use my hand for automatic handwriting. I tried that but all I could get was the figure "8" drawn over and over again. I spent all my time trying to get messages. Of course, there was no time for study--I failed out of college. I returned home pale, tired and nervous. I kept communicating with the spirit through the board for the remainder of the year.

**Year Two**

The spirit suggested through the board that I attempt to let it use my voice. The automatic handwriting did not work since I could only manage to get "8" on a paper. I thought I would try that so I just permitted the spirit to speak through me. I let it use my voice and words started to form. At first gibberish then other words. It would use my voice when I was alone.

During this time I worked at a full-time job. I was not very good at the job because my concentration was bad. The spirit kept wanting my attention--my tapping my finger--attempting to make letters with the movement of my finger. I could keep the spirit from using my voice and the finger movements if I concentrated but it detracted from my concentration.

**Year Three**

One day the spirit was using my voice--curses and obscenities were being spoken. The cursing and obscenities were about Jesus Christ. I was in shock that these words were coming from

my voice. It told me to kill myself. I felt hatred that I never felt before. This made me step back and look at myself. What kind of spirit was this? What had I done?

I finally took a good look at myself in the mirror. I was pale, tired and nervous. I wanted the spirit to leave. It would not go. The spirit became more aggressive and would fight for control of my voice. I would be talking and sometimes the spirit would speak. I had to control my every word and movement. My hands and arms moved overly fast sometimes. I could not sleep peacefully. The nightmares began of creatures chasing and laughing at me. I slept with a knife under my pillow. I dreaded sleep.

One day my Dad said that he saw a large, ugly devil in our house. He said that he chased the thing and it left through our dining room window. He kept talking about that experience all day. I just made jokes and laughed.

I decided to ask God for help. Who else could help me? Anyone else would probably send me to a mental hospital. I began to pray and fight for control of my mind and body. I always believed that Jesus existed and now it was time to see if Jesus was real. Obviously, the spirit hated Jesus because of it's cursing of Jesus.

#### **Year Four**

I began to gain some control of my mind and body. I decided to ignore the spirit as much as possible and enrolled in a local college. While attending the college, I joined a Christian group called "Campus Crusade for Christ." The people in that group taught me how to communicate with Jesus. They taught me how to read the bible and I went to church. The people did not know about the spirit. I was too ashamed to tell them or ask them for help.

I learned how to fight a spiritual battle. I memorized and meditated on scriptures concerning the victory of Jesus over Satan. I claimed the blood of Christ every time the spirit attacked--it was so automatic that I claimed the blood of Jesus in my dreams. One night while sleeping, I woke with a sharp jerk to the muscles of my body. I knew the spirit was gone. My mind was clear and at peace. That was over 25 years ago. The spirit never returned.

I finished college and graduated with the BA Degree in Sociology and minor in Psychology. I thank Jesus every day for saving my life. These pages are written for encouragement. If you , a loved one or friend has a demon possession, spiritual freedom can be returned by the power of Jesus Christ.

Appendix G**Futher helps for those who want salvation through Christ Jesus*****I. Four Spiritual Laws*****Law 1****God loves you:**

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life" (John 3:16).

**Law 2****Man is sinful and separated from God.**

"For all have sinned and fall short of the glory of God" (Rom. 3:23); "For the wages of sin is death" (Rom. 6:23); "But your iniquities have made a separation between you and your God" (Isaiah 59:2).

**Law 3****Jesus Christ is God's only provision for man's sin.**

"I am the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6); "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

**Law 4****We must individually receive Jesus as Savior and Lord.**

"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name" (John 1:12); "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Rom. 10:9); "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8).

## **II. Roman Road**

Rom. 3:10, "As it is written, 'There is none righteous, not even one...'"

Rom. 3:23, "For all have sinned and fall short of the glory of God."

Rom. 5:12, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned."

Rom. 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Rom. 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

Rom. 10:9-10, "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

Rom. 10:13, "For whoever will call upon the name of the Lord will be saved."

## **III. Spiritual Warfare**

Spiritual warfare states that we are soldiers in a war. Soldiers have responsibility to keep themselves strong both physically and mentally. The scriptures state that Satan and his evil spirits want to destroy us by weakening our body, soul and spirit. We are commanded to defend ourselves and fight back with the sword of the spirit.

Most of the spiritual armor is defensive -- helmet, belt, shoes breastplate. The weapon of the sword is the offensive and defensive weapon. The sword must be sharp and powerful if you expect to defend from a satanic attack.

The weapons require that first we move by picking up the weapons and then God moves to let us fight with His power. His peace will fill our spirit.

*"Put on all of God's armor so that you will be able to stand safe against all strategies and tricks of Satan. For we are not fighting against people made of flesh and blood, but against persons without bodies--the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world. So use every piece of God's armor to resist the enemy whenever he attacks, and when it is all over, you will still be standing up. But to do this, you will need the strong belt of truth and the breastplate of God's approval. Wear shoes that are able to speed you on as you preach the Good News of peace with God. In every battle you will need faith as your shield to stop the fiery arrow aimed at you by Satan. And you will need the helmet of salvation and the sword of the Spirit--which is the Word of God."*

### **Strong Belt of Truth**

“I am the way, the truth and the life, no one comes to the Father but through me” *John 14:6* “And you shall know the truth and the truth shall make you free”. *John 8:32*

*Functions of the Belt of Truth: Jesus is the truth and there is no need to add other philosophies or beliefs. A Christian should not need to "chasing the spirits." for spiritual wisdom.*

### **Breastplate of God's Approval**

“So get rid of all that is wrong in your life, both inside and outside, and humbly be glad for the wonderful message we have received for it is able to save our souls as it takes hold of our hearts.

And remember, it is a message to obey, not just to listen to. So don't fool yourselves." *James 1:21 Living Bible*

“And if anyone sins, we have an Advocate with the father, Jesus Christ the righteous”. *1 John: 2:1*

“And be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God”. *2 Philipians 3:9*

*Function of Breastplate is defensive: There is a duty to obey God's laws. A Christian must make obedience a practice in life. The practices of obedience to the laws are not cumbersome because we love and respect the Lord. After all, the laws are designed to keep us from unnecessary trouble in life. We need to forgive ourselves if we fail, then we ask for forgiveness. God moves by keeping our Breastplate strong.*

### **Shoes That Preach the Good News of Jesus Christ**

"To preach the Word of God urgently at all times, whenever you get the chance, in season and out, when it is convenient and when it is not." *2 Tim 4:2*

“Anyone who calls upon the name of the Lord will be saved, but how shall they ask Him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tell them?” *Romans 10:14*

“Be humble when you are trying to teach those who are mixed up concerning the truth. For if you talk meekly and courtesy to them they are more likely, with God's help to true away from their wrong ideas and believe what is true”. *2 Tim 2:25*

*Our spiritual shoes are shoes of peace. We move by telling others about what Jesus has done for us. We should not beat the gospel over anyone's head, but humbly state our experience and what we believe. After that, God will move in the hearts of the people. God keeps our shoes strong and fills our spirit with peace.*

### **Shield of Faith**

“Now faith is the substance of things hoped for, the evidence of things not seen”. *Hebrews 11:1*

For we walk by faith, not by sight. *2 Corinthians 5:7*



“But when you ask him, be sure that you really expect him to tell you, for a doubtful mind will be as unsettled as a wave of the sea that is driven and tossed by the wind”. James 1: 6-7

*Faith is the shield in our defense. When attacked we must defend ourselves with faith. Faith keeps us from being harmed by the enemy.*

### **Sword of the Spirit**

Hebrews 4:12. “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart”.

Revelation 19:13. “He is dressed in a robe dipped in blood, and his name is the Word of God”.

*The Word of God is communication. The Word of God is spiritual food for the **body, soul, and spirit**. The Holy Spirit helps us learn and absorb the word.*

- *The scriptures should be read as you would any important subject.*
- *Meditate and concentrate on its nature of the scripture.*
- *Absorb the scripture into your being by memorizing.*
- *The scripture is the "Sword of the Spirit." For example, if you are fearful and you memorized 2 Tim 1:7, you can calm your fearful emotions by thinking (as many times as needed) the scripture. "You have not inherited as spirit of fear again, but of love and of power and a sound mind." The scripture will calm your fear. That calm is the power of the Word of God.*

### **Are There Holes In Your Armor?**

Shield of Faith: Do you believe Jesus is strong enough to help you out of this crisis?

Sword of the Spirit: Do you spend enough time to read and study the Word of God?

Breastplate of God's Approval: Would God approve of your behavior and life?

Preach the Good News: Do you witness for Jesus when the situation is available?

Is the truth setting you free? Are you compromising the truth to satisfy others?

#### **IV. Battle for Control Of Mind, Body and Behavior**

Preparation for Deliverance is a battle of control. For most people Deliverance does not come easily. Practice should be used for regaining territory that was lost to the demons.

Concentration must be focused on regaining control of thoughts, speech, body movements. All thoughts should be taken captive under Jesus Christ. Thoughts can come from different sources-- your flesh, the demon, the Holy Spirit.

##### **Battle in the mind and body**

- The majority of thoughts come from the person's mental energy. These thoughts must be measured against the Word of God. If these thoughts are not lovely, pure, worthy, good, filled with praise for God; then practice thought substitution with memorized scripture.
- Demonic thoughts can be easily recognized. These are intense hate, fear, panic, self-destructive, and confusion. They are delivered with sudden intensity. Learn to recognize these thoughts. Stop the thoughts and the reaction to it. Substitute the demonic thought with memorized scripture.
- In some cases the demon will try to force a person to acknowledge their presence. This can happen routinely when awakening from sleep, the person may feel a pressure on their head or may not be able to move their upper body. Immediately the person should begin to claim the blood of Jesus and concentrate on moving their body.
- God had given every person control of their own bodies. Control must be taken back by claiming the blood, resisting the demon action, and moving forward.
- One of the most vulnerable times for the person is when asleep. It is critical that the person automatically claims the blood of Jesus every time an attack happens. This should become so automatic that the person can claim the blood of Jesus in their dreams as the nightmare is happening. The power of the blood is being asserted, control is asserted and the person should wake up from the dream.

##### **Battle in control of behavior**

Behavior must be controlled. Each word, body gesture and thought should be released only with conscious permission. There is no room for sloppiness or laziness. Control of our thoughts and our body are a God-given right. Total control must be practiced and automatically practiced. With the Spirit of God upon our lives, we would live a victorious Christian lives by holding unto the Word of God, which has power over to keep our body, soul and spirit.

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## TO WHOM IT MAY CONCERN

### A WRITTEN STATEMENT OF HONOR FROM GODWIN KWAME OFOSUHENE

To all who may read this statement of honors, Greetings!

Let all glory, honor and acknowledgement be ascribed unto the God Almighty, the creator of Heaven and Earth. He gave me the wisdom and knowledge to use it for the propagating of the gospel and to prepare the Bride for the second coming of our Jesus Christ.

May it be known; the Senate of International Faith Theological Seminary and University College examined my academic qualification and accepted same as meeting their requirements; hence, accommodated me to write a Doctoral Thesis on

"PART II: Comparing the Concept of Spirit and Soul in the Traditional Religion of the Akan and Ewe Tribes to that of the Bible".

In the cause of writing this dissertation, I visited the Internet café on several occasions to do voluminous research work for information. I need to conduct research again and again to make sure that what I am writing on; comparing the concept of spirit and soul in the traditional religion of the Akan and Ewe Tribes to that of the Bible are maximum facts.

Apart from the Internet, which assisted me a lot, I also gathered information from the lesson notes of a number of African Theologians and Anthropologists. You will see their names either in the footnotes or Bibliography. The lesson notes of these Professors are immense contribution to my work. There were also books I read to clear my understanding on African Cosmology with emphasis on Deliverance sessions in Charismatic and Pentecostal churches.

I would not have achieved this height without the immense contribution and counseling of my Professors Prof. Dr. Trudy Veerman, Faculty Member, and Prof. Dr. Muhammad Schmidt, President, International Faith Theological Seminary University College, Burlington, WA, USA

