“DELIVER US FROM EVIL”

A critical analysis of soteriological discourse in African Pentecostalism

BY

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DECLARATION

I hereby declare that this thesis “Deliver us from Evil”: A critical analysis of soteriological discourse in African Pentecostalism has been prepared by myself, that it has not been previously submitted to any university or institution of higher learning or for publication. All the sources of information specification in this research have been acknowledged both in the text and the bibliography.

Signed:..................................................

Keith Clifton Brooks
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ABSTRACT

In the history of Christianity a number of distinct soteriological models have developed over the centuries. In the Patristic period, victory over death and destruction was emphasised. In late medieval Catholicism, the Protestant Reformation and evangelical circles, the focus was on reconciliation with God through the forgiveness of sins, while modern liberal notions of salvation emphasised the need for education and moral upliftment, if not enlightenment. In the twentieth century, other soteriological motifs became dominant, including development (in the tradition of the Social Gospel), self-actualisation (in existentialist theologies), liberation and emancipation (in liberation theologies, feminist theologies, etc). With the emergence of global Pentecostalism in the 20th century, two other forms of soteriology resurfaced, namely an emphasis on healing and deliverance from evil. This study will contribute to Pentecostal discourse on deliverance as a soteriological motif.

In Western forms of Pentecostalism the need for deliverance from evil is recognised, in contrast with evangelicalism where the emphasis is on forgiveness of sins. Deliverance from evil is typically understood in personalist terms as affliction, namely as the need to overcome forces of evil inside the human psyche, typically associated with personal vices. This suggests a ministry of exorcism in order to be delivered from such vices that are then described as “demons”, evil forces, dominions and principalities. In political and liberation theologies, there is likewise an emphasis on evil forces, but these are understood in societal and structural terms, namely with references to ideologies, oppressive structures and forms of exploitation. In African forms of Pentecostalism (as in the case amongst African Instituted Churches) there is a similar emphasis on deliverance and the need for exorcism. However, this is especially understood with reference to witchcraft. Here, the one in need of deliverance is regarded as the victim of (demonic) possession beyond one’s locus of control. Deliverance is thus understood as victory over forces outside one’s own psyche that cause psychological trauma and have medical, social and economic consequences for the victim.

This research project will explore a corpus of literature on the understanding of deliverance in the context of West-African Pentecostalism (or neo-Pentecostalism). It will analyse and compare views in this regard emerging from amongst Western African Pentecostals with Western Pentecostal scholars that seek to understand the distinct understanding of
deliverance in the context of West-African Pentecostalism. More specifically, it will describe, analyse, compare and assess the contributions of Allan Anderson, Paul Gifford, Ogbu Kalu, J Kwabena Asamoah-Gyadu, and Opoku Onyunah in this regard.
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Chapter One

1. Introduction
In the history of Christianity a number of distinct soteriological models have developed over the centuries. In the Patristic period, victory over death and destruction was emphasised. In late medieval Catholicism, the Protestant Reformation and evangelical circles, the focus was on reconciliation with God through the forgiveness of sins, while modern liberal notions of salvation emphasised the need for education and moral upliftment, if not enlightenment. In the twentieth century, other soteriological motifs became dominant, including development (in the tradition of the Social Gospel), self-actualisation (in existentialist theologies), liberation and emancipation (in liberation theologies, feminist theologies, etc). With the emergence of global Pentecostalism in the 20th century, two other forms of soteriology resurfaced, namely an emphasis on healing and deliverance from evil. This study will contribute to Pentecostal discourse on deliverance as a soteriological motif.

In Western forms of Pentecostalism the need for deliverance from evil is recognised, in contrast with evangelicalism where the emphasis is on forgiveness of sins. Deliverance from evil is typically understood in personalist terms as affliction, namely as the need to overcome forces of evil inside the human psyche, typically associated with personal vices. This suggests a ministry of exorcism in order to be delivered from such vices that are then described as “demons”, evil forces, dominions and principalities. In political and liberation theologies, there is likewise an emphasis on evil forces, but these are understood in societal and structural terms, namely with references to ideologies, oppressive structures and forms of exploitation. In African forms of Pentecostalism (as in the case amongst African Instituted Churches) there is a similar emphasis on deliverance and the need for exorcism. However, this is especially understood with reference to witchcraft. Here, the one in need of deliverance is regarded as the victim of (demonic) possession beyond one’s locus of control. Deliverance is thus understood as victory over forces outside one’s own psyche that cause psychological trauma and have medical, social and economic consequences for the victim.

My interest in the theme “deliverance” derives from my work as a minister in an Independent Pentecostal Church where we share the New Testament belief in the possibility of demonic influence in human behaviour. As a Pentecostal minister, deliverance from sin or evil spirits is a regular practice in my ministry.
In this study I will explore a corpus of literature on the understanding of deliverance in the context of West-African Pentecostalism (or neo-Pentecostalism). I will analyse and compare views in this regard emerging from amongst Western African Pentecostals with Western Pentecostal scholars that seek to understand the distinct understanding of deliverance in the context of West-African Pentecostalism. More specifically, I will describe, analyse, compare and assess the contributions of Allan Anderson, Paul Gifford, Ogbu Kalu, J Kwabena Asamoah-Gyadu, and Opoku Onyunah in this regard.

1.1 Context and Relevance of the Study

1.1.1 The emergence of Pentecostalism

The history of Christianity is characterised by diverse confessional traditions and especially by a great number of schisms. These schisms in particular resulted in the following churches: Coptic and Ethiopian churches, Orthodox churches, the Roman Catholic Church, Lutheran Churches, Anglican churches, Reformed churches and Anabaptist churches, each with further divisions and breakaway movements. The history of Christianity in the twentieth century is characterised by two further developments, namely the formation of independent indigenous churches, for example in Africa, and the emergence and rapid expansion of Pentecostalism.

While there are many antecedents of Pentecostalism in the history of Christianity (e.g. with Montanism), it is widely agreed that the more immediate roots of Pentecostalism may be found in the 19th century Holiness movements, which were a reaction to liberalism, rationalism and liturgical formalism in Protestant churches. The origins of Pentecostalism are usually traced to a small Bible College in Topeka, Kansas, where a young female student first spoke in tongues, and to the revival in Azusa Street Mission in Los Angeles in 1906 (leading to the establishment of the Apostolic Faith Mission). From such humble beginnings, Pentecostalism rapidly spread across America and soon also to South Africa, especially with the establishment of the Apostolic Faith Mission (1908), Full Gospel Church and Assemblies of God in 1910. It has now spread globally and is often described as the fastest growing religious movement in history. Currently, Pentecostalism is relatively strong (numerically) in

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countries such as the USA, South Africa, Ghana and Nigeria, Brazil and Philippines and South Korea.²

The latest statistics gathered shown that there are 279 million Pentecostal Christians and 305 million charismatic Christians worldwide.³ The Pew Forum on Religion and Public Life (based at the Centre for the Study of Global Christianity) has distinguished between those who belong to Pentecostal churches and charismatic Christians, who belong to non-Pentecostal denominations, yet engage in spiritual practices associated with Pentecostalism, such as speaking in tongues and divine healing. Many Pentecostal and charismatic Christians are also evangelicals; thus, there are more than 285 million Christians classified as “evangelicals”, either because they belong to churches affiliated with regional or global evangelical associations, or because they identify themselves as evangelical.⁴

The most significant feature of global Pentecostalism is the experience of Spirit baptism, generally evidenced by speaking in tongues (glossolalia), which characterised the movement from its inception. Other spiritual gifts or “charismata” such as prophecy, healing and exorcisms are also typically emphasised in Pentecostal churches. In addition to such ecstatic experiences of the spirit, the presence and activity of the Holy Spirit in everyday life is also emphasised. Pentecostals share with evangelicals an emphasis on evangelism and may indeed be regarded as essentially a missionary movement. Doctrinally, Pentecostals tend to be conservative and also share an emphasis on the “right doctrine” with evangelicals. This is often understood in a fundamentalist way, with a strong emphasis on the authority, if not the inerrancy, of Scripture. There is also a strong emphasis on emotionalism and dispensationalism – a pre-millennial eschatology emphasising the need to evangelise the world before the imminent return of Christ.⁵

Pentecostalism has developed along diverging paths. Classic forms of Pentecostalism have shifted from its roots amongst the urban poor to become associated with upward social

⁵ For a further discussion on the development of Pentecostalism, see the work of Dayton (1987) on the theological roots of Pentecostalism in a global context, as well as Hollenweger (1997) on the origins of Pentecostalism and developments worldwide.
mobility, symbolised by the use of technology, including the worship ministry and audio-visual equipment. By the 1960s and 1970s it became associated with the campaigns of famous evangelists like Oral Roberts, Jimmy Swaggart, William Branham and, in South Africa, Reinhardt Bönke. A second wave of the Pentecostal movement commenced with the penetration of the experience of Spirit baptism into mainline Protestant and Roman Catholic churches through the charismatic movement that could be traced back to the ministry of Dennis Bennet, an Episcopal minister in the 1960s. This stimulated charismatic renewal in mainline churches, but also led to the emergence of new forms of Pentecostal churches or para-church movements. The global spread of Pentecostalism has led to many independent churches in urban centres across the world, including many African cities. In these contexts, Pentecostalism is blended with indigenous styles of worship while the emphasis on upward social mobility is retained, sometimes through overt forms of the Prosperity Gospel. In the African context these churches may be categorised under the rubric of neo-Pentecostalism (see Meyer, 1999). Elsewhere in the world, Pentecostalism has become blended with indigenous religions, leading to forms of syncretism. One may therefore conclude that there are by now many faces of Pentecostalism worldwide. In this study the focus will be on West-African forms of Pentecostalism.

1.1.2. African Pentecostalism

Amidst the global spread of Pentecostalism, Pentecostalism also became one of the most significant expressions of Christianity on the African continent. The first missionaries from Azusa Street arrived on the African continent in 1907, spreading Pentecostalism at first to countries such as Liberia and Angola, and by 1908 also to South Africa. The first Apostolic Faith Mission missionaries arrived in British East Africa (Kenya) in late 1908. In 1911 the missions moved to Nyangori. The Mount Herob Pentecostal Mission was established in German East Africa (Tanzania) in 1911. After imprisonment, William Wade Harris also established Pentecostal churches in 1913 in Ivory Coast and Ghana (Anderson, 2007:150-167).

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6 Some theological scholars have erroneously referred to any attempt to contextualise Christianity in Africa as syncretistic. Given the limitations in terms of scope, this study will not be dealing with this subject, however.

7 Kalu (2005) argues that African Pentecostalism did not start with the Azusa Street revival in 1906, but rather that animism provided a fertile ground for the growth of African Pentecostalism.
The largest concentration of Pentecostals (44% of the total number worldwide) is found in sub-Saharan Africa. This represents around 122 million persons, although statistics of adherence are difficult to establish. Suffice it to say that Pentecostalism in Africa is fast-growing, highly diverse and influential also amongst mainline churches. Indeed, Omenyo (2002) suggests that the Pentecostal experience is becoming the “mainline” form of Christianity in Africa, not merely in numbers, but also in spirituality, theology and practice.

There are by now diverse forms of Pentecostalism in Africa. Firstly, there are classic forms of Pentecostalism now found in “mainline” Pentecostal denominations such as the Apostolic Faith Mission, Assemblies of God and the Full Gospel Church. Secondly, some independent or indigenous churches (especially Zionist churches) had a Pentecostal orientation from their early inception, but followed a distinct path through the indigenisation of liturgical forms and governance structures under local leadership. Thirdly, a number of Pentecostal churches emerged since the 1960s, resulting from offshoots of charismatic renewal, revivalism and leadership differences. Some of these remain (fairly large) free-standing congregations, while others have developed into denominational networks (such as the Hillsong, Rhema and His People churches). Fourthly, there are also various forms of neo-Pentecostal churches. These include: small store-front churches, often of West-African origin, and larger free-standing churches, typically in urban centres in Africa. These churches are characterised by embracing audio-visual technology, a reflection of indigenous African urban culture and teaching the Prosperity Gospel. In West-Africa, such churches are both “independent” and “indigenous” because there is virtually no foreign missionary element in their origin (Asamoah-Gyadu, 1998:16).

In Ghana there are three main waves of Pentecostal Christianity, namely Sunsum Sore; Western mission-related Pentecostal denominations; and the Neo-Pentecostal movements. Characteristic features of all these forms of Pentecostalism include baptism by immersion and in the Spirit, speaking in tongues, a healing ministry, deliverance (exorcism) from evil spirits, demon possession, violent structures or psychological hang-ups. Most of these churches are evangelical in orientation, in terms of doctrine if not their emphasis on evangelism campaigns, whilst the Prosperity Gospel is much more pronounced in the third

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and the fourth of the above-mentioned categories. One may identify a perceived resonance between Pentecostal and African traditional/primal religiosity amongst the second and fourth of these categories (see Asamoah-Gyadu, 1998:17) in terms of a primal spirituality where the invisible realm of benevolent and malevolent transcendent powers are recognised. Asamoah-Gyadu (1998) argues that African Pentecostalism remains African because prosperity in the African cultural environment is about inner peace, social harmony, healing, health and liberation from evil spirits, witchcraft and demons, rather than material wealth. He adds that African Pentecostalism refers to forms of Christian expression that affirm belief in, consciously encourage, and actively promote the experience of the Holy Spirit as part of normal Christian life and worship.

This study will focus on Western African forms of Pentecostalism, with specific reference to Ghana. It will investigate the dominant ways in which the Christian message of salvation is understood in this context. In order to describe the particularity of Ghanaian soteriology, it is necessary to outline it against the background of soteriological models in the history of Christianity and global Pentecostalism.

1.2. Soteriological models: A brief overview
Throughout the history of Christianity the Gospel was preached in diverse contexts. The message of salvation has been understood in diverging ways, however. In the twentieth century it became possible to identify different soteriological models that have been operative throughout this history. In his famous work, *Christus Victor* (1931), the Swedish theologian Gustaf Aulén identified and described three types or models of atonement, namely the “classic” view, the “Anselmian or Latin” view and the “subjective or humanist” view. According to the “classic” perspective, Christ’s victory over the powers of evil is emphasised. In the “Latin” point of view the focus is on Christ’s satisfaction for the guilt incurred by humanity, whilst in the “modern” or “humanist” outlook the subjective appropriation of Christ’s atonement is emphasised in terms of categories such as “moral influence”.10

10 It is not possible to offer a survey of Christian literature on salvation, as this is far too vast and salvation is understood in distinct ways in different confessional traditions. I therefore rely here on the classic overview provided by Aulén and the adaptation of Aulén’s work by Conradie (2010). Similar overviews may be found in one volume systematic theologies. See, for example, Daniel Migliore’s description of Aulén’s theories in his book *Faith Seeking Understanding* (1991). Migliore comments on the *Christus Victor* theory that
In his article “The Salvation of the Earth from Anthropogenic Destruction: In Search of Appropriate Soteriological Concepts in an Age of Ecological Destruction”, Ernst Conradie (2010) has adapted Aulén’s Christological analysis of the types of atonement by making it fruitful for pneumatological discourse on salvation. He identifies analyses and maps a range of soteriological conceptson the basis of a distinction between the consequences of evil (sin) and the roots of evil (sin). He argues that various soteriological concepts focus on the need for redemption from the consequences of sin (evil) in the form of structural violence. The need for victory over evil may then be related to liberation from oppression, exorcism from demon possession, deliverance from evil forces, healing from diseases, feeding amidst famine, and so forth. Given that victory over evil is never complete, however, there is also a need to identify and address the very roots of such evil, namely in terms of a broken relationship with God, through reconciliation on the basis of God’s forgiveness, Christ’s satisfaction and the Holy Spirit’s work of justification. In addition, there is also a need to contain and address the lasting presence of evil (seeing as it cannot be eradicated in this dispensation), through appropriate policies and regulations, theologically understood in terms of concepts such as ‘reconstruction,’ and ‘development’ or ‘moral formation’ and ‘education’.

In this study, the focus will be only on the notion of deliverance from evil forces as understood in Pentecostalism. This requires some further background on soteriological developments within the context of global Pentecostalism.

1.3. Pentecostal Soteriology

There are three especially distinct features of Pentecostal soteriology in the sense that these are emphasised by most Pentecostal churches and understood in distinct ways in Pentecostalism, namely re-generation (to be born again or new-birth experience), deliverance (from sin, evil and demon possession), and healing (psychological, emotional, physical and spiritual). In the different forms of Pentecostalism there are commonalities and differences within these various notions of salvation.

helpfully emphasises the reality of evil keeping humanity in captivity, and it clearly portrays God’s victory over these evil forces.
a) Regeneration (Being born again)

In Pentecostalism the emphasis is mainly on the individual’s salvation (re-generation) and hope for societal change as a consequence of the multiplicity of personal commitments to Christ (Volk 1989:448). There are four common features in Pentecostalism that play a pivotal role in being born again, namely repentance/conversion; baptism through immersion/ remission of sins/ water baptism/adult baptism; infilling of the Holy Spirit (evidenced by speaking in tongues) and Spirit baptism (being empowered by the gifts of the Spirit); and sanctification/ living a life of holiness.\(^\text{11}\)

Repentance \((\text{metanoia})\) in Pentecostalism literally means a “change of purpose”, which speaks of a conscious effort to change the direction of an individual’s life. It is one of the “principles” of the doctrine of Christ and fundamental to a Christian experience. In Pentecostalism, Christians put off the old person through repentance (conversion), through a complete acknowledgement of the individual’s own carnal weaknesses and a deliberate seeking of God’s help through the Spirit. According to Pentecostals, repentance takes place when individuals identify themselves with the crucifixion of Jesus Christ (Rom. 6).

Pentecostals share a common baptism through immersion. The formula of administering baptism through immersion differs in some forms of Pentecostalism; for example, the classical and charismatic Pentecostals use Matthew 28:19, whereas the Oneness Movements use Acts 2:38 as their formula. Classical and charismatic Pentecostals believe that water baptism is subsequent to salvation, being an outward sign of an already accomplished inward work, but according to Oneness Pentecostals, baptism involves both the forgiveness of sins and death to sin’s dominion over the lives of the believer. Baptism thus forms part of salvation and is not subsequent to it (Dulles 2011:1). Baptism through immersion is the second step in the re-generation process, whereby the individual bury themselves with Jesus Christ to become one with Him through baptism (Rom. 6), awaiting the infilling of the Spirit of Christ in the resurrected person.

Pentecostals emphasise the experience of Spirit baptism, generally evidenced by the

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\(^{11}\) See Dayton (1987:173-174). The classical Pentecostal movements emphasised three definite separate works of grace: justification; sanctification; and the Baptism of the Holy Spirit. The “Full Gospel”, according to classical Pentecostals, comprises of the four doctrines that emerged to define the movement during the firth half of the twentieth century: salvation; healing; the Baptism of the Holy Spirit with the evidence of tongues; and the second coming of Christ.
speaking in tongues (*glossolalia*). The first Pentecostals used the term the “infilling of the Spirit of God” to describe the evidence of speaking in tongues (*glossolalia*) as either speaking in unknown, “heavenly” tongues or in foreign tongues, i.e. *xenolalia*. Today, most Pentecostals and charismatics believe that the gift of speaking in unknown tongues is primarily for personal edification.

Some Pentecostals see Spirit baptism as the endowment of power (Acts 1:8), which enables and empowers Christians for service. On this basis, the individual has to experience the presence and power of the Holy Spirit in their life (Mk. 16:16-19). In this way, the Spirit will lead the individual in all righteousness, to live a life of holiness.

According to Pentecostals the resurrected power of the Holy Spirit will enable complete regeneration in believers in order to live a life of freedom from self-centeredness, competitiveness, pride, and defensiveness.

*b) Healing*

One of the most common characteristics of Pentecostalism is prayer for divine healing, be it physical, psychological, emotional or even spiritual healing. A well-known theologian, Walter Hollenweger, noted that Pentecostals have an understanding of the relationship between body and mind which is manifested by healing through prayer (Anderson 2004:43). In classical Pentecostal theology there is an emphasis on supernatural healing for all Christians as an aspect of the atonement (Kidd 2002:694). Central to the healing ministry of Pentecostalism in Africa are the causal factors involved in evil and how they are interpreted.\(^\text{12}\)

*c) Deliverance/Exorcism*

Pentecostals share with the traditions of evangelicalism and fundamentalism\(^\text{13}\) a notion of deliverance in the sense of being delivered from the past penalty of sin, the present power of sin, as well as the future presence of sin. A common characteristic in Pentecostal churches is the practice of casting out demons (exorcism). This will be discussed in more detail in what follows.


\(^{13}\) Fundamentalism is defined as a movement characterised by a strict belief in the literal interpretation of certain religious text, dogmas, and ideologies.
1.4. Christian discourse on deliverance

Evidently, the Pentecostal understanding of deliverance draws on the wider Christian understanding of deliverance, at least in English-speaking contexts where the term is used. In ordinary English, synonyms for deliverance include ‘emancipation’, ‘liberation’, ‘redemption’, ‘release’, ‘rescue’, ‘salvation’, and ‘being snatched away’. It may also be used for delivering a verdict or delivering a parcel, but is perhaps best understood as being rescued from various predicaments. These include literally being held hostage (e.g. after being abducted by terrorists, criminals or gangsters) or being enslaved (e.g. as a sex slave or a victim of sustained sexual harassment, through drug trafficking or as a lowly paid worker in factories or commercial farms without any future prospects). This literal usage may be metaphorically extended to include deliverance from the bondage of various abusive relationships, the traps associated with poverty (alcohol and drug abuse, gambling, gangsterism, prostitution), various addictions and other personal vices already mentioned above. It may also be further extended and generalised in a theological sense to refer to deliverance from the bondage of sin and from various manifestations of evil. This is epitomised in the English translation of the petition in the Lord’s Prayer; “deliver us from evil”. In this way, it may serve as one possible term to describe God’s salvation plan for all creation (see Garret 1995:308).

The English term “deliverance” originated in the late 13th century and was derived from the old French word “delivrance”, namely an act or instance of delivering, salvation, liberation or a thought or judgment expressed. It is clearly associated with the Latin term liber (free) or liberare (to liberate). This indicates that deliverance may indeed be understood as being rescued from a physical predicament, but also as being liberated from some or other form of bondage (financial, social, political or even religious). In the Vulgate, the Latin term “libera” (please free!) is used in Matthew 6:13, where most contemporary English translations of the Greek rhuomai would use deliver.

This suggests that further reflection on the Biblical roots of the term “deliverance” is required, given that the meaning of words such as “deliverance”, “liberation”, “salvation” and “redemption” overlap with each other. The same applies to other contemporary languages and indeed also to the original Hebrew and Greek versions of the Biblical texts.

The terms “deliverance” or “to deliver from” may be used to translate different terms that
are deeply embedded in both the Old Testament and New Testament. In the New King James Version\textsuperscript{14}, it is used in translation to refer to a range of predicaments from which “deliverance” must be sought: distress, war, servitude, enemies or sickness. The English words used related to the term “deliverance” in the New Kings James Version are “deliver” (264 times), “deliverance” (18 times), “delivered” (246 times), “deliverer” (12 times), “deliverers” (1 time), “delivering” (4 times), “delivers” (22 times) and “delivery” (3 times).\textsuperscript{15} It is also used, for example, in various phrases as deliverance from danger (“[F]or I am with thee to save thee and to deliver thee, saith the Lord”, Jer. 15:20b); to deliver people from their enemies (“The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine”, 1 Sam. 17:37; Ps 18:17, Dan. 3:27; Dan. 6:16); deliverance of the weak from an oppressor (“All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him”, Ps. 35:10); and deliverance from sickness (“Even to your old age, I am He, and even to gray hairs I will carry you! I have made, and I will hear; Even I will carry, and I will deliver you”, Is. 46:4).

The word “deliverance” is used to translate prominent Hebrew verbs such as $yāša'$ (to set free, to save, or to deliver from thy enemy, or deliver in a time of sickness), $nasal$ (to draw out, to deliver or to be delivered), and $mālat$ (to deliver). These Hebrew words appear in various forms in the \textit{Biblica Hebraica Stuttgartensia}, as follows: $yāša'$ (184 times), $nasal$ (213 times), $mālat$ (94 times).The translated noun \textit{jeshua} appears 78 times in the Old Testament, prominently in the Book of Psalms (45 times) and Isaiah (19 times). It is used mainly to refer to divine deliverance where God is the subject.

These Hebrew nouns are typically translated in the Septuagint with the Greek term \textit{soteria} (salvation, preservation, deliverance) or \textit{soter} (“saviour; deliverer”) (Strong 1996, 2001). In the New King James Version the term “deliverance” is sometimes used to translate the Greek \textit{soteria} (which appears 45 times in various forms in the Old and New Testaments) in phrases such as “Who delivered us from so great death, and does deliver us; in whom we trust that He will still deliver us” (2 Cor. 1:10), “the Lord will deliver me from every evil work and preserve me for His heavenly kingdom” (2 Tim. 4:18). Deliverance is also used to

\textsuperscript{14} The Thomas Chain-Reference Study Bible, New King James Version.

translate the Greek *apolutrosis* that refers to being set free (from slavery), and *rhuomai*, used as a verb that means to be rescued from, or to preserve from, which is also used with the adjectives “apo” (away from) and “ek” (out of). The Greek verb “rhuomai” with the preposition “apo” is used in the text “And lead us not into temptation, but deliver us from (*rhuomai apo*) evil” (Matt. 6:13), and the preposition “ek”: “That He would grant us, that we being delivered out of (*rhuomaiek*) the hand of our enemies” (Luk. 1:74).

On the basis of this brief overview of the current use of the English term “deliverance”, its use in the Christian tradition and in English translations of the Biblical texts; it is important for this study to investigate in more detail the use of the term “deliverance” in recent Pentecostal literature.

1.5. Pentecostal discourse on deliverance

Unlike speaking in tongues (*glossolalia*), the ministry of deliverance did not form part of very early Pentecostalism. Nevertheless, in an article written in 1906 by Frank Bartleman, a statement was made that deliverance from devils was a part of the ‘old time’ Gospel, and that it was not an innovation of Azusa Street, but rather a pre-existing component of the received radical evangelical tradition (Collins 2009:20). Deliverance, as it is known in contemporary Pentecostalism, is regarded as a continuation of the New Testament tradition and is understood as the healing or deliverance ministry of the church. Therefore the deliverance ministry has become a highly specialised and complex activity and ministers attend seminars and classes in how to perform this type of ministry.

Pentecostals follow the Biblical perspective that all Christians that follow Jesus Christ have to follow His example. Therefore like He was sent forth to preach deliverance to the captives (Luk. 4:18; “the Spirit of the Lord is upon me, because he had anointed me to... preach deliverance to the captives...”), so we are also sent out (Joh. 20:21; “Then said Jesus to them ... as my Father hath sent me, even so I send you”) to do the same. By doing this, Pentecostals has given a lot of attention to the ministry of deliverance. Fore-runners of this deliverance ministry within the Pentecostal movement were William Branham (1948-1950s), Oral Roberts (1950s-1960s), Asa Alfonso Allen (1950s), Derek Prince (1970s) and Morris Cerullo (Collins 2009:35-63). The focus of this project will not be on this particular ministry (a theme in Practical Theology) but rather on the Pentecostal understanding of deliverance as a soteriological term (a theme in Systematic Theology).
Deliverance in a Pentecostal perspective is about bringing spiritual victory and freedom to those who are in bondage (demon possession, oppression, the need to tear down the stronghold, break up a legal ground, cast out demonic forces). Therefore, deliverance belongs to Yahweh, but if Christ in His grace has authority over all natural and supernatural things, through faith in Him, Christians have dominion over all things in the spirit.

The concept of deliverance is used in current Pentecostalism in the sense of being rescued from demonic forces that are said to “possess” people. Such demonic possession is understood in different ways, given that demons may be understood in a psychological way as form of psychosis, neurosis or merely a lack of self-control (to overcome anger, addictions such as smoking, drinking or sexual temptations) or an inability for “self-actualisation”. It may, for example in the African context, also be understood in a cultural way as being possessed by various evil spirits (including witchcraft). In addition, demonic possession may be understood in a political way as being liberated from structural violence associated with oppression, or in an ideological way as deliverance from thought patterns associated with racism (apartheid), sexism, classism, capitalism, elitism and consumerism. A more detailed survey of Pentecostal Understanding of deliverance will be offered in chapter four of this study.

1.6. Demarcation and statement of the research problem

1.6.1. Contributors to the concept of deliverance or exorcism

This research project will focus on the contribution that African Pentecostalism makes to the understanding of deliverance as a soteriological concept in the wider Pentecostal movement. I will focus more specifically on similarities and differences in the ways in which the term “deliverance” is understood in the context of Ghanaian forms of Pentecostalism by selected Western and West-African scholars.

I will explore the contributions of two prominent Western scholars, Anderson and Gifford, and three prominent African scholars, Asamoah-Gyadu, Onyinah Opoku and Kalu, on the

16 “Self-actualisation” according various definitions is to be able to develop one’s abilities and to understand oneself. Therefore, what the demon does is to unable the individual to develop his/her abilities and distort their understanding of themselves, not to established themselves as a whole person.

understanding of deliverance in the Ghanaian context. I will describe, analyse, and compare the ways in which they understand deliverance.


He writes on the African religious spirit world, where spirits and demons are the order of the day. Most of the Pentecostal movements practice deliverance or exorcism, helping people that suffering from afflictions such as “demon possession”, “oppression”, and “demonisation”. In his book *African Reformation* (2001), he identifies a key factor accounting for the growth of Pentecostal and Charismatic Christianity in Africa.

b) Paul Gifford, a professor of African Christianity at the School of Oriental and African Studies, immersed himself in the culture of the charismatic and Pentecostal churches of Accra by attending hundreds of services, conventions, conferences, crusades, and prayer sessions in an effort to find out just why these churches are so appealing to Ghanaians.


c) J. Kwabena Asamoah-Gyadu is Senior Research Fellow at the Centre for the Study of World Religions at the Harvard Divinity School, Cambridge, MA, United States of America
and also lecturer at the Trinity Theological Seminary, Legon, Ghana. In his book *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (2005), he examines Pentecostal/Charismatic renewal in an African context. This book articulates the contribution of the older African initiated churches (AICs) to local Christianity. In the *Trinity Journal of Church and Theology* (1992) he further wrote about the “Salvation in African Independent Churches and Charismatic Ministries in Ghana”. He also discussed Pentecostal experience in an essay on “Faith, Healing and Mission: Reflections on a consultative Process” (2004) and discovered that there is a large number of people involved in deliverance ministry who are not in the ordained ministry, which clearly challenges traditional ecclesiology. Another relevant research essay of his is “Mission to ‘Set the Captives Free’: Healing, Deliverance, and Generational Curses in Ghanaian Pentecostalism” (2004). In this essay, the phenomenon of deliverance from a Ghanaian perspective is understood as a ministry of restoration in the hands of Africa’s new Pentecostal/Charismatic movements and churches as they seek to provide holistic pastoral care to their followers.

d) Onyinah Opoku made a study of delivery ministry in Africa with reference to Ghana. Opoku is the Rector of Pentecost University College in Accra, Ghana, was the first International Missions Director of the Church of Pentecost, and is currently a member of the church’s executive council. His work departs from the observation that exorcism or deliverance has become modernised. Opoku contends that it is divinatory-consultation, or an inquiry into the sacred and the search for meaning that underlies the contemporary delivery ministry, where the focus is to identify and breakdown the so-called demonic forces by the power of God in order to deliver people from their torment or affliction. He also suggests that the view that born-again Christians could also be demonised significantly differs from classical Pentecostalism, which does not accept the possibility of a Christian being possessed by a demon. In this essay he also cover the terms “witch demonology” instead of utilising the usual Western terms such as “demonology” and “witchcraft”, because this does not seem to fit contemporary African contexts.

e) Ogbu U. Kalu (1942-2009) was born in Nigeria, where he served as an elder in his local church. He was a prominent scholar of Pentecostalism in Africa and served as a member of the Society of Pentecostal studies. He was Henry Winters Luce Professor of World
Christianity and Missions at McCormick Theological Seminary and served at the University of Nigeria, Nsukka as Professor of Church History.


1.7 Statement of the research problem

This study will focus on the contribution that African forms of Pentecostalism are making to the understanding of deliverance as one of the dominant soteriological concepts in the wider Pentecostal movement. More specifically, I will explore a corpus of literature on the understanding of deliverance in the context of West-African Pentecostalism (or neo-Pentecostalism). I will describe views in this regard emerging from amongst Western African Pentecostals and compare that with Western Pentecostal scholars who seek to understand the distinct understanding of deliverance in the context of West-African Pentecostalism. More specifically, I will describe, analyse, compare and assess the contributions of Allan Anderson, Paul Gifford, Ogbu Kalu, J K Asamoah-Gyadu, and Onyinah Opoku in this regard.

The research problem that will be investigated in this project may therefore be stated as follows:

What are the similarities and differences in the ways in which the term “deliverance” is understood in the context of Ghanaian forms of Pentecostalism by Western scholars such as Allan Anderson and Paul Gifford on the one hand, and by West-African scholars such as Ogbu Kalu, J K Asamoah-Gyadu, and Onyinah Opoku on the other?

The views of these authors on the concept “deliverance” are, as may be expected, influenced by a range of theological and cultural presuppositions, even though they all seek to describe ministries of deliverance in the Ghanaian context. The task of this project will be to identify the underlying issues that are stake in this regard. I will do this by an in-depth reading of the literature of these Western and West-African Pentecostal scholars in order to identify, describe and analyse the distinct ways in which the concept of deliverance is understood by the selected authors.
1.8. Hypothesis
Although Allan Anderson, Paul Gifford, Ogbu Kalu, J.K. Asamoah-Gyadu, and Onyinah Opoku are all scholars of Pentecostalism, they differ in terms of their understanding of deliverance ministries in Ghana. The hypothesis that will be investigated is that the positions of these Pentecostal scholars on the concept of deliverance in a Ghanaian perspective are influenced by their respective Western Classical Pentecostal and African Traditional Pentecostal culture, ideologies, practices and worldviews.

Whilst all these scholars focus on the ways in which such ministries respond to forms of possession, they do not understand this possession in the same way. The African Pentecostal scholars identify the roots of such possession more readily in terms of demonic possession, namely possession by various kinds of demons. This is often associated with witchcraft in the sense that witchcraft may be the cause of a person being possessed by demonic forces. Such demonic possession is then described with a rich array of images derived from the cultural world and frame of reference of Ghanaians. By contrast, Western scholars writing on the same deliverance ministries also recognise the role of demonic possession, but often focus on other forms of “possession” (psychological, societal, ideological) and seek to reinterpret demonic possession in these categories. In doing so, these Western scholars in the study would acknowledge that those who are possessed are victims of forces beyond their own control. However, they often tend to suggest that such possession may be the result of what is described simply as “sin”. This may be understood either in terms of the impact of a person’s own sin (e.g. the curse of indebtedness, alcoholism, jealousy or greed), being-sinned-against (being cursed by someone else or having one’s mind-set being controlled by others) or structural violence (i.e. the ways in which structural injustices become internalised).

This study tested and developed this hypothesis through a critical comparison of the work of these scholars of Pentecostalism.

1.9. Procedure
In order to investigate the research problem stated above, the following logical steps were required:

The first step was to offer a concise historical overview of the spread of Pentecostalism to
Ghana and the subsequent growth and flourishing of Pentecostalism in Ghana. This was done on the basis of the contributions of scholars such as F. W. B. Akutto’s “The Indigenization of Christianity: A Study in Ghanaian Pentecostalism” (1975), A. Anderson’s “Spreading Fires: The Missionary nature of Early Pentecostalism” (2007), P. Gifford’s “Ghana’s New Christianity: Pentecostalism in a Globalizing African Economy” (2004), J. Kwabena Asamoah-Gyadu’s “African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana” (2004), and Ogbu Kalu’s “African Pentecostalism: An Introduction” (2008). The aim was not a comprehensive historical study, but rather to provide the necessary background to understand deliverance ministries in Ghana. The results of this overview were documented in chapter two of this study.


The third step continued exploring the concept of deliverance in the context of global Pentecostalism. A focus on literature related to the concept of deliverance was studied, utilising the following sources: J. K. Asamoah-Gyadu (2004), D. Maxwell (1998) and Opoku Onyinah (2004). The research conducted in this step was detailed in chapter four of this thesis.

The fourth step was to describe and analyse the views of the Western Pentecostal Scholars regarding the concept of deliverance. This was done on the basis of a critical reading and analysis of the writings of the Western Pentecostal Scholars, Allan Anderson and Paul Gifford, with specific reference to their understanding of deliverance in Ghana and will make up chapter five of the study.

The fifth step was to describe and analyse the views of the West-African Pentecostal Scholars regarding the concept of deliverance by critically reading and analysing the writings of the African Pentecostal Scholars, Ogbu Kalu, J.K. Asamoah-Gyadu, and Onyinah Opoku with specific reference to their understanding of deliverance in Ghana. The results of this
investigation were documented in chapter six.

The sixth step included a critical comparison the findings of the concept of deliverance in the context of Western Pentecostalism and West-African Pentecostalism. By analysing similarities and differences in culture, ideologies, practices, points of comparability and incomparability and worldviews were identified and presented in chapter seven of this thesis.

The final step of the study offered some concluding comments on the concept of deliverance from a South African independent Pentecostal church context. This was documented in chapter eight of this study.
Chapter Two

The Spread of Pentecostalism in Ghana: A Brief Historical Overview

2.1 Introduction

The growth, diversity and variegated or colourful nature of Pentecostalism across the globe was in essence as a result of the classification of their socio-religious and cultural relevance and contextualisation. According to Hefner (2013), over the past several years, the demographics of religion have refined their estimates. Hefner concluded that the worldwide communion of Pentecostals and charismatic Christians may include as many as 500 or even 600 million people, which means that more than one-fourth of the world’s Christians are Pentecostal or charismatic; amongst Christian denominations, Pentecostalism is second only to Roman Catholicism in its demographic girth.

From its beginning, the Pentecostal movement had a particular emphasis on speaking in tongues as a sign of baptism in the Holy Spirit. With this phenomenon, Pentecostalism spread rapidly and became the most prominent and influential religious movement in the world.

Pentecostalism emanated from Holy Spirit revivals in Wales (the Welsh Revival of 1904 to 1905), India (Ramabai’s Mukti Mission in Kedgaon, near Pune in 1905 to 1907) and in the United States of America (the Azusa Street, Los Angeles revival in 1906 to 1908). Foreign missionaries were sent throughout the world to spread Pentecostalism, but according Asamoah-Gyadu (2004) there is evidence that suggests that not all Pentecostal outbursts in Africa may be causally connected to foreign missionaries. Anderson (2007) postulated that ‘prophet-healing’ churches, which were prominent before missionary involvement in West-Africa, were movements of political protest, expressions of resistance against European hegemony in the church and not so much for religious reform and innovation.

Three main waves of Pentecostal Christianity are prominent in Ghana (Asamoah-Gyadu 2005). The first wave, the Sunsum Sorè, or spiritual churches, was born out of activities of a number of West-African/ Ghanaian prophets in the beginning of the twentieth century, where William Harris, the Liberian prophet, a remarkable preacher and prophet, was the forerunner of these spiritual churches. The second wave, the Western mission-related
Pentecostal denominations or the so-called classical Pentecostal churches, have their roots in indigenous initiatives but became linked quite early with foreign Pentecostal missions. Apostle Peter Anim, founder of Church of Pentecost, initiated the merger with three ‘Apostolic’ churches by subsequently collaboration with the British Apostolic missionaries James and Sophia McKeown. James McKeown is also known as the father of Pentecostalism in Ghana. The third wave is the neo-Pentecostal movement. The neo-Pentecostal movement, also known as the Pentecostal-Charismatic movement, is one of the fastest growing movements in Ghana at present.

Pentecostalism in West-Africa does have a different distinctiveness that is not evident in other Pentecostal movements in other parts of the world. The Pentecostals in West-Africa believe that the ecclesiastical authority was given to all believers that received the gift of the Holy Spirit and not only for the pastor, priest or prophet. This distinctive led to exponential growth in Pentecostalism in West-Africa.

This chapter will examine the development of Christianity in the nineteenth century with a historical overview of Pentecostalism in Ghana. It will also explore the different features and liturgical differences of each wave of Ghanaian Pentecostalism. The term “wave” will be used to describe the various forms of Pentecostalism in Ghana. This term was used by Asamoah-Gyadu (2005) as the “Waves of Renewal in Ghanaian Christianity” in his book African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana. Furthermore, this chapter will demonstrate a historical shift from nineteenth century missionary activities to the current state of affairs in Ghanaian Pentecostalism. A famous African theologian, Kula, states that Pentecostalism represent a change of thinking that unshackles theology from rationalistic/scientific ways of thinking and expands the understanding of the spiritual dimensions of reality and the operation of the visible world. This chapter will give some reasons to why Pentecostalism represents the most cogent, powerful and visible evidence of religious renewal and influence in Ghana by examining the cultural, economic and political uncertainties that Ghanaians have experienced over the past decades.

2.2 Ethnicity and Religious Movements in Ghana
Ghana is located in Western Africa, bordering the Gulf of Guinea, between Coté d’Ivoire and
Togo. Accra is the capital. Ghana experiences a tropical coast, becoming cooler inland at higher elevations and tropical in Amazonian jungle lowlands.

According to Gifford (2004:1), modern Ghana comprises about seventy-five ethno-linguistic groupings. Ghana contains a great diversity of ethnic groups, with the Akan the most numerous, consisting of over forty percent of the population. The Akan inhabit the Southern half, excluding the Southern-Eastern corner of Ghana and are composed of the Asante, the Bono, and the other Twi groups such as Akwapim, Akim, Akwamu, the Fante, the Dankyera and the Wasa. These groups are primarily agricultural communities. The coastal region is mostly made up of fishing communities. The descent of the Akan people can largely be traced through their maternal line (matrilineal), with the exception of the Akwapim of Larteh and Mampong, who can be traced by their paternal line (patrilineal) (Pobee 1979). Religion is an integral part of traditional Akan culture. The historical ‘big man’ (abirɛmpɔn) phenomenon amongst the Akan community, especially the Asante society, were responsible for the maintenance and continuity of society.

The other ethnic groups are the Ewe, Ga, Adangme, Guan, and Kyerepon in the South. The largest Northern groups are the Gonja, Dagomba, and Talensi, Konkomba, and Lwili. There are also significant numbers of Mossi from Burkina Faso and Nigerian Hausa, who have immigrated as agricultural and municipal workers.

According to the Embassy of Ghana, in 2012 the Globescope Incorporation census have shown that the estimated population in Ghana is 25 000 000 (51% females, 49% males) with the ethnic make-up of Akan (47,5%), Mole Dagbon (16,6%), Ewe (13,9%), Ga-Dangwe (7,4%),

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Gurma (5.7%), Guan (3.7%), Grusi (2.5%), Mand-Busanga (1.1%) and other (1.6%). The religion of Ghanians according to the census of 2012 are Christians 71.2% (including Pentecostal/Charismatics 28.3%, Protestant 18.4%, Catholics 13.1%, others 11.4%), Muslim 17.6%, traditional 5.2%, other 0.8% and none 5.2%. The Pentecostal/Charismatic movements are about a quarter of the population of Ghana, with the largest Christian church, the Church of Pentecost. Asamoah-Gyadu (2004) postulated that these movements brought the eschatological hope to the people of Ghana. Ghanaians have experienced considerable cultural, economical and political uncertainty over the past decades.

2.3 The Economical and Political Development in Ghana

Ghana became a British colonial state in 1874 and received its independence on the 6th March 1957. The country was to be the pace-setter of liberation during the 1950s under the leadership of Kwame Nkrumah, a highly articulated philosopher of action, the standard bearer of African renaissance, Africa’s messianic figure; the Pan-African liberator. Kwame Nkrumah became the first Ghanaian President after independence. This African personality was also known for anti-colonialism, black pride, Pan-Africanism, and industrialisation. He pioneered the ‘big man’ (abirempɔn) rule that disregarded the rule of law and that of corruption. His term of office ended in a military coup in 1966, and the office was handed over to Kofi Busia in 1969. Kofi’s reign ended in another coup in 1972, and General Ignatius Acheampong took over until 1978.

Flight-Lieutenant J.J. Rawlings, chairman of the Armed Forces Revolutionary Council (AFRC) publicly executed General Ignatius Acheampong, along with seven of his senior military officers. Rawlings was persuaded to allow general elections scheduled by the Military Council to go ahead after four months in power (Gifford 2004:2). Hilla Limann won the general election of 1979 and became President of Ghana. Although most of the officials of the AFRC left the country after the elections, Rawlings remained in Ghana, and in 1981 staged another coup. The Provincial National Defence Council (PNDC) had to establish a tribunal at the time to bring about justice for the killings of over 300 people. Amongst the perpetrators was a member of the Provincial National Defence Council (PNDC). According to

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Gifford (2004), between 1982 and 1983, Ghana reached its lowest point, economically and politically. The economy of Ghana could not withstand the political pressure.

Rawlings was forced to turn to the International Monetary Fund (IMF) and World Bank to assist them in rebuilding the country. Ghana had to undergo structural adjustments imposed by the International Monetary Fund (IMF). These structural adjustments resulted in the Economic Recovery Programme (ERP), enforced by the IMF, failing in the 1990s. Economically, Ghanaians struggled; life for all Ghanaians was terribly difficult. Poverty levels were around 70% in the 1990s. In the 1990s, health care was unaffordable for the ordinary citizen. A ‘cash and carry’ or the user fees system was introduced by government, but made it too expensive for the poor. Doctors left the country and according to Gifford (2004), about 80% of them left within five years after graduation. The education system collapsed and school enrolment diminished.

The country was almost totally dependent on foreign aid. Ghana produced very little gold, cocoa and timber. The agricultural sector virtually collapsed, and Ghana was forced to import rice, tomatoes, onions and beans from Holland, Italy and Britain.

At the beginning of 1998, Ghana’s monetary system had very little value. About 2300 cedis was the equivalent of one US dollar, whilst at the beginning of 2000 it was 3530 cedis and at the end of 2000 it was standing at 7000 cedis to one US dollar with a depreciation of one hundred percent (100%) in twelve months. The inflation rate was 40%; interest rate was 46%, and manufacturing was down to 4% of GDP.

The economic performance, according to Gifford (2004), became a function of the government. Many critics blame the political system of Ghana for the collapse of the economy. Cronyism abounded; those in government positions favoured their friends, patronage was used extensively and also misused by the political leaders as a result of their unscrupulous desire for power. Only the political elite benefitted and acquired considerable wealth, whilst on the other hand the majority of the people suffered extreme poverty. Gifford (2004) says that the lack of accountability characterised the political culture of Ghana. Gifford also asserts that Ghana’s political elite could acquire considerable wealth without guilt and shame. Many Ghanaians would see corruption as discontinuous with

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traditional society. Ghanaians note that under Rawlings “clientelism, personalism and corruption have returned with a vengeance” (Gifford 2004:14). The legacy of colonialism was still prevalent in the Ghanaian context. The effects of the Cold War, the debt burden and unfair terms of trade are still significant in Ghana’s economy.

Gifford (2004) states that one cultural factor often said to be significant in Ghanaian politics is Ghana’s endemic factionalism, which is of some importance that ‘social capital’ hailed as a key element in the development.

Another major issue in Ghana was that of chieftaincy. It became detrimental for the economical and political development of Ghana. Men like Nkrumah used the institution of the chieftaincy for his political advantage, which was another cog in the machinery of neopatrimonialism.

The Ghanaians would see corruption as discontinuous within a traditional society and in the church as well. In the 1970s to 1980s, Ghanaians could hardly feed themselves. A desperate outcry of the people of Ghana was for an eschatological message of hope. Pentecostalism had the answer and in the 1970s to 1980s they brought the message of hope to the people of Ghana. They needed a message to provide release for demon-possessed, demon- oppressed, broken, disturbed and troubled persons, so that victims may be restored to a ‘proper functioning order’; that is, ‘health and wholeness’ and being freed from demonic influence and curses. Ghanaians wanted to enjoy God’s fullness of life understood to be available in Christ. Asamoah-Gyadu (2005) says that Pentecostalism is the only religion that fit the indigenous view of religion as a survival strategy. Anderson (2007:161) claims that the ‘African’ churches in West Africa is not as many movements of religious reform and innovation as were the later ‘prophet-healing’ churches, but was primarily movements of political protest, expressions of resistance against European hegemony in the church. Thus, Pentecostalism became so relevant for the people of Ghana and so doing, gave rise to the development of Pentecostalism, which would bring about exponential growth.

2.4 The Development of Pentecostalism in Ghana

Pentecostalism can only be understood through the development of Christianity in Ghana. Roman Catholic missionaries evangelised Ghana in the fifteenth century (1482). At present, the Roman Catholic Church is the single biggest church in Ghana. The Catholic Church
primarily focuses on development and humanitarian aid, and moreover, has a long tradition providing services in terms of education and health. After the Catholics, the Protestant missionaries planted churches; the Methodists, two Presbyterian (stemming from Bremen and Basel missions) groups and the Anglican Church. William Harris, a Methodist, provided the impetus for Pentecostal Christianity in Ghana. Pentecostalism thus emanated from the prophetic movements of William Harris (1860 – 1929), John Swatson (1855 – 1925), and Sampson Oppong (1884 – 1965) since the early twentieth century. These African Initiated Churches (AICs) were collectively known as ‘prophet healing’, ‘spiritual’, Spirit’ churches and in Ghana they are known as ‘Sunsum Sore’. The classical Pentecostals church such the Assemblies of God (AOG), International Church of the Foursquare Gospel, and the New Testament Church of God, have been operating since the early twentieth century.

The first missionaries from Azusa Street arrived on the African continent in 1907\(^4\), spreading Pentecostalism at first to countries such as Liberia and Angola, and by 1908 also to South Africa. Pentecostal missionaries entered Africa through Ethiopia (Abyssinia) and Liberia because they were the only independent states in Africa ruled by descendants of former African American slaves. The first Apostolic Faith Mission missionaries arrived in British East Africa (Kenya) in late 1908. In 1911 the missions moved to Nyangori. In 1913 the Mount Herob Pentecostal Mission was established in German East Africa (Tanzania). After imprisonment, William Wade Harris established Pentecostal churches in 1913 in Ivory Coast and Ghana (Anderson 2007:150-167).

There are by now diverse forms of Pentecostalism in Ghana and over a quarter of the population in Ghana is part of some form of Pentecostalism (Anderson 2004:104). Firstly, there are classic forms of Pentecostalism now found in “mainline” Pentecostal denominations such as the Apostolic Church, Church of Pentecost, Christ Apostolic Church and Assemblies of God. Secondly, some independent or indigenous churches (especially Zionist churches or AICs) had a Pentecostal orientation from their early inception, but followed a distinct path through indigenisation of liturgical forms and governance structures under local leadership. Thirdly, a number of Pentecostal churches emerged since the 1960s, resulting from offshoots of charismatic renewal, revivalism and leadership differences.

\(^4\) As remarked earlier, Kalu (2005) argues that African Pentecostalism did not start with the Azusa Street revival in 1906, but that animism provided a fertile ground for the growth of African Pentecostalism.
Fourthly, there are also various forms of neo-Pentecostal churches. These include small store-front churches, often of West-African origin, and larger free-standing churches, typically in urban centres in Africa. These churches are characterised by embracing audio-visual technology, a reflection of indigenous African urban culture and teaching the prosperity gospel. In West-Africa such churches are both “independent” and “indigenous” because there is virtually no foreign missionary element in their origin (Asamoah-Gyadu 1998:16). With the demographic explosion that Pentecostalism brought about, especially in Ghana, a sudden expansion of the efforts of the church to shape politics and public life came to the fore.

According to Asamoah-Gyadu (2004:14), Pentecostalism represents the most cogent, powerful and visible evidence of religious renewal and influence in Ghana; about a quarter of the population is Pentecostals, which include the African Initiated Churches (AICs), classical Pentecostals, neo-Pentecostals (charismatics) and other.

The spread and exponential growth in the 1980s of Pentecostalism in Ghana was as a result of the aggressive forms of evangelism and proselytism by Pentecostal missionaries across the globe. Pentecostalism also became one of the most significant expressions of Christianity in Ghana. Regarding the exponential growth of Pentecostalism in West-Africa, MacRobert (1988:2) contends that an adequate comprehension of Black Pentecostalism can only be derived from a study of the religion that survived the middle passage in the heart and minds of West Africans and their descendants. Pentecostalism has the remarkable ability to adapt to the various diverse cultural contexts of the people, which give rise to the growth of the movement. The foreign missionaries offered the Pentecostal message, that they can enjoy God’s fullness of life, understood to be available in Christ, to the people Ghana who was displaced and disillusioned by poverty, downtrodden and marginalised by economic and political uncertainty.

The growth in Pentecostalism in Ghana had a negative effect on the mainline churches and their membership declined. Asamoah-Gyadu (2004) claims whilst some churches in Ghana are declining numerically, others are enjoying new leases of life in the face of challenges from the context, which has become religiously pluralistic. According to Asamoah-Gyadu (2004:10), historically the worldwide emergence of Pentecostalism has been interpreted as standing in direct continuity with the experiences of Charles Fox Parham and William J
Seymour’s Azusa Street movement of 1901 and 1906 respectively, but there is also evidence that suggest that not all Pentecostal outbursts around the world may be causally connected to North American initiatives. Asamoah-Gyadu (2004) suggested that Pentecostalism in Ghana has to be looked at from an intercultural perspective that values diversity. Thus, the Pentecostal movement has generated a global culture with shared features. Asamoah-Gyadu (2004) further defines Pentecostalism from an intercultural perspective as Christian groups that emphasises salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic experience, including ‘speaking in tongues’, prophecies, visions, healing and miracles in general, are perceived as standing in historic continuity with the experiences of the early church, especially as found in the Acts of the Apostles, are sought, accepted, valued, and consciously encouraged amongst members as signifying the presence of God and experiences of His Spirit. Ghanaian Pentecostals experience the Spirit of God as a Spirit of renewal, a source of ‘vitalising breath/energy’ for the glowing splendour of the church (Asamoah-Gyadu 2004:14).

This chapter will continue to examine the different forms of Pentecostalism with its different theological understandings in Ghana.

2.4.1 The Major Forms of Pentecostalism in Ghana

Asamoah-Gyadu (2005) defines Pentecostalism in Ghana with the impetus of three different waves of Pentecostals. The first wave is the African Independent (or Initiated) Churches (AICs) or Sunsum Sore, secondly, the Western mission-related Pentecostal denominations and thirdly, the neo-Pentecostal movements or neo-charismatic movements.

a) First Wave (Form): Sunsum Sorè

The Sunsum Sorè⁵, ‘spiritual churches’ or African Independent Churches, African Initiated Churches, African Indigenous Churches, or African Instituted Churches (AICs) as they are known, was born out of the activities of a number of Ghanaian prophets in the beginning of the twentieth century. This popular vernacular expression ‘Sunsum Sorè’ is used by Ghanaians, where Sunsum means spirit and sorè means worship or church (Asamoah-Gyadu 2005:20). These churches are widespread in Ghana and have been initiated by indigenous people with a different ecclesiology. These ecclesiological differences are mainly external.

⁵ Sunsum means ‘Spirit’ and sorè means ‘worship’ or ‘church’ (Asamoah-Gyadu 2004).
like the use of healing symbolism, including healing water, symbolic ritual objects representing power and protection, forms of government and hierarchical patterns of leadership (hereditary leadership), the use of some African cultural practices, and the wearing of distinctive robes or uniforms. There are also other differences in liturgy, and healing practices. The core purpose of the Sunsum Sorè was to search for ‘practical salvation’ and not only spiritual salvation, to find solutions to practical problems in everyday life (Asamoah-Gyadu 2005).

The ‘spiritual’ or ‘indigenous’ churches, are ‘Pentecostal’ in orientation, because of their emphasis in the things pertaining to the Holy Spirit. The indigenous churches also affirm the omnipotence of God, and the Lordship of Jesus Christ as the sole mediator between God and humankind. Therefore, according to Maxwell (2006:7) and Asamoah-Gyadu (2005:21), these ‘Spirit Churches’ bear the characteristics of Pentecostalism and share the ethos of the global Pentecostal movement.

These churches were not so much movements of religious reform and innovation, but primarily movements of political protest, expressions of resistance against European hegemony in the church (Anderson 2007:161). These churches belong to the Association of Spiritual Churches (ASC), which is the umbrella body bringing together all the AICs in Ghana.

William Wade Harris (1865-1929), a Liberian prophet, English-speaking Methodist lay preacher, bricklayer and an Episcopalian school teacher was raised and educated in a Grebo minister’s house. After his imprisonment on a charge of treason in 1909, he received the God-given mission in a vision to take God’s Word to those who had never heard it. After his release from prison around 1912, he worked with the Kru people in the Cape Palmas area with other missionaries, namely John Perkins and Edward McCauley, who also had a thriving Kru Pentecostal congregation in Monrovia. The Grebo Liberian prophet William Wadè Harris, the ‘Black Elijah’, is probably the best known African prophet that drew masses into Christianity in 1913 and 1914. Harris toured West African coastal towns demonstrating the power of God through manifestations of divine power in dramatic conversions, healing, prophecy, and deliverance from evil spirits and faith in material symbols of traditional religiosity (Asamoah-Gyadu 2004:19). This barefoot, white-bearded preacher, who wore a long white calico robe, a round white turban, and black bands crossed around his chest, influenced many people throughout the entire Gold Coast (Ghana) with the repentance
message and supernatural displays of divine power of the Holy Spirit. Demon possessed and the afflicted that touched the prophet’s staff and were sprinkled with holy water were delivered and several miracles were associated with Harris’s ministry. He also baptised many people; at times, whole villages been baptised by him. Many traditional Akan priests were converted and baptised and about a thousand people per day came to hear him preach the gospel of Jesus Christ. According to Anderson (2007:165), Harris’s followers acknowledged that he demonstrated that the God of the Bible was more powerful than the ancient divinities, ancestors and nature spirits. Harris accepted that the African spirit world is a reality, but regarded the spirits as the work of Satan to be cast out and the afflicted to be delivered. The followers of Harris formed the Harrist Church with his approval and like many other independent churches, were severely persecuted by the colonial administration. Another church that emerged out of Harris’s ministry by his converts, Grace Tani and Kwesi John Nackabah, is the Twelve Apostles Church in Ghana. The Twelve Apostles Church was one of the main inspirations of Harris’s revival campaign founded in 1918 and is one of the biggest independent churches in Ghana at present. Grace and Kwesi were former traditional priests who were converted to Christianity at one of Harris’s campaigns.

Another two of Harris’s converts, the prominent prophet Samson Oppong and John Swatson, worked primarily in the Ashanti region of Ghana and displayed the miraculous power of the Holy Spirit by demonstrating the omnipotence of God through manifestations of divine power.

Joseph Quayesi-Amakye of the School of Theology and Missions at the Central University College, Dansoman-Accra, postulates that prophetism poses a challenge and yet offers hope to Christianity as a result of its ability to respond to soteriological and pastoral needs amidst its ‘unexplained’ nature and ‘unconventional’ operations. Especially in Ghana, ripples of prophetism have characterised Christianity in the twentieth century. Due to the different ethos and theology of the contemporary Ghanaian Pentecostal prophets, the classical and neo-Pentecostal prophets accused them of being pecuniary-motivated.

Jones Amanor, Academic Dean at the International Theological Seminary in Accra, Ghana, says that long before classical Pentecostalism became formalised in Ghana, Pentecostal stirrings in some leading prophetesses and prophets had brought renewals in Ghana. According to Amanor, it was because of the renewal styles of these African prophets and
prophetesses (William Wade Harris, John Swatson, and Sampson Oppong) that prepared for the exponential spread of Pentecostalism in Ghana.

Baëta (1962) describes the leaders of this Pentecostal movement as kings, bearers of a “call” and in some spiritual churches the titles of the traditional chieftaincy system of the Akan people were applied.

The spirit churches have reached maturity in growth in the 1950s and 1960s and thereafter experienced a decline in membership. Asamoah-Gyadu (2005) claims that although they quantitatively declined, their qualitative impact on Ghanaian Christianity continued through an enduring religious and theological heritage.

Asamoah-Gyadu (2005) also said that one of the key attractions of the Sunsum Sorè has been their ability to take seriously traditional cosmology and Christianity to them is an ingenious synthesis of Ghanaian traditional and Pentecostal beliefs and practices.

The Sunsum Sorè spirituality, according to Asamoah-Gyadu (2005:47), thus keeps faith with African traditional notions of religious experience by uniting body, mind and spirit in intense Spirit-led congregational prayers, prophecy, healing and communication with and forms the divine.

b) Second Wave (Form): Classical Pentecostals

The Classical Pentecostal churches are primarily Western mission-initiated Pentecostal churches, which has been in operation since 1907. Known as classical Pentecostal traditional churches, these include the Assemblies of God (AOG), International Church of the Foursquare Gospel, and the New Testament Church of God, the Church of Pentecost, the Apostolic Church and the Christ Apostolic Church, which are all prominent in Ghana. All of these churches belong to the Ghana Pentecostal Council (GPC), which has a membership of 150 churches in affiliation in 1999. The Ghana Pentecostal Council has collaborated with the Christian Council of Ghana and the Catholic Bishops Conference to provide a prophetic voice to the nation.

The classical Pentecostal churches in Ghana have a rigorous code of morality with regard to issues such as sexuality and marriage, consumption of alcohol and tobacco, dress code, tithing, and loyalty towards the church (Larbi 2001:245). They preach holiness, whereby a good Christian has to stay away from material abundance and political engagement, which
are perceived as sinful.

The classical Pentecostal churches mostly exist not as denominations, but rather as single-congregation autonomous churches under Ghanaian leadership (Asamoah-Gyadu 2004:16).

The largest classical Pentecostal church or Protestant church in Ghana is the Church of Pentecost, with a membership of 496 000 adults and 415 new assemblies between 1989 and 1998.\(^6\) Although the Church of Pentecost is the biggest church in Ghana, Peter Anim and his Faith Tabernacle Church are credited with the origins of classical Pentecostalism in Ghana.

Peter Anim was born on February 1890. He studied through correspondence at the Presbyterian School. Peter Anim and his Faith Tabernacle Church are accredited with the origins of classical Pentecostalism in Ghana, together with Pastor Clark, the founder of the Faith Tabernacle Church, Philadelphia. He withdrew his membership from the Presbyterian Church in 1921 and began a healing ministry at Asamankese. Many branches of his group had been established in many towns in the Southern part of the Ghana. After his affiliation with the UK Apostolic Church, he requested that they must send a missionary to assist him in Asamankese.

In 1931, the first missionary from the United States of America (USA) of the Assemblies of God church arrived in Ghana and moved across the Northern frontier from French-speaking Burkina Faso. The Assemblies of God was primarily a missionary-sponsored mission and depended on financial and other assistance from their American counterpart. About 99 missionaries, mainly White, were sent to work in Ghana between 1931 and 1970. In 1970, the church became less independent on the United States of America.

In 1937, James McKeown, a resident missionary, became the first missionary Pentecostal missionary from the United Kingdom to Asamankese. In 1939, Anim and his group withdraw their affiliation from the Apostolic Church and changed their name to the Christ Apostolic Church (CHC) as a result of disagreements on the stance of “no medication”, which at the time was perceived by the church as devilish.

James McKeown’s church kept their affiliation with the Apostolic Church (UK) and

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maintained the name Apostolic Church of Gold Coast. James met Dr. Wyatt, an American revivalist from Portland Oregon from the *Latter Rain* Pentecostal group, and with his differences amongst leaders within the Apostolic Church, Mckeown was dismissed and he had to hand in his ordination certificate and left the organisation. Some members in the Ghana’s Apostolic Church decided to remain in the organisation, but in order to decentralise its administration, they founded the Divine Healers Church and the Apostolic Reformed Church. Mckeown and the remaining members formed a new organisation named the *The Church of Pentecost*, now the biggest single and fastest growing church in Ghana. Mckeown’s focus and strengths was his vision in training Africans to be in charge of the affairs of the indigenous African Church and he trained many African leaders to become evangelists and pastors.

c) Third Wave (Form): Neo-Pentecostals/Charismatic movement
The first signs and outpourings of Charismatic blessings came to Africa via the movement known as Catholic Charismatic Renewals and reached Ghana in 1970. According to Omenyo (1994), the arrival of the Charismatic Renewal groups in Ghana to the mainline Churches has resulted in a greater egalitarianism and wider lay and voluntary involvement in these denominations. Omenyo also postulates that the revival movements invaded the religious landscapes in the early twentieth century, planting the seeds of modern Pentecostal and Charismatic movements. Charismatisation in Ghana effect most denominations and some churches emphasise and exhibit aspects of general Christian religious experiences and expressions, which can be used as bases to distinguish charismatic specificities within the respective churches.

The neo-Pentecostal movement in Ghana are mainly founded by Ghanaians and their history can roughly be traced to five main strands and time periods according to Omenyo (1994). The first strand of neo-Pentecostalism originated between 1914 and 1937 after the springing-up of small prayer groups as a result of the influenza epidemic in Ghana at the time. The second strand can be traced to developments during the period between the 1930s and the 1940s and due to the great economic depression in Ghana, a revival of major religions across the country, particularly within traditional religion and within Christianity. These periods saw the beginning of Bible Study and prayer groups within various mainline churches. The third strand is traced to the Evangelical/charismatic revival, which took place
in Ghana during the late 1960s and 1970s. The result of these revivals led to the springing up of non-denominational fellowships in many parts of the country. The fourth strand consists of charismatic ministries. Colleges and universities for Biblical education were established, which produced enthusiastic young preachers and Bible teachers. These new developments have drawn many affluent American evangelists to Ghana. According to Asamoah-Gyadu (2005), the neo-Pentecostal movement has manifested itself in three different ways, namely new independent churches (the charismatic renewal movement), trans-denominational fellowships, and groups within mission churches (the charismatic renewal movements). These churches are mainly located in the Southern part of Ghana in urban areas such as Accra and Kumasi. The trademark of being international is very noticeable in these churches. The neo-Pentecostals preach success, health and wealth, which some critics feel contextualised Christianity, claims to have all the answers to the marginalisation of Ghanaians, and can remedy the lack, poverty, and desperation; it can change the individual from a nobody to someone important.

In the 1980s the neo-Pentecostal movement grew significantly in Ghana and became amongst the biggest Churches in the country. Although not all Ghanaians see this development as healthy, it is an unchangeable fact in Ghanaian society. Any form of Christianity that addresses the questions of poverty was sure to flourish, especially in Ghana where illnesses, deprivation and poverty become a major problem from the time of Rawlings. These churches were mainly founded by Ghanaians and have an international orientation in doctrine and worship. Churches such as Bethel Prayer Ministry International, Word Miracle Church International, Family Chapel International, and Calvary Charismatic centre have branches in Ghana, other African states, Europe, and some in United States (Gifford 2004). The neo-Pentecostal/charismatic churches are in many cases the offshoot of the classical Pentecostal churches. Their main focus in preaching is success, health and wealth. Asamoah-Gyadu, in his book *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, discusses in detail “salvation as transformation and empowerment”, “salvation as healing and deliverance” and the theology of “health and wealth.”

The major difference they have with both the classical Pentecostal churches and the mainline churches is their prosperity doctrine (Prosperity Theology). Ghanaian neo-
Pentecostals make ‘spiritual power for every believer’ the hallmark of their theology and pastoral endeavours (Asamoah-Gyadu 2004:27). Thus, their teaching emphasises that personal experience of Pentecostal power should enable individuals to live the Christian life with minimal recourse to human or symbolic mediation.

Gifford distinguished four waves of neo-Pentecostal/charismatic Christianity in Ghana. The first wave has a strong emphasis on faith or the Prosperity Gospel, with the second wave primarily focusing on teaching. The third wave of neo-Pentecostals are characterised by their healing ministry, whereby the fourth wave is designated to prophetic ministry “the stress is on the demonic causality for all ills, and the remedy is the gifts of the prophet” (Gifford 2004:26). The neo-Pentecostal movements manifested itself in three main forms, namely the Charismatic Ministries (CMs); the trans-denominational fellowships and lastly, the para-churches. According to Asamoah-Gyadu (2004), the Charismatic Ministries (CMs) reflect their international character and connections, although they were born out of indigenous initiatives. The trans-denominational fellowships are lay neo-Pentecostal associations established under the auspices of their North American versions. These churches are not churches, but para-churches, for example The Full Gospel Business Men’s Fellowship International and Women Aglow. Thirdly, the Charismatic Renewal Movements, which include groups such as the Methodist Prayer and Renewal Programme, the Bible Study and Prayer Group of the Presbyterian Church and the Charismatic Renewal Movement of the Roman Catholic Church.

In the 1970s, Pentecostalism began to shift, and many young people who had converted through the Scripture Union (SU) joined the established Pentecostal churches full of energy and enthusiasm. They started to preach in hospitals, prisons and the streets to reach the lost for Christ. These young, energetic evangelists, the Acquach sisters and an Indian lady, Mrs. Raji, met the young Duncan Williams in the Korle-Bu Teaching Hospital in Accra whilst doing their hospital evangelistic duty. They led him to Christ and he was later baptised and received the baptism of the Holy Spirit in the Church of Pentecost.

A teacher, Enoch Agbozo from the Ghana Evangelical Society (GES), engaged in training young people to become youth workers for God’s work. Duncan Williams studied to become a minister at the Church of God Mission International Bible College in Nigeria. After his studies he returned to Ghana and wanted to work as an evangelist in the Church of
Pentecost, but was denied because the church did not train him. In 1979 Williams founded the Christian Action Faith Chapel in Accra. He also trained and mentored various leaders, including Bishops Dag Heward-Mills, Reverend Ampiah Kwofie and Reverend George Abaka Johnson. These men left the Action Chapel to form the Global Revival Ministries (GRM). Pastor Mensah Anamoah Otabil left GES and joined GRM and later left GRM and founded the International Central Gospel Church (ICGC) in 1984 in Accra together with Reverend Eric Kwapong.

Enoch Agbozo of the Ghana Evangelical Society also played a pivotal role in the development of neo-Pentecostalism (charismaticism) in Ghana. Most of the neo-Pentecostal pastors received their training at GES, including prominent leaders such as Mensah Otabil, David Abbey, Agyin Asare, and Samuel Owusu. This trained ministers reached out to villages in the Eastern region, Ashanti, Brong Ahanfo and Volta region, and significant growth in the mid-1980s were evident in the neo-Pentecostal movement.

In 1980 Bishop Agyin Asare, also known as Brother Charles, founded the Word Miracle Bible Church in Tamale, which was later changed and transformed into Word Miracle Church International. Pastor Ransford Obeng founded the Calvary Charismatic Centre in Kumasi. This was a purely English-speaking church in a dominantly Twi-speaking city. Bishop Bob Hawkson was the founder of Jubilee Christian Centre, which had its headquarters in Accra, whilst Reverend Michael Essel was the founding member of the Grace Outreach Church in 1985.

In conclusion, according to Thomas (2011) neo-Pentecostals in Ghana believe that salvation for the Christian involves deliverance from evil powers and from satanic and demonic influences on one’s life. Therefore, most programs and evangelistic campaigns focus on deliverance for those possessed and oppressed by evil spirits, witchcraft and diseases. The emphasis on the manifestation of spiritual gifts is also a major attraction to the neo-Pentecostal movements in Ghana, particularly healing, which is relevant to the spiritual environment of Africans, especially in the context of Ghanaians. This contributed to the exponential growth of Pentecostalism and Christianity in Ghana. On the other hand, Gifford (2004:44-46) argues that the Charismatic Churches or neo-Pentecostal movements in Ghana are not helping to bring Ghana into the world’s modern economic system, because their “Christianity has to do with success, wealth and status”.

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2.5 Theological similarities and differences between the different Pentecostal movements in Ghana

The classical Pentecostals do not have a fixed liturgical schedule in worship services, and worship is usually exuberant and loud. The worship style of the independent churches is the same as that of the charismatics or neo-Pentecostal movement. The neo-Pentecostal or Charismatic movement worship style is more lively, vibrant, ecstatic and spontaneous. Prayer is expressive, with both individual and collective prayers being encouraged.

According to Studebaker (2003), Pentecostal theologians adopted the soteriological paradigms of Protestant scholasticism to express their pneumatological concerns. He declares that the distinctive doctrine of Pentecostalism, the Baptist in the Spirit, accentuates the bifurcation of the work of Christ and the Spirit, by implicitly making the primary work of the Spirit subsequent to and unnecessary for salvation.

There are four basic doctrines that the classical and other Pentecostals are based on, namely:

- Personal salvation and “the belief that forgiveness follows an act of repentance in the light of God’s grace”
- Sanctification and conversion, followed by baptism in the Holy Ghost.
- Speaking in tongues (*glossolalia*) as the evidence of the Holy Ghost.
- Divine healing and the return of Jesus Christ.

Other prominent features of the doctrine are the personal experience of being born again, evangelism and holy living, although, on the other hand, the neo-Pentecostals do not demand a structural or even doctrinal change in order to engage in the charismatic experience.

Classical Pentecostals mostly distrusted higher education, whilst neo-Pentecostals are more open to higher education. Neo-Pentecostals are not as legalistic as the classical Pentecostals. The neo-Pentecostals are more appealing to the middle-class and affluent white-collar workers than the classical Pentecostals that attract most the socially and economically disadvantaged people. However, the people of Ghana and some prominent theologians like the renowned Methodist minister, the Rt. Rev. Prof. Emeritus Kwesi Dickson, have expressed grave concern about the manner some neo-Pentecostal
movements in the country are overly exploiting a cross-section of Ghanaian purported to be members of their congregations.

Financial freedom is the essence of the Prosperity Gospel, which is one of the characteristics of neo-Pentecostal ideology. Prosperity preachers claims that richness is a sign if God’s blessing and one receives richness by giving abundantly. Prosperity theology emphasises that God’s promised generosity, as demonstrated with Abraham, is available for every believing Christian on earth today. The Prosperity Gospel therefore runs in different grooves, as Kula argues, ranging from crass the “sky-is-the-limit” doctrines to God-fuelled self-help varieties. Therefore, neo-Pentecostal ideas of prosperity appeal to pastors, as well as to church members, which makes these movements very dynamic. Max Weber, according to Lambek (2002:51), explored “the way certain religious formulations and class or status positions within particular socio-political orders have an affinity with one another such that their conjunction forms that basis for transformative social action” and “what a given religious formulation establishes as ethical and practical outlooks for its adherents”. These ideas were first developed in The Protestant Ethic and the Spirit of Capitalism, where Weber argued that the rise of capitalism in Europe was related to a specific Protestant ethos, which is also seen in Ghana, where the neo-Pentecostals lived an ascetic way of life, leading to the accumulation of wealth. A strong symbolic value of money can be ascribed to neo-Pentecostalism, which also represents a longer historical trend of capitalism and monetisation of Ghanaian society. Within the neo-Pentecostal strand there is a focus on active involvement in society, a focus that was condemned in the classical Pentecostal churches. According to Ukah (2005:762), a common way of explaining the appeal of neo-Pentecostal churches is that people come to a church to seek success in life, such as in business, marriage, education, and to “switch from low status to high status religious groups, establish social and economic connections as well as meet people of similar moral or religious conviction that brings along certain degree of religious distinctiveness”.

The Sunsum Sorè are called spiritual churches or African Independent Churches (AICs) and are mostly appealing to people who have turned away from traditional resources of supernatural succour in order to worship the God proclaimed in the Christian Gospel (Asamoah-Gyadu 2004:23). They place the Holy Spirit in the centre of their Christian message. Baêta (1962:57) sees these churches as drawing both from Methodism and
Catholicism, as well as from the Akan chieftaincy system. Although in their context there is a significant measure of credibility in the perceived resonance between Pentecostal and African traditional/primal religiosity; the Sunsum Sorè relies on direct experience of the divine rather than on codified beliefs, creeds or philosophies. The other movements classify the African Indigenous movements as ‘messianic’, ‘nativistic’, ‘separatist’, ‘spiritist’, ‘millennial’, ‘syncretistic’ and ‘protectionist’, which may be described according to Asamoah-Gyadu (2005:21) as etic. The Sunsum Sorè perceived themselves as re-living the Biblical Pentecostal experience in an African setting (Asamoah-Gyadu 2005:21). Furthermore, the Sunsum Sorè saw themselves as different from the other Pentecostal churches, not in terms of being more African, but rather as being churches in which the Spirit existed as experience and not merely as doctrine. These churches are distinguished from African nationalist churches initiated by indigenous people, but generally possessing a different ecclesiology.

2.6. Conclusion
This chapter not only provides a historical overview of the rise of Pentecostalism in Ghana, but how Pentecostalism has changed Christianity in Ghana over the twenty-first century. Allman and Parker (2005:8) argue that African religion is historical, but it is all too often portrayed as timeless, whilst at the same time seen as inherently traditional. Especially with social changes or the possibilities of social ascension amongst Pentecostals in Ghana, the majority of Ghanaians still seek to achieve power and accumulate wealth, which they refer to as “big man” Ɔbirempn. In Asante, “power” has a religious and a political significance and the possessing power is linked with having access to the spiritual world.

This chapter also indicated how political changes in Ghana influence Pentecostalism. The theological and liturgical differences and similarities are discussed amongst the different strands of Pentecostalism in Ghana. This chapter not only provided an extensive historical framework of Pentecostalism in Ghana, but a descriptive analysis of significant figures that played a pivotal role in the development of Christianity in Ghana was also given. Gifford (2004) and Meyer (1998) have attempted to integrate history in their analysis of Ghanaian Pentecostalism.

The chapter that follows will discuss the concept of deliverance in the Christian tradition, its origin and how the deliverance phenomenon is practice in the wider Christian traditions.
CHAPTER THREE

Deliverance in the Wider Christian Tradition

3.1 Introduction

Deliverance from evil forces or exorcism has continued in the Christian Church from the Book of Acts right down to the present, but it has taken different forms at different times and different communions (Perry 1987:110). The church "kuriakos or kuriakon” will only be able to perform miracles such as healing, deliverance from evil forces or any other supernatural phenomenon by the power of the Holy Spirit. Although many Christians confuse the concept of deliverance with exorcism, they are different concepts according to many theologians. In accordance with many practices, exorcisms are carried out through the use of various rituals of exorcism, whilst deliverance involves the ongoing counselling of the individual through various programmes.

This chapter entails a survey of the wider Christian Tradition’s understanding of the concept of deliverance and the empowerment of the individual in the deliverance of evil forces by the Holy Spirit. Firstly, the survey will envisage the origin of deliverance from a Biblical and historical perspective. Secondly, it will survey the history of deliverance as a soteriological concept and also the practices of the deliverance ministry in the history of the Church. Finally, it will survey the different approaches to deliverance as a ministry within the different Christian confessional traditions.

3.2 The Genesis or Origin of the concept ‘Deliverance’

The word ‘deliverance’ originated in the late thirteenth century and was derived from the old French word ‘delivrance’, namely an act or instance of delivering, salvation, liberation or a thought or judgement expressed. It is also clearly associated with the Latin term liber (free) or liberare (to liberate). In ordinary English, synonyms for deliverance include ‘emancipation’, ‘liberation’, ‘redemption’, ‘release’, ‘rescue’, ‘salvation’, and ‘being snatched away’. It may also be used for delivering a verdict or delivering a parcel. It is perhaps best understood as being rescued from various predicaments. These include literally being held hostage (e.g. after being abducted by terrorists, criminals or gangsters) or being enslaved (e.g. as a sex slave or a victim of sustained sexual harassment, through
drug trafficking or as a lowly paid worker in factories or commercial farms without any future prospects). This literal usage may be metaphorically extended to include deliverance from the bondage of various abusive relationships, the traps associated with poverty (alcohol and drug abuse, gambling, gangsterism, prostitution), various addictions and other personal vices already mentioned above. It may be further extended and generalised in a theological sense to refer to deliverance from the bondage of sin and from various manifestations of evil. This is epitomised in the English translation of the petition in the Lord’s Prayer “deliver us from evil”. In this way, it may serve as one possible term to describe God’s salvation plan for all creation (see Garret 1995:308).

The word “deliverance” is used to translate prominent Hebrew verbs such as yâša’ (to set free, to save, or to deliver from thy enemy, or deliver in a time of sickness), nasal (to draw out, to deliver or to be delivered), and mâlat (to deliver). These Hebrew words appear in various forms in the Biblica Hebraica Stuttgartensia, as follows: yâša’ (184 times), nasal (213 times), mâlat (94 times). The translated noun jeshua appears 78 times in the Old Testament, prominently in the Book of Psalms (45 times) and Isaiah (19 times). It is used mainly to refer to divine deliverance where God is the subject.

These Hebrews nouns are typically translated in the Septuagint with the Greek term soteria (salvation, preservation, deliverance) or soter (saviour; deliverer) (Strong 1996, 2001). In the New King James Version, the term “deliverance” is sometimes used to translate the Greek soteria (which appears 45 times in various forms in the Old and New Testaments) in phrases such as: “Who delivered us from so great death, and does deliver us; in whom we trust that He will still deliver us” (2 Cor. 1:10); and “The Lord will deliver me from every evil work and preserve me for His heavenly kingdom” (2 Tim 4:18). Deliverance is also used to translate the Greek apolutrosis, which refers to being set free (from slavery), and rhuomai used as a verb that means to be rescued from, or to preserve from, which is also used with the adjectives “apo” (away from) and “ek” (out of). The Greek verb “rhuomai” with the preposition “apo” is used in the text “And lead us not into temptation but deliver us from (rhuomaiapo) evil” (Matt. 6:13), and the preposition “ek”: “That He would grant us, that we being delivered out of (rhuomaiek) the hand of our enemies” (Luk. 1:74).

On the basis of these translations of the word “deliverance” from the Hebrew and Greek text, a further exploration will be done in this chapter of deliverance as a practice within the
history of the Christian tradition.

3.3 Deliverance as a Soteriological Concept and Practice in the History of the Church

Although deliverance is a borrowed French word, the Latin term *liber* (free) or *liberare* (to liberate) was predominantly used by the many church fathers and is associated or relevant to the term deliverance as a soteriological concept.

The context of the different church periods has to be examined to understand “deliverance” in a historical perspective. Therefore, this chapter will examine the following church periods:
1) The Church of the third century, which includes the church fathers Irenaeus and Origen;
2) The patristic or Nicene and Post-Nicene period between 340 and 407, which includes church fathers like Bishops Ambrose of Milan, Jerome of Rome of the Western Church and Bishops Athanasius of Alexandria and Gregory of Nazianzus of the Eastern church; and
3) The Reformation period.

3.3.1 The Church of the late Second and early Third Century

Buz Milosh of Warrior Ministries, in his book *Introducing Deliverance*, mentioned that the evidence of deliverance in the early church history, the casting out of demons or evil spirits, was routinely practiced in the early church.

A second century Christian apologist, Justin Martyr (100 – 165 ADE), also called Justin the Philosopher, opened a School of Christian Philosophy at Rome. He was later martyred with some of his disciples under Marcus Aurellius. In his second apology, addressed to the Roman Senate, he says:

Number demoniacs throughout the whole world, and in your city, many of our Christian men, exorcising (delivering) them in the name of Jesus Christ, who was crucified under Pontius Pilate, have heal and do heal, rendering helpless, and driving the possessing demon out of the man, though they could not be cured by all other exorcists, and those who use incantations and drugs (Penn-Lewis).

Second apology chapter 8:

And they (demons), having been shut up in eternal fire, shall suffer their just punishment and penalty. For if they are even now overthrown by men through the name of Jesus Christ, this is an intimation of the punishment in eternal fire which is
to be inflicted on themselves and those who serve them.

Dialogue with Trypho, Chapter 85:

For every demon, when exorcised in the Name of this very Son of God... is overcome and subdued. But though you exorcise any demon in the name of any of those who were amongst you – kings, righteous men, or prophets or patriarchs – it will not be subject to you. Now assuredly your (Jewish) exorcists, I have said, make use of this craft when they exorcise, even as the Gentiles do, and employ fumigations and incantations.

Irenaeus of the late second century ministered in Smyrna and Gual and studied under Polycarp. He mainly uses the Greek term *apolutrosis*, which means to “set free” as reference to the term deliverance. Irenaeus emphasised that salvation was not merely for the soul, but also for the body. He sees salvation as freedom from the human sinful corruption so that humans may enjoy God’s incorruption, which is the result of salvation. Irenaeus has influenced many theologians over the years with this concept of salvation or deliverance.

Irenaeus spoke against heresies in Book II, 32:4 and said the following: “For some (Christians do certainly and truly drive out devils, so that those who have thus been cleanse from evil spirits frequently both believe and join themselves to the church”. Deliverance is also implied to be done by Christians in Book II, 31:2.

Tertullian (160 -220 ADE) was a son of a Roman army officer (centurion). He was trained in law and was converted in 197 ADE. He joined the Montanists in 200 ADE. Tertullian was a Roman theologian and apologist who laid important groundwork for doctrine of the Trinity. In his apology, according to Jessie Penn-Lewis, in which he addressed to the Roman Empire, he said:

Let a person be brought before your tribunals, who is plainly under demonical possession. The wicked spirit bidden to speak by a follower of Christ, will as readily make the truthful confession that he is a demon, as elsewhere he has falsely asserted that he is a god. Or if you will let there be produced one of the god-possessed as they are supposed – if they do not confess, in their fear of lying to a Christian, that they are demons, then and there shed the blood of that most impudent follower of Christ. All the authority and power we have over them is from
our naming the name of Christ, and recalling to their memory the woes with which God threatens them at the hand of Christ their judge, and which they expect one day to overtake them. Fearing God in Christ and Christ in God, they become subject to God and Christ. So at one touch and breathing, overwhelmed by the thought and realisation of those judgment fires, they leave at our command the bodies they have entered, unwilling and distressed, and before your very eyes, put to an open shame (from War on the Saints, by J Penn-Lewis).

Origen (185 –254) of Alexandria, another third century Church father who studied under Clement, saw *soteria* (salvation or deliverance) as participation in God’s qualities. He used the text of 1 Corinthians 15 as a point of departure for the final elimination of evil, an assumption that turns out to be completely consistent with his metaphysical doctrine of non-substantiality of evil from the ontological point of view (Ramelli 2007). According to Ramelli (2007), Origen affirms that the final adhesion of all creatures to Christ, including those who are in the underworld (spirits) and in the air (dominions). Given that this submission means salvation, it follows that all creatures, angels, humans and demons will be saved. In Origen’s opinion, everything will be brought back to God’s likeness and to His unity. Origen, against Celsus, Book I, 46 made the following remarks: “And there are still preserved among Christian’s traces of that Holy Spirit which appeared in the form of a dove. The Christians expel evil spirits, and perform many curses, and foresee certain events, according to the will of the Logos”.

Cyprian (200 – 258) was a father of the Church, Bishop of Carthage and trained in rhetoric. He was converted to Christianity in 245 and influenced by Tertullian. Cyprian emphasised the authority of the episcopate and took a moderate stand against those who faltered under persecution, opposing the strict view of Novatian. He was later martyred under Valerian. According to Birch (1988:78), Cyprian noted that it was evil spirits that inspired the false prophets of the Gentiles to deliver oracles by always mixing truth with falsehood in an effort to prove what they said. He adds: “Nevertheless these evil spirits adjured by the living God immediately obey us, submit to us, own our power and are forced to come out of the bodies they possess”.

As the church grew in the knowledge of the Biblical text, many theologians interpreted the concept of deliverance differently.
3.3.2 Patristic, Nicene and Post-Nicene Church Period

In the Patristic period and Nicene and Post-Nicene period, the term “deliverance” or “salvation”, according to Fairburn (2007), has been understood in two different patterns, namely the juridical and Eastern patterns. In the juridical pattern, the emphasis was on forgiveness of sins as a concept of deliverance, whereas in the Eastern pattern, deliverance or salvation was seen as participation in God or deification. Fairburn (2007) further subdivided these patterns into two trajectories: The Biblical trajectory, which focuses on the juridical aspects of salvation (sin, atonement, forgiveness, and judgment), and a second trajectory, which focuses on deification, the mystical participation in God, and the overcoming of human mortality and corruption. The Biblical trajectory was mainly used by the Western Church, with the following Nicene and Post-Nicene Church fathers: Ambrose of Milan (c.340-397), Jerome of Rome (c.347-420), and Augustine of North Africa (c.354-430). The second trajectory was used by the Eastern Church. The Eastern Church Fathers of the Nicene and Post-Nicene period include the following Bishops: Athanasius of Alexandria (c.296-373), Basil of Cappadocia (c.329-379), Gregory of Nazianzus (c.329-389) and John Chrysostom (c.347-407). After the Patristic, Nicene and Post-Nicene Church Period the Great Schism between the Western Church and the Eastern Church occurred.

Lactantius (240 -320 ADE) was born to pagan parents and only converted to Christianity as an adult. He ministered in Gaul, Italy and served as tutor to Constantine’s son. He mentioned the following in The Divine Institutes, Book II, 16: “But the (demons) fear the righteous, that is, the worshippers of God, adjured by whose name they depart from the bodies (of people); for being lashed by the Christians’ words, they not only confess to be demons, but even utter their names”.  

Cyril of Jerusalem (315 – 386) was reared in a Christian family and served as minister in Jerusalem, where he became a Bishop in 350 ADE. He strongly opposed Arianism and was exiled twice in the midst of the Arian controversy. Deliverance was also mentioned in his Book V., 22, and in The Epitome of the Divine Institutes, Ch. 51. Cyril of Jerusalem, Catechetical Lecturer, 16:12 “For He (Holy Spirit) employs the tongue of a man for wisdom; the soul of another He enlightens by prophecy, to another He gives power to drive out demons...” “For these (demons), as long as there is peace among the people of God, flees

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from the righteous, and fears them; and when they seize upon the bodies of men, and house their souls, they are adjured by the Christians, and at the Name of the true God are put to flight. For when the demons hear this name they tremble, cry out, and assert that they are branded and beaten; and being asked who they are, whence they are come, and how they have insinuated themselves into a man, confess it. Thus, being tortured and excruciated by the power of the Divine Name, they come out of the man.”

These were just a few comments on the Nicene and post-Nicene fathers regarding the concept of deliverance. This chapter will continue with the church history on the development of the concept of deliverance.

3.3.3 The Great Schism
The first division within the Christendom came in 1054 with the “Great Schism” between the Western Church and the Eastern Church, which form the two large branches of Christianity and came to be known as the Catholic Church (Western Church) and the Orthodox Church (Eastern Church). This section will primarily focus on the Catholic Tradition to examine the concept and practices of deliverance.

3.3.3.1 The Catholic Tradition
The Catholic Church’s systematic theology remains very guarded on the influence of the power of evil, although they clearly affirm the existence thereof. Deliverance in the Catholic tradition happened to a person when he or she was baptised and when they first accepted the faith of their parents and godparents as their own (Lozano 2010). Thus, in the Catholic tradition, the concept of “deliverance” was alien and had lain fallow for quite a while, with little guidance according to Diane Vera⁸. Another Catholic theologian, Neal Lozano, says that in the last thirty years, interest in deliverance and exorcism has greatly increased in the Catholic Church tradition.

In the *Dictionnaire de Théologie Catholique* ‘deliverance’ is defined as follows: “In the strict sense ‘deliverance’ or ‘exorcism’ is an adjuration addressed to the devil in order to force him to vacate a place, to abandon a situation, or to release a person whom he holds more or less in his power. The adjuration is made either in the form of a command given directly to

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the devil, but in the name of God or Jesus Christ, or in the form of a supplicatory invocation, addressed to God and to Our Lord, entreating them to order the devil to depart or to ensure that the order is executed” (Suenens 1983:69).

According to Suenens (1983) there are two different types of adjuration in the way the Catholic Church understood the term “deliverance”. In the first type of adjuration, the deliverance minister gives a direct command to the Devil (demon), in the name of the Lord, addressing him with an imprecatory prayer order him to free his victim. The demon is then forced to reveal his identity and speciality. In the second type of adjuration, according to Suenens (1983), the ecclesiastical authority (the minister) speaks directly and solely to God, entreating Him to affect the deliverance Himself by supplication (deprecatory prayer). There are three stages of prayer for deliverance in the Catholic Renewal Movement, namely:

a) The preparatory stage: This stage is devoted to prayer to the discernment of the case; the nature and cause of the affliction, the length of time it is likely to require and the follow up.

b) The second stage, the ‘Prayer of Deliverance’: In this stage there is an initial prayer of praise and petition, a prayer of protection against the Evil One. A prayer is administered so that the evil spirit may be ‘bound’ and thus lose their virulence in the victim. Thirdly, attempts will be made to discover the names and identities of the demons presumed responsible for the affliction. The evil spirit, previously identified by name, is then commanded to depart from the oppressed person.

c) The final stage: A prayer of thanksgiving is offered by the deliverance minister in charged.

It is an essential prerequisite for a priest and lay minister to understand exorcism and deliverance in the Catholic Church. The Catholic Church now educate their priests and lay ministers by offering a course on “Exorcism and the Prayer of Deliverance” at the Regina Apostolorum Pontifical University in Rome.

Lozano (2010) made the following statement: “I believe that the gift that God gives the church in the Rite of Exorcism will not be seen in its proper perspective unless there is a wider understanding of delivery ministry”.

The Catholic Church has long cared for the saints whom the devil has bound and tormented through the liturgical Rite of Exorcism (Lozano 2010). The solemn Rite of Exorcism or deliverance, a sacrament of the Church, can only be used by the priest with the bishop’s permission, so it can be confusing when people use the term ‘exorcism’ to describe other
forms of deliverance. The *Catechism* (1673) defines exorcism or deliverance as a public and authoritative command “in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion,” but previously, the Church used to drive out demons as part of their evangelisation and led people to believe in Christ. Several years later, the Catholic Church established boundaries around exorcism and deliverance. Exorcism, as an act where the priest has a personal battle with the demon/s on the individual’s behalf and deliverance, a ministry of the universal Church, is not circumscribed by an official rite. According the Catholic Church, any ministry that confronts demons on behalf of the victim, seeking information from the demons, is a confrontational or an “exorcism” style of deliverance.

In some Catholic traditions, sacraments, common material things, such as a crucifix, blessed salt, water, wine, bread, oil, and the imposition of hands, results in the giving of grace or deliverance. Other related things related to sacraments are the sacramentals, objects such as medals, blessed palms, holy water, and ashes, which are used in deliverance sessions.

Lozano (2010) says that deliverance within the Catholic tradition involves taking hold of the full freedom that God has given the individual in His kingdom. He described two paths to spiritual freedom for Catholics, namely exorcism and deliverance.

The first path is exorcism, which is a liturgical rite of the church, a sacrament provided for those cases where spiritual bondage has grown into possession. The second path is deliverance, which is the effort to help someone take hold of the authority he or she has been given in Christ, defeat the enemy's lies, and break free of the oppression that afflicts them. Vera says that Catholics clearly affirm the existence and influence of the powers of evil, although their systematic theology remains guarded against the concept of deliverance. Lozano (2010) claims, on the other hand, that an understanding of the principles of deliverance from the influence of evil spirits is important to every child of God, especially in the Catholic tradition. He also acknowledges the reality of evil spirits and the effect that they have on the life of a Christian.

According to the Catholic Tradition, radical pessimism about the world, the human body and human kind’s fundamental freedom has no place in their faith. In the Catholic faith, the Devil does not have despotic ascendancy over humans; he needs the consent of those he tries to subjugate and, thus, humans are always responsible for their own sin. According
Lozano (2010), God has given Christians a way to resist the devil and deliverance is a normal means thereof, a ministry that can rescue the believer at almost any stage of rebellion. Therefore, deliverance ministry to him could be considered any authentically Christian means by which people help others overcome the devil's influence in their lives, and should take place in the ordinary life of a Catholic. Lozano (2010) further notes that the penitent could experience 'deliverance' in the sacrament of Reconciliation, through prayers of intercession, spiritual direction, spiritual retreats or as truth is proclaimed.

According to Diane Vera, various Bishops of the Catholic Church practice as exorcists. These include Bishop Thomas Paprocki of Springfield, Father Gary Thomas, pastor of the Sacred Heart Church in Saratoga, California, and Father Thomas Euteneuer, former president of the anti-abortion group Human Life International. Archbishop Emmanuel Milingo, a Zambian Catholic priest, conducted mass exorcisms and deliverance meetings in public.

The Catholic Church's living Magisterium is there to guide their followers in reading and interpretation of God's Word, and also to avoid arbitrary and erratic interpretations (Suenens 1983:12). If the Church is the interpreter of God's Word, it expresses its faith through its liturgical sacramental life, through its ordinary living Magisterium and through an ex cathedra pronouncement by the Pope, who in this instance expresses and authenticates the faith of the Church. Therefore, the fight against evil and its influence, according to Suenens (1983:24), is an integral part of the life of the sacramental Catholic Church, which is the Baptism, Eucharist, and Penance. Deliverance could also occur through preaching, evangelisation, healing services, prayers and furthermore, the deliverance ministry itself. In some instances in the Catholic Church, deliverance occurs through miraculous powers of the veneration of relics, the bones, ashes, clothes, or personal possessions of the apostles and other holy people, which are held in reverence by the Church.

**a) Deliverance in the Sacrament of Baptism**

Baptism is a sacrament of liberation and deliverance and therefore a person could receive his or her deliverance over evil through the sacrament of baptism. It involves a very explicit renunciation of Satan and his works. According to Lozano, if a Catholic experiencing spiritual torment, he or she must be reminded of the truth they already believe; that the Lord has already broken the enemy's power in their life at baptism. A Catholic has received the gift of
freedom, and through conversion, they have embraced the truth of their baptism.

**b) Deliverance in the Sacrament of Reconciliation**

The sacrament of Penance or Reconciliation is more than a sacrament of forgiveness; not only does it efface sin, but it also provides grace and a power of resistance in the struggles with the evil forces. The sacrament of Penance is a sacrament of healing that gives the sinner inner deliverance. Thus, deliverance from sin, the world, the flesh, and the devil takes place as the Catholics humbly confess their sin and return to the profound encounter with God they have received through baptism and faith (Lozano 2010).

c) Deliverance of the Eucharist or Mass

The Eucharist, as the source from which everything flows and the centre, in which all of the other sacraments converge, is pre-eminently a participation in the paschal mystery of the Lord’s Death and Resurrection. In the Catholic tradition, the Eucharist is the source of new life and of the healing of body and soul, the sacrament of deliverance. In practice, the priest addresses the prayer to the Lord: “May your body and blood deliver me from my sins and from every evil.” In the Eucharist the Church celebrates the power of Jesus, who conquers all the forces of Evil. Deliverance within the Catholic tradition is not just freedom from something, but it is freedom from knowing the Father, through the Son, in the power of the Holy Spirit (Lozano 2010) and thus this freedom is only found in Christ. According to Lozano, when a Catholic participate in the liturgy, he or she became aware of false identity, spiritual roots of bondage, and core deceptions that opens the door to deliverance.

The Eucharist to a Catholic is nothing less than Jesus Christ Himself. The Second Vatican Council called it the centre and summit of the Christian life. For the Catholic, the Eucharist embodies Jesus Christ in body and blood, soul and divinity on earth. The Catholic Church finds the doctrine of Real Presence of Christ in the Eucharist an absolute necessity, not just a belief.

The proclamation and actions of the Eucharistic celebration re-enacts the Last Supper of Jesus; it celebrates the Messiah himself and symbolises His original offering of Himself.

The bishops, in the perspective of the Catholic Church, have the duty to hand on what God

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9 See the publication from Roman Catholic Sources by Cardinal Léon Joseph Suenens, *Renewal and the Powers of Darkness* (1983).
has revealed to the church and to encourage all members of the Church to deepen their understanding of the mystery and gift of the Eucharist. The Eucharist is a memorial of the sacrifice that Christ made for the sins of humankind and by celebration of the Eucharist the Church is joined to Christ’s sacrifice and receives its inexhaustible benefits. The Eucharist is also the sacrifice of the Church. The Church, the Body and Bride of Christ, participates in the sacrificial offering of her Head and Spouse. In the Eucharist, the sacrifice of Christ becomes the sacrifice of the members of his Body, who, united to Christ, form one sacrificial offering (cf. Catechism, no. 1368). As Christ's sacrifice is made sacramentally present, we offer ourselves united with Christ as a sacrifice to the Father: "The whole Church exercises the role of priest and victim along with Christ, offering the Sacrifice of the Mass and itself completely offered in it" (Mysterium Fidei, no. 31; cf. Lumen Gentium, no. 11).¹⁰

Therefore, deliverance in the Catholic tradition is not just freedom from something, but it is freedom from knowing the Father, through the Son, in the power of the Holy Spirit (Lozano 2010) and thus this freedom is only found in Christ. According to Lozano, when a Catholic participate in the liturgy, as previously stated, he or she became aware of false identity, spiritual roots of bondage, and core deceptions that opens the door to deliverance.

d) Deliverance in the Preaching, Evangelisation and Healing Services

Preaching the Gospel prepares the saints for baptism and the heart for the Sacrament of Reconciliation. Lozano (2010) also claims that evangelisation involves the ministry of deliverance when someone makes a personal response to the salvation and freedom they have been given in Christ. In the Catholic tradition, healing cannot be separated from deliverance.

3.3.3.2. Catholic Charismatic Renewal Movement

In the 1960s the Catholic Charismatic Renewal Movement was established, with the central foundation, firmly Catholic in theological alignment, a marked departure from Protestant Pentecostal and charismatic theology, which is largely Evangelical. Pope John XXIII encouraged Catholics to pray and seek the renewal of the Holy Spirit: A “new Pentecost experience”. The Second Vatican Council served as a catalyst for Charismatic Renewalism within the Roman Catholic Church. The Roman Catholic Renewalism embraced a Pentecostal

message, but continued to honour the sacraments, rites, and hierarchy of the institutional Church. According to Rafael Martinez, Director of Spirit Watch Ministries, the Catholic Charismatic Renewal (CCR) is a renewal movement within the Roman Catholic Church that has as its ultimate goal a complete reformation of the Catholic Church by the dynamic of charismatic influence and the re-establishment of re-unity with the similarly renewed Protestantism. A theologian, Father Reverend Rufus Pereira from India, is an acknowledged expert in the field of healing and deliverance and is the President of the International Association of Exorcists, a Vatican approved body. According to Pereira, throughout its history, the Church has carried out the mandate Christ has entrusted to her through the specific ministry of exorcism and the general ministry of deliverance. There is an awareness amongst the Catholic Charismatic Renewal movement of the existence and the influence of Satan, of the dangerous folly of seeking help from “wrong” sources and the availability of the resources of the Church to not only heal them from sickness, but also to set them free from such demonic influence and attacks. In the Catholic tradition, deliverance is a manifestation of compassion for the oppressed, rather than an exercise of power against the oppressor. It is also a process of liberation consisting of what should happen before, during and after the prayer of deliverance, rather than a once and for all act of zeal and “holy violence”.

The Catholic Renewal Movement was influenced by literature from the Pentecostals and Free Churches on the devil and his acolytes, his strategy, and his manoeuvres. Much literature of Catholic origin focused on the agglomerated evil spirits, checked demons, strategy of the inferior demons, how demons depart, objects and animals and how the spirits can take over the exorcist. Furthermore, Catholics have protested and appealed at the Diet of Speyer in the 16th century, and these protesters became the Protestant Reformers. This chapter will continue examining the Protestant movement in the understanding of the concept deliverance.

3.3.4 The Protestant Reformation Period
The Protestant tradition emerged from the excommunication of Martin Luther from the Roman Catholic Church in 1570 and the excommunication of Elizabeth I by Pope Pius V with Regnans in excelsis. The Reformation was initiated when Martin Luther posted his 95 Theses in 1517, but Protestantism as a movement only officially started in 1529. A major difference
between the Catholic tradition and that of the Protestants is that the Catholics combine the Scripture with the authority of church tradition or of the Pope. On the other hand, the Protestants claim to find the sole authority for their faith in the Word of God (AutoSola Scriptura), the Holy Scripture. They believe that the Bible teaches everything necessary pertaining salvation in Christ. The Protestants also accept the priesthood of all believers and the doctrine of justification by faith alone. Initially, the Protestants were similar to the Catholic Church in their forms of worship, but over time their forms of worship gradually started differing, century after century as new developments occurred in the movement.

The Protestants, more than most Christians, use justification as their primary theological motif for describing salvation and insist that justification is a purely forensic, juridical category thereof (Fairburn 2007). Another important factor for the Protestant Church is Sola Fide (by faith alone), the justification by faith alone and not what the church could do for them.

This study has already shown that the sacraments in the Catholic tradition are important for their understanding of deliverance, whereas in the Protestant tradition, sacraments are not the chief focus of their worship. In the Protestant tradition there are seven categories of worship, namely: People, the most important facet of liturgy; piety (spirituality), the essential equipment worshippers bring to the church; the relationships within time, which matters profoundly; place, which also plays a pivotal role in worship; prayer as an important aspect of worship; homiletics or preaching, which takes up about a third of the time in worship; and one of the most important components of worship, music. These differences are important to note in order to examine the concept of deliverance in the Protestant tradition.

Both the Protestants and Catholics believe that the passages about demons in the New Testament are accurate descriptions of the power and activity of evil spirits; the Devil, Satan and his hordes of demonic followers are believed to be living entities who roam around the world looking for people to torment and destroy. Many other conservative Protestant beliefs were formed based on the same teachings. The fundamentalists and evangelicals teach that Satan is supported by hordes of demons, which are the fallen angels who were exiled from heaven with Satan.

The Protestant Reformation developed in Germany and Switzerland, based on the teachings
of Ulrich Zwingli and John Calvin. Reformers in Scotland became Presbyterians under the teachings of John Knox and in Switzerland the Anabaptists, spiritual ancestors of the Amish, Mennonites, Quakers, and Baptists came to the fore. The Anglican Church was established in 1534 when King Henry VIII of England broke away from the authority of the Pope, and became Episcopalianism in America. Methodism, based on the teachings of John Wesley, also has its roots in Anglicanism.¹¹

Evangelicals focus their theological thinking almost exclusively on their status before God, guilt and forgiveness. Van der Walt (2005), another Protestant theologian, says that terms like ‘children of God’, ‘reconciliation’, ‘redemption’, ‘birth from above’, ‘eternal life’, and many others become building blocks in forming and sustaining this new community in Christ. He also iterates that the essence of salvation is accepting Jesus as the Revelation of God and by accepting Him, becoming part of the family of God through the new birth experience. The fundamentalists and evangelicals teach that Satan is supported by hordes of demons, which are the fallen angels who were exiled from heaven with Satan.

3.4.1 Protestant Teaching on Deliverance and perception of Evil
Prominent Protestant theologians teach Presbyterians, Methodists and Anglicans at Trinity College how to institute deliverance seminars. Dr Emmanuel Marty, a Protestant theologian, described deliverance as just one aspect of holistic liberation. According the Ontario Consultants on Religious Tolerance, demon possession and the delivery thereof are extremely common amongst the conservative Protestants. They also claim that the fundamentalist and other evangelical Christians exhibit a wide range of beliefs concerning demon possession and the deliverance thereof.

The evangelicals and the wider Christian traditions follow the Western church’s understanding of deliverance as a soteriological concept. Davis (2006) claims that God’s way of being salvifically present in the world is so radically intertwined with human receptivity that it appear in different modes over time. In other words, human beings cannot know God in His essence, but like John Calvin argued, humanity can only know God to the extent that He accommodates human beings’ finite understanding.

The Anabaptist-Mennonite perspective of demonology has been influence by Hendrik

Berhof’s structural view. In their 1995 *Confession of Faith in a Mennonite Perspective, Article 7, ‘Sin’, states: “By our sin, we open ourselves to the bondage of demonic powers.” The Anabaptist-Mennonites believes in personal demons, similar to the Greek perspective. These personal demons are an impersonal driving force that impels the system, but the crucial point is that each sees the demonic as ethically, morally, and spiritually variable. The Anabaptist-Mennonites reject the Biblical view that perceived demons as completely evil according the New Testament, but accept the Greek view of demons’ moral variability. Their understanding is that the demonic is found in the theoretical constructs of modern psychology, whereby demons are ‘bad ego introjects’; that is, they are objects created internally by the psyche, which represent real-life negative experiences. Another interpretation of demons to them is that they are evil spirits and that “Satan is an active, personal devil.” They have also been influenced by the fundamentalist view that states demons cannot inhabit Christians and lately, have also been influenced by the charismatic renewal stream, which indicates that “demons can inhabit Christians and therefore they need expulsion or deliverance.”

3.3.5 Twenty and Twenty First Century Theologians

A twentieth century theologian, Gustaf Aulén, has also drawn from Irenaeus understanding of Christ’s victory over the powers of evil in his typology of the atonement, which he calls the “classic type of atonement”.

Ernst Conradie, a prominent South African theologian, adapted Gustaf Aulén’s famous analysis in *Christus Victor* of three types of atonement and came up with three soteriological models, namely a) God’s victory over the forces of evil, death and destruction; b) reconciliation amidst alienation; and c) moral influence in the form of environmental policy making. With this adaption he distinguishes between the consequences of sin (evil) and the roots of evil (sin). According to Conradie (2010:115), the Christian discourse on salvation emerges in situations where current suffering and anxieties over potential suffering are not only acute, but where there seems to be no other available way to address such suffering. He also asserts that these predicaments experienced by humans is then generalised or expressed in more metaphysical language, which he calls prayer; prayers to save the recipient from sin, evil destruction, or even from death itself. He further clearly differentiates between natural and human suffering. Natural suffering can be reinforced by
biological forms, which Conradie (2010) claims are related to entropy (a process of decay that leads to the limited life span of cells, pain impulses, various forms of disease, and the decreased potentialities and mortality). He also states that the sources of these sufferings could either be caused by the individual’s own sin or by the sins of others. Therefore humans could either be responsible for their own sin, or victims thereof.

With the different understandings of the concept of deliverance from the different church periods, this chapter will continue to examine how the different confessional traditions practice deliverance within the history of the church.

3.4 Deliverance as a practice in the history of the church

Horrobin (2008:40) claims that many well-documented accounts of deliverance as a practice found that it has always existed throughout the history of the Church. A document of Tertullian, written in about 200 AD, De Spectaculis, comments on a woman who had been possessed by a demon and has been delivered. Origen, in his work Against Celsus about 250 AD and Lactantius in the Epitome of Divine Institutes about 315 AD speaks of accounts of people having been delivered from evil spirits. Irenaeus, Justin Martyr, and Tertullian described dispossession in the second century, and Origen wrote in the third century that “the name of Jesus can still remove distractions from the minds of men and expel demons and also take away diseases and produce a complete change of character.”12 St. Irenaeus (second century AD) indicated that the driving out of demons was part of normal evangelisation that led people to believe in Christ and join the Church (Lozano 2010).

In the early third century, as it is preserved in the Apostolic Tradition of Hippolytus, candidates were delivered by their sponsors. Deliverance was primarily connected with the rite of baptism by the Orthodox Churches of the East. According to Perry (1987:111), the Greek Church in their Mega and Mikron Euchologion has three prayers for deliverance for various occasions. The current Mikron Euchologion of the Apostolic Diaconate Publications of the Church of Greece contains three prayers by St Basil the Great and four by St John Chrysostom for those who are demon-possessed or possessed by sickness, as well as Prayers of the Lance and Prayers against the baskania, or the ‘evil eye’.

In the Churches of the Reformation, there were a variety of attitudes towards the practice

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of deliverance. The Methodist Conference of 1976 (Perry 1987:112) approved a ‘Statement on Exorcism or Deliverance’, which may be obtained from the Methodist Church division of Social Responsibility.

A woman with the name of Maria Woodworth-Etter ministered at the end of the nineteenth and the beginning of the twentieth century, in the USA and England with remarkably fruitful deliverance practices (Horrobin 2008).

In the twentieth century, two forms of soteriology resurfaced, namely an emphasis on healing and deliverance from evil. In the Christian tradition ‘deliverance’ ministry is a ‘charisma’ ministry, which relies upon received forms and more upon the charismatic enduement of the practitioner. Affliction by evil spirits, according to Collins (2009), has traditionally been termed ‘possession’, namely that condition in which individuals suffer episodes during which demons completely take over their personality; possession also carries the connotation of some kind of legal ownership. The other alternative term, ‘demonised’ came to the fore during the twentieth century as a result of a revision of the translation of daimonizo, the Greek term translated by the King James Version as ‘possessed’.

According to Collins (2009), Christians had very little interest in the concept of deliverance in the beginning of the twentieth century, but with the re-emergence of ministry of deliverance within the church in the twenty-first century, Christians obtained a new understanding. Theologians like Cuneo and Powlison gave attention to this Biblical concept. Cuneo divided ministry of deliverance into four different streams, namely the the ‘Charismatic Deliverance Ministry’, the ‘The Rough-and-Ready School’, the ‘Evangelical Deliverance’, and the ‘Roman Catholic Exorcism’, whereas Powlison identifies four different varieties of the ministry of deliverance, namely the Charismatic, Dispensational, Third wave, and broadly evangelical (Collins 2009).

3.5 Conclusion

In most traditions, the term ‘deliverance’ is used as a form of exorcism, although many speak of ‘deliverance’ sessions’, ‘liberation,’ ‘prayer of welcome,’ ‘special prayer,’ ‘prayer of compassion,’ and ‘intercessory prayer,’ etc. Deliverance is about freeing people from the bondage of Satan, a much wider subject than exorcism, which is the spiritual cleansing of a
place which is believed to be infested by evil forces. Perry (1987), in his book *Deliverance: Psychic Disturbances and Occult Involvement*, asserts that some Christians see every sin-laden situation as an opportunity to practice deliverance or exorcism.

Furthermore, the following chapter will continue dealing with the concept of deliverance from a global Pentecostal perspective and continue to focus on the West-African understanding of the concept deliverance, especially that of Ghana.
Chapter Four

Deliverance in the wider context of Pentecostalism in the world and with a focus on Ghanaian Pentecostalism

4.1 Introduction
This chapter discusses the question of how the global Pentecostal doctrine relates to the concept of deliverance. It will envisage to study the concept of deliverance from an African Pentecostal perspective and furthermore, the ministry of deliverance amongst Western and African Pentecostal Movements. It also starts by exemplifying the purpose of deliverance by studying concepts of African spirituality such as ancestral beliefs, sorcery, traditional deities and witchcraft. One specific Pentecostal activity during which perceptions of evil are most apparent is deliverance. Generally, this is the act by which an individual is able to get rid of one or more demons that are negatively affecting his or her life, using the power of the Holy Spirit. This act is situated firmly within the dualistic cosmological framework of good (God, Jesus, Holy Spirit, born-again Christians) versus evil (Satan, demons, witchcraft, all non-born-again Christians), which is thought to be the ultimate root of many, if not all, physical events. According to Asamoah-Gyadu (2004), the ministries of healing and deliverance have thus become some of the most important expressions of Christianity in African Pentecostalism. Thus, the successful implementation of a healing and deliverance ministry in the context of Africa, especially Ghana, it is believed, paves the way for good health, success and prosperity in life, and makes the realisation of God-given abilities possible.

4.2 Deliverance as a concept in Global Pentecostalism
In Western forms of Pentecostalism, the need for deliverance from evil is recognised, in contrast with evangelicalism where the emphasis is on the forgiveness of sins. Deliverance from evil is typically understood in personalist terms as affliction, namely as the need to overcome forces of evil inside the human psyche, typically associated with personal vices. Thus, “deliverance” means being freed from demonic influences and curses in order that those that have been afflicted may enjoy “wholeness” or God’s fullness of life that is available in Christ Jesus. This suggests a ministry of exorcism in order to be delivered from such vices that are then described as “demons”, evil forces, dominions and principalities. In political and liberation theologies there is likewise an emphasis on evil forces, but these are
understood in societal and structural terms, namely with references to ideologies, oppressive structures and forms of exploitation. In African forms of Pentecostalism (as in the case amongst African Instituted Churches) there is a similar emphasis on deliverance and the need for exorcism. However, this is especially understood with reference to witchcraft. Here, the one in need of deliverance is regarded as the victim of (demonic) possession beyond one’s locus of control. Deliverance is thus understood as victory over forces outside one’s own psyche that cause psychological trauma and have medical, social and economic consequences for the victim. Pentecostalism in its emerging stages was usually identified with the belief that glossolalia (speaking in tongues) is the initial evidence of the ‘second blessing’ of the baptism of the Holy Spirit and other characteristics, such as deliverance, sometimes went unnoticed (Collins 2009:16).

4.2.1 Deliverance as a metaphor “Deliver us from Evil”
What is evil? The dictionary definition of “evil” is “morally reprehensible, sinful, and wicked.” The Biblical definition of “evil” is divided in two categories, namely evil against one another (murder, theft, adultery) and evil against God (unbelief, idolatry, blasphemy).

For many centuries, Christians have struggled with both the existence and the nature of evil. Shutte, a philosopher of note, discusses two sources of evil; evil is part of the natural world and other human beings perpetrating evil. Another philosopher, M. Ramose, discusses Sesotho ideas and argues that evil is the nature of being or ontological. P. Barret argues that people shift responsibility for suffering or evil either to God or to the devil. E. Conradie argues that we need to shift our focus not only to natural causes of sin, but that we should explore the doctrine of sin to identify other causes of evil.

As mentioned above, the dictionary defines ‘evil’ as sinful, morally reprehensible and wicked; what is then an ‘evil spirit’? The dictionary defines an ‘evil spirit’ as a ‘spirit’ tending to cause harm, which is a master of deception and manipulation. A synonym for an evil spirit is Satan, demon, devil and Mephistopheles (something or a person that sells its soul for knowledge and power). The Lord’s Prayer teaches us to pray: “Deliver us from evil.” Therefore a person that is possessed and oppressed with an evil spirit must be delivered according to the majority of Pentecostal believers.

What is the definition of deliverance? Deliverance is the act of delivering someone or to
liberate or rescue someone. Deliverance is defined as “a rescue from bondage or danger.” Deliverance in the Bible is the acts of God whereby He rescues His people from evil forces. The religious usage of deliverance means that when someone is possessed of evil spirits, he or she is delivered or set free from the bondage of that evil spirit.

In studying the concept ‘evil’ and ‘deliverance’, this chapter will examine the practice of deliverance in history amongst the early Pentecostals and the Neo-Pentecostals (charismatics).

4.3 Deliverance Ministry amongst the Early Pentecostals

According to Collins (2009), deliverance ministry was a persistent secondary feature of early Pentecostalism; deliverance from devils was part of the ‘old time’ Gospel, as brother Seymour of Azusa puts it. Hence, deliverance was not an innovation of the Azusa Street Revival, but rather a pre-existing component of the received radical evangelical tradition.

The early Pentecostals held a conservative demonology and frequently indulged in theological dualism, envisaging the Christian life as a battle against Satan and his demonic powers (Collins 2009:21). The early Pentecostals were essentially evangelistic in nature, focusing primarily on saving souls and educating the disadvantaged. When deliverance ministry was practiced, it was usually conducted in a simple and straightforward manner with a degree of confidence, because Pentecostals were less inclined to feel spiritually threatened by the demonic.

One of the great pioneers in the emergence of Pentecostalism was John Alexander Dowie, with his healing ministries in the middle of the twentieth century. His understanding of divine healing was in terms of liberation from the power of Satan, which was a form of deliverance ministry. In 1882, Dowie primarily focused on his gift in divine healing and it became the core of his ministry, but this in itself led to the beginnings of a demonology that would become pronounced in the ministries of later healing evangelists. He introduced his ministry in the United States of America in 1893 and erected ‘Zion Tabernacle’ in Chicago. Later he also built a city called Zion City about fifty miles from Chicago. His city’s slogan was ‘Where God rules, man’s theocratic direction’. Dowie was expelled from Zion City in 1906 and died a lonely death in March 1907.

Dowie asserted that sickness was always to be considered of the devil, whereas the
mainstream Christian faith portrays the devil leading humanity to destruction via temptation and sin (Collins 2009:19).

4.4 Deliverance as a Concept of African Spirituality

All over the continent of Africa, churches and faith-based organisations play a pivotal role in the search for deliverance. The political uncertainties, under-established health systems and the spiritual underworld play an important role in the need for deliverance. In an African perspective, “deliverance” refers to the exorcism aspects of the process when evil spirits are perceived to be involved in crises. Thus, African Pentecostals believe that when deliverance takes place, prosperity, in terms of abundant life in Christ and success in the material world, are evident in their lives as believers. African Pentecostals according to Asamoah-Gyadu (2004:394) conceive of the ministry of “deliverance” in terms of “spiritual warfare”. Therefore, prayer and fasting are the two main disciplines required to overcome the demonic forces or powers.

When Africans are being possessed or oppressed by evil spirits or by the hand of a supernatural enemy in their lives and families, there is normally a tendency to search for explanations and interventions in the religious and theological realms. Thus, to understand “deliverance” in a Ghanaian or African perspective, one needs to understand their perception of the spirit world. Accordingly, the purpose hereafter is to examine the different ethnic groups and their different understanding of the spirit world and how the deliverance ministry play an important role in their spirituality.
4.5 Ghana’s Ethnic Groups

In 1960 there were approximately one hundred linguistic and cultural groups recorded in Ghana. The major ethnic groups in Ghana include the Akan, who inhabits the Southern half, excluding the South-Eastern corner, Ewe, Mole-Dagbane, Guan, and Ga-Adangbe. The subdivisions of each group share a common cultural heritage, history, language, and origin. Traditionally, supernatural beliefs differ according to ethnic group.

4.6. Pre-Christian Ghanaian Religion

The pre-Christian Ghanaians’ religious rituals are to preserve a cordial relationship with the Supreme Being, the deities and the ancestors. According to Gifford (2004:84) the belief underlying these rituals is that the destructive evil condition, event or action of an individual or community is ultimately caused by supernatural forces and can mainly restrained, corrected or totally eliminated by appropriate contact with these forces. Gifford (2004:85) recorded many stories in the media related supernatural forces and their pervasive influence in people’s lives. Stories of how these supernatural forces (spirits) force people to act in certain ways; enable humans to perform incredible exploits; animals act under spiritual influence; juju men affect or even steal penises spiritually; killing is achieved by ritual means; women recount their exploits as witches; others covenant with or sleep with spirits, turn into animals, die from curses or are cursed so that they give birth to monsters; family members cause ills spiritually; dwarfs bring misfortune; people kill relatives for wealth and power; and humans descend to the underworld (Gifford 2004).
Why must the people of Ghana be delivered from their belief in ancestors, deities, gods and witchcraft or is there a need for deliverance from evil forces? In order to answer this question, this chapter will study the religion from a sociological, cultural and spiritual perspective of the two major ethnic groups, namely the Akan and the Ga people of Ghana. With this in mind, we understand that traditional supernatural belief differs according to the different ethnic groups, especially in Ghana. This chapter will continue to study and examine the religion of the Akan and Ga people of Ghana to analyse the need of deliverance.

4.6.1 Akan people of Ghana

a) The Akan Religion

According to African theologians like Opoku, Sarpong and Gyekye, the concept of God as the Creator of the world and human beings is firmly entrenched in the religious beliefs of the Akan people. Thus, the Akan religion acknowledges many spiritual beings, including the Supreme Being (Onyame or Onyankopong), the earth goddess, the higher gods (abosom), the ancestors, and a host of spirits and fetishes, whereby the ancestors perhaps the most significant spiritual force amongst the Akan people. God to the Akan people is essentially a spirit, but all-present.

The belief in Onyankopong plays an important role, because he is considered to be the supreme source of life, the chief of the spirit world. He can only be approached through his messengers, the tutelar spirits or the higher gods, also known as abosom. These tutelary spirits keep things in order; in the nation, the state and amongst the Akan people. It is believed that these spirits promote the increase of the tribe, protect and safeguard crops and domestic animals, ward of strife and lead enemies away (Debrunner 1961). The oracles of the abosom are invoked to find out the causes of disasters, and they fight against anti-social tendencies such as evil magic and witchcraft. Furthermore, the Akans use the lower levels asuman; charms, amulets and talismans in their view posses a considerable amount of magic power. It can be use for protection and aggression. The presence of ancestors is symbolised in the stools of the departed chiefs and elders of the clan.

According to Sarpong (1974), the Supreme Being is especially acknowledged on individual level in contrast to the other spirit beings that are recognised in family and tribal worship respectively. To the Akan, the Onyamedua, (God’s tree) (Alstoniaboonei) served as a symbol
of their dependence on God. A pot containing rain water Nyankonsu, (God’s water) is placed on the tree or stump. This water was used to bless the inmates of the house and any other persons who need to be blessed (Opoku 1978:32).

There are also lesser divinities who reside in streams, rivers, trees and mountains, and the ancestors, which are perceived as intermediaries between the Supreme Being and society (Mbiti 1969; Pobee 1979:46). According to many African scholars, the ancestors are the most significant spiritual force, because they are believed to exist in the afterlife and benefit or punish their descendants, who must pray and sacrifice to them and lead virtuous lives. The abosom are served by priests and priestesses (akomfo’), who become possessed by the god’s spirit. These priests and priestesses can divine the causes of illnesses and misfortunes and recommend sacrifices and treatments to remedy them. One of the prominent priests is Okomfo Anokye who brought down the golden stool, the embodiment of the Ashanti nation, from heaven. Lesser priest and priestess serve the shrines of fetishes, minor spirits, and focus on cures and magic charms. The Akan people, according to Sarpong (1996), have two terms for divination, namely abisa and nsamankom. “Abisa” is an act of formal consultation from a priest, priestess or medicine man for knowledge of the past, present or future. On the other hand, “nsamankom” is the spontaneous utterances from an ordinary person, who claims to be possessed by a spirit of the dead who has a message to be given to the living. Thus, nsamankom is not an act of necromancy (Sarpong 1996), but is more akin to it by its context than the abisa, which fits divination as well.

Witchcraft (bayie) and forest monsters (sasabosam) can only rightly be said to be indirectly created by Onyame, as the Akan (Rattray 1959:27) will not accept a belief that Onyame directly created bayie and sasabonsam (sasa –ghost, bonsam –witch).

Dwarfs (mmoatia), witches (abayiefoo), and various groupings of spirits (ahonhom) who are not wholly evil and do not have any physical form of their own cannot be said to be spirits of physical objects.

The Akan philosophical thought, according to Asamoah-Gyadu (2005:176), differentiates between bonè (sin), normally used in reference to ‘ordinary’ moral evils, and mbusu (mystical evil), both of which have the potential to bring misfortune to the whole community. Therefore, mbusuyi ‘deliverance’ is needed to yi ‘remove’ the curses, misfortune and sickness resulting from bonè and mbusu.
b) Social structure of the Akan people
The Akan people is a very close-knitted people and the individual had his or her precisely defined place in the matrilineal blood clan or the abusua, in the patrilineal spirit clan or the ntoro, and in the town, which form part of an even larger social unit or the oman, the state.

The blood-clan, according to Debrunner (1961), is the material basis of the Akan society and even today, inheritance is mostly transmitted inside the abusua.

Debrunner (1961) states that these blood-clans are exogamous, which means that if a man marries someone inside his blood-clan it would be considered incest; this cannot happen with the blood-clan. The mothers are honoured in the blood-clan and if the mother is a wife of a chief, she automatically becomes royalty. Some of these blood-clans are the Asona, Ayoko, Anana, Aduana, Aberade, Asine-Abade and Bretu clans. In the case of inheritance, the ntoro-cult safeguards the man’s authority over his wife (or wives) and children and the ntoro will stand for discipline and spiritual tradition. Although the ntoro is almost extinct today and is no longer of social importance, the blood and spirit-clan organisation remains.

Family elders also assume religious functions in their capacity as organisers of ancestral rites and chiefs form the focus of rituals for the royal ancestors and assume sacred importance in their own right as quasi-divine beings.

c) Fetishism or Witchcraft amongst the Akan people
The abosom or witches in the Akan society are divided into two categories and a distinction must be made between them. The first category is the tete abosom, which belongs to the community for their protection. These tete abosom reside mainly in water; rivers, lakes or streams. The second category is the suman abosom, which is referred to as medicine. They are physical objects or instruments used in the practice of magic, which are called smaller deities. The suman makes the tete abosom much more powerful (Rattray 1959).

Witchcraft is generally defined as the power or practices of witches; sorcery; black magic; enchantment; irresistible influence; fascination; bewitching attraction; or charm. Enchantment is defined as the act of casting a spell over; the use of magic to charm; the

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1 The Akan domestic arrangements are based on matrilineal principles. All other Ghanaian ethnic groups are patrilineal and tend toward patrilocal residence.
2 Although fetishism can be seen as derogatory, it is not the manner in which this study uses it, and this study using the term “fetishism” and “animism” as they are used by Rattray and others.
state of being under the influence of a magic spell or charm; a magic spell or charm; something that charms or delights greatly; great delight; or pleasure. It also considered the words ‘fascination’, ‘charm’, ‘captivation’, and ‘allurement’.

Protection from witchcraft activities has become a common concern. According to Onyinah (2000:1), such protection was formerly sought from the priests of the smaller deities or from sorcerers and medicine men. From the early part of the twentieth century, however, a variety of exorcistic (deliverance) activities (anti-witchcraft shrine) have dominated African states.

It is widely believed in Ghana that witches or demons in particular could erase a person’s ‘aura’, translated in popular discourse as anuonyam (‘glory’). In the context of Ghanaian spirituality, ancestral spirits manifest themselves as demons, which are seen as being responsible for people’s negative emotions, frustrations, failures in life, poverty, physical ailments, promiscuity, addiction to alcohol, substance abuse, and even unfortunate issues such as miscarriages.

In Ghana especially, the Akan people claim to be either witches or agents of various water spirits and mysterious forest creatures. One of the water spirits is MaameWata, a mermaid and supposed head of the marine spirits, with whom satanic covenants are made. MaameWata is portrayed as having a female upper body with a tail of a fish, also known as the ‘Queen of the Coast’. Her spirit is sometimes cast as the ‘spirit of Jezebel’.

The Akan tradition believed in the availability of medicines (eduro) and the powers of supernatural forces that can be tapped for success and protection. For people to become successful and powerful, actual ritual murders have to take place in which blood has been shed. In other cases, evil medicines (juju) are given to people to gain wealth, power and influence. Such medicines may be lodged in the stomach by eating or drinking, they could be buried in the backyard, garden or farm, or it could be rubbed into incisions made on the body. Some wear it as an amulet around the waist or neck, or keep it in their bedrooms.

In the Ghanaian context, salvation connotes deliverance from evil and all misfortunes for an unrestrained enjoyment of material and spiritual prosperity.

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3 See Asamoah-Gyadu (2005). ‘Juju’ is a medicine concoction that is prepared by the medicine-men and is prepared from animal faeces and dog vomit.
d) Traditional Deities and Ancestral beliefs of the Akan people

In the context of Akan spirituality, ancestral spirits manifest themselves as demons. One of the most prominent ancestral smaller deities is *Vea*, who was famous amongst the Ghanaians. *Shamanships* and spirits are part of many clans in Ghana’s patrimony. This god gives the agent mystical powers so that he or she could turn themselves into anything from snakes to butterflies, in order to do evil.

The Akan people honour lesser deities (*abosom*) and ancestors with the spirits that dwell in rocks, rivers, trees, animals and various other objects. These spirits have power which, in certain situations, can be dangerous to human beings. The talisman (*asuman*) gain their power from the deities and spirits, which are considered to be magical objects, charged with personal forces that can be manipulated by secret formulae. Thus, in the Ghanaian Christian context according to Asamoyah-Gyadu (2005:177), the forces of evil include not just Satan and his cohorts the demons, but also witchcraft, sorcery, magic, the evil eye, ancestral spirits and traditional deities, who may make their presence felt in the lives of people in order to oppress them.

i) Generational and Ancestral curses

In Ghana, believers reckon that there are certain doorways by which demonic forces enter human beings and “generational/ancestral curses” constitute one of the main demonic doorways in the “deliverance” hermeneutic (Asamoah-Gyadu 2004:398). Thus, in the African experience, it is believed that the effects of generational/ancestral curses are to be seen in the prevalence of chronic and hereditary diseases, emotional excesses, allergies, and frequent miscarriages and deaths, suicidal tendencies, and persistent poverty within one’s family. To understand generational/ancestral curses in Ghana, we need to consider the traditional institution of shrine slavery “*Trokosi*”. “*Trokosi*” is a system found mainly among the Ewe of Ghana, where young girls are offered as “vestal virgins” by their families to lives of servitude in traditional shrines as wives of the smaller deities, and, by extension, wives of traditional priests, who are the custodians of the shrines (Asamoah-Gyda 2004:399). “*Trokosi*” means “wife of the smaller deities” or “slave of the smaller deities” and the young

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4 See Gifford (2004:84).
women that become victims remains virtually irredeemable in traditional society, and cannot return to leading normal lives because of their status as the property of shrines. Africans that are custodians of traditional shrines and believers in the shrine slavery systems value it as a socio-religious institution inherited from the ancestors for checking acts that they regard as inimical to society’s peaceful co-existence.

ii) The understanding of the “life-soul” of the Akan people

According to Debrunner (1961), the blood through which the Akan people recognise themselves to be linked with the blood-clan can also be considered as the vessel of the “kra” or “soul”, also called by some the “spirit”. To the Akan, the “kra” brings life, luck and good things to the body. The “kra” is the life in the blood of a human being and it is seen as a being separate from the physical body of the person. It also protects, gives good or bad advice, causes the human’s understandings to prosper or slights and neglects the individual. Various definitions or explanations are given by different Akan traditions as to how the “life-soul” leaves the human body. Some traditions believe that a child’s matrilineal ancestor, who most probably failed in life to achieve her goals, gives her life-soul to the child in order that it may be incarnated, and gives it to the child on behalf of Nyame the hyebea (destiny) (Debrunner 1961). Other believe that at death the life-soul climbs a steep hill, hence the agony of death, and then a ladder to reach God’s town, but those that have sinned will return to earth; be reincarnated in a child of the mother’s family.

The Akan people believe that there are seven different kinds of life-soul, for example, children born on the same day of the week are said to have the same soul.

iii) Libation practices of the Akan people

Libation is a form of a prayer, which is the heart of the Akan culture; it is practiced at most ceremonies. Libation for the Akan is meant to link them to God and their fellow human beings. Sarpong (1996) states that libation gives the Akan people a sense of protection as one invoke the Supreme Being, the ancestors and the lesser divinities. Libation also brings solidarity and helps to cement relationships; thus, it has both religious and social significance.

According to Sarpong (1996), through libation the Akan takes cognisance of the presence of the dead, who have an interest in daily affairs and this brings a harmonious relationship
between the living and the memories of the dead.

Libation is a prayer whereby the officiator will link the people to their common root through their ancestors. Libation is also used to invoke the ancestors to participate in all the activities of the Akan people, for example family meetings, funerals and ceremonies such as marriage and social agreements. Amongst the Akan people, the chiefs are the immediate direct representatives of the ancestors. The chiefs have the responsibility to pour libation on the ancestors on a regular basis and failure to do so can revoke their position as chief.

Pobee (1979) states that Akan people believe that the living are surrounded by hosts of spirit-beings, some good and some evil, who are able to influence the course of a person’s life for good or evil. Offerings are brought to these spirits in a form of libation (prayers) for the people to get their good will. Festivals such as the *Odwira* of the Akwapin or the *Fetu Afahye* of the Cape Coast have a place for libation.

### 4.6.2 Ga people of Ghana

#### 4.6.2.1 Religion of the Ga people

The Ga people are an ethnic group in Ghana who lives primarily in the Greater Accra, Eastern region and the Volta Region of Ghana. They are organised into six independent towns and in each town there is a stool that serves as the central object of Ga ritual and war magic. Their religion is the same as African Indigenous religion, which is a way of life for the Ga people of Ghana and permeates their daily lives and activities. They have a religious system, whose level of linguistic usage has been influenced by a mixture of Akan, Adangbe and Guan words, which appear in the liturgies of both the Eastern and Western Ga people.

An ancient religion, namely *Kpele*, is considered to be the religion of the ancestors of the Ga people. The *Kpele* religious belief system of the ancient Ga people is the systematic understanding of the ordering of the universe. According to Mustapha (2011), the fundamental concept of the *Kpele* doctrine has the taxonomy of the hierarchy of beings made up of a Supreme Being, divine beings, human beings, animals and plants as its principle teaching.

**a) The Supreme Being**

For the Ga people, the Supreme Being is a personified creative life that they term *Ataa Na Nyongmo*. *Ataa* means ‘father’, with attributes such as being the provider and protector.
Ataa Na Nyongmo to the Ga people is an eternal, nocturnal being, creator of the universe, who cares and seeks for all creations. The Ga people not only depend on Ataa Na Nyongmo for their existence, but also for their means of sustenance and the perpetuation of life on earth.6

b) Divine Beings
The Ga people of Ghana believe in divine beings or spirits of nature “dzemanwodzi”, which are spirits in the air that are associated with certain topographical features such as oceans, lagoons, rivers, mountains, and so forth. These topographical features are thought to be the natural habitation or places of descent for these spirits. Not only do these spirits manifest themselves in these topographical features, but also in human form or may speak directly to the people through mediums such as “Wontśemei”, traditional priests and priestesses.

These spirits acts as intercessors or mediators between humanity and the Supreme Being for the protection and blessing of the living, and the future generation of the Ga people. The priest of the ocean, inlets, and the lagoons is called the wulomei. The Ga people’s prayers and sacrifices to these spirits are essential for successful fishing and to serve as advisers to the chiefs. The tendana in the North, priest of the earth shrines, have been the key figures of indigenous religion. They are responsible for making sacrifices for offenses against the earth, including murder, for rituals to maintain land productivity, and for allocating unowned land.

c) Ancestral beliefs
The Ga people, according to Kilson (cited in Mustapha 2011), believe that all persons “adesai” have two aspects of humanity, namely the corporeal and the spiritual, and in everybody’s mortal life, the soul “susuma” inhabits the body “gbomo tso”, except during sleep. Sleep is the time when the soul leaves the body and travels about without being limited by time and space.

At death, the susuma stays in the body for three days and thereafter leaves the body and wanders around until burial and the performance of the final funeral rites “faafo”. At this stage, the soul of the human being receives their ultimate status as an ancestral shade “sisai/nsamantanni” in the underworld or the world of dead persons.

A ritual that revolved around the cycle of ancestral and royal observances is the *adae* ceremony, in which prayers are made to the ancestors through the medium of carved stools that they owned in their lifetimes. The *adae* sequence culminates in the annual *odwira* festival, when the first fruits of the harvest are given to the *absomon* and the royal ancestors in large public ceremonies, lasting several days.

**d) Rituals and Ceremonies of the Ga people**

The *tendana* in the North, priest of the earth shrines, have been the key figures of indigenous religion. They are responsible for making sacrifices for offenses against the earth, including murder, for rituals to maintain land productivity, and for allocating unowned land. A ritual that revolved around the cycle of ancestral and royal observances is the *adae* ceremony mentioned above, in which prayers are made to the ancestors through the medium of carved stools that they owned in their lifetimes. The *adae* sequence culminates in the annual *odwira* festival, when the first fruits of the harvest are given to the *absomon* and the royal ancestors in large public ceremonies, which lasts for several days.

The Ga people are also known for their funeral celebrations and processions. They believe that when one of them dies, they move to another life. Special coffins are made in various forms, from a pencil to an elephant, which normally reflect an essence of the deceased. Life after death to them is more powerful than being alive, because the ancestors are more powerful than the living. The ancestors can influence the lives of the living.

**e) Libation practices amongst the Ga people**

Libation plays a pivotal role in the lives of the Ga people. It is a ritual through which both the *dzemanwodzi* and the ancestors are summoned during prayers and worship, to serve as mediums for the supplications offered to the Supreme Being. According to Mustapha (2011), libation involves two actions; one verbal and the other non-verbal. The verbal form of the libation prayer comprises of the invocation of the Supreme Being through the appellations of His various attributes, as creator of the universe, provider for the needs of His creations, sustainer of life and the only one who gives divine guidance to humanity through his *dzemanwodzi* (messengers). In the non-verbal form of the libation prayer, water, corn wine or alcoholic beverages plays a pivotal role in summoning the *dzemanwodzi*
and *sisai/nsamantanni* as a means of establishing contractual relationship between mortal men and immortal spirits (Mustapha 2011). The priest prays before he performs the act of libation. The prayer consists of three successive elements, which are the invocation of divine beings and ancestral shades; an explanation for the summons; and supplications to the divine beings. Thus, libation summons and invokes the three categories of immortal beings by the supplicant to come to the aid of the community or individual.

The Akan and Ga people of Ghana have their distinct forms of spirituality or how they believe in the spirit world. Demons and witchcraft remains a serious issue in Ghana. The deliverance ministry became central in Ghanaian Christianity because the preoccupation with evil forces gives paramount importance to Satan. According to Gifford (2004:85), the basic idea of deliverance is that a Christian’s progress and advance can be blocked by demons who maintain some power over the individual, despite their accepting Christ. A need for intervention was imminent; people needed to be freed from these evil forces.

Therefore, in the 1980s and 1990s the deliverance phenomenon became very prominent, prayer camps cropped up everywhere; economically, people could not afford health care and others needed intervention to assist them to be successful in businesses, although deliverance from evil are by no means recent developments in Ghanaian indigenous Pentecostalism (Asamoah-Gyadu 2004:170).

**4.7. Conclusion**

Brigit Meyer thinks of the religion of Pentecostals as evolving around sensational forms that address people by appealing to the senses and the body in distinct ways and by forming specific subjects. Her assumption was drawn from her research on Pentecostal services, where strong emphasis is placed on inducing experiences of an encounter with the Holy Spirit and a spiritual war against the satanic (manifesting as old smaller deities, witchcraft, and other spirits). Gifford (2004) alludes to the idea that Ghanaians believe that Satan was a Western missionary import. The Satan phenomenon became central in Ghanaian Christianity because the preoccupation with evil forces gave paramount importance to Satan. According to Gifford (2004:85), the basic idea of deliverance is that a Christian’s progress and advance can be blocked by demons who maintain some power over the individual, despite their accepting Christ. The supernatural forces (spirits), ancestral curses
and demons in Ghanaian spirituality made the need for intervention more imminent; Pentecostalism provided the answer by means of their deliverance ministry to free people from these demonic possessions and demonic oppressions. Witchcraft activities became a common concern amongst the people of Ghana. According to Onyinah (2000), such protection was formerly sought from the priests of the smaller deities or from sorcerers and medicine men. From the early part of the twentieth century, however, a variety of exorcist (deliverance) activities (anti-witchcraft shrine) have dominated African states, including Ghana.

A further study will be made to investigate the differences and similarities amongst global Pentecostals regarding the concept of deliverance. The following questions will be asked: “Does the Western or civilized world believe in demons or evil spirit such as poltergeists, ghosts, the unquiet-dead, occultism, witchcraft, Satanism, sects and cults?” Or “Does Africans or African Pentecostals primarily focus on the spirit underworld?”

These questions will be examined in chapters five and six by comparing the understanding of Western and African scholars on the concept of deliverance.
Chapter Five

Western Scholars on the Concept of Deliverance

5.1 Introduction
With the brief outline of African Pentecostalism and the African Indigenous religions in chapter four and the influence of the African spirit underworld of the Ghanaian people, we can draw a strong emphasis on the need of deliverance. Pentecostalism in West-Africa became prominent in the 1980s and 1990s as a result of the exponential need for the deliverance from evil forces.

The two Western scholars selected have extensive knowledge of the concept of deliverance, which will be analysed and described in this chapter. This chapter will focus on the contributions of Allan Anderson and Paul Gifford on the soteriological motif of ‘deliverance’ with specific reference to the Ghanaian context. Furthermore, this chapter will examine, analyse and describe the writings of these Western exponents to compare and contrast their understanding of the concept of deliverance and its practices.

This chapter will be sub-divided in two sections. Each section will offer brief biographic background on each of these prominent theologians and critically analyse their understanding of the concept of deliverance.

5.2 Allan Anderson

5.2.1 A Short Biography of the Life of Allan Anderson
Allan Anderson was born in London and raised by his parents in Zimbabwe. He completed his higher education and theological studies in South Africa. He was a minister, principal of the Pretoria Theological College and a part-time researcher at the University of South Africa before he joined Selly Oak colleges as Director of the Centre for New Religious Movements in 1995. He later became an honorary lecturer at the University of Birmingham, England in 1999, where he later became the Professor of Global Pentecostal Studies. His research focuses primarily on the history, mission and theology of Pentecostalism in Africa and Asia. He is also a founding member of the European Research Network on Global Pentecostalism, which conducts research in four European universities, and serves on the international editorial board of four academic journals.
Anderson is an internationally well-known scholar in his field and has authored many books, four of which are on South African Pentecostalism, one on African Independent Churches, and three on global Pentecostalism, which have received international acclaim. Some of his books have been translated in Spanish and three other languages. These include: *Moya: The Holy Spirit in an African Context* (1991); *Zion and Pentecost* (2000); *African Reformation* (2001); *An Introduction to Pentecostalism: Global Charismatic Christianity* (2004); *Spreading Fires: The Missionary Nature of Early Pentecostalism* (2007). The books that he has edited include: *Pentecostals after a Century* (1999); *Asian and Pentecostal* (2004); and *Studying Global Pentecostalism: Theories and Methods* (2010).

He further wrote various articles such as: “Exorcism and Conversion to African Pentecostalism”, covering topics such as demons and demonisation in Africa, deliverance ministry in West Africa, spirits and ancestors in Southern African Pentecostalism, and “African Independent Churches”. According to Anderson (2004), Pentecostals believe that the coming of the Spirit brings the ability to perform ‘signs and wonders’ in the name of Jesus Christ to accompany and authenticate their evangelism and see that the role of healing as good news for the poor and afflicted. The major attraction for Pentecostalism in Africa has been their emphasis on healing and deliverance. In the African culture, the religious specialist or person of God has the power to heal the sick and ward off evil spirits and sorcery.

In his book *African Reformation* (2001), he identifies key factors that accounts for the growth of Pentecostal and Charismatic Christianity in Africa.

Anderson did not only focus on the growth of Pentecostal and charismatic Christianity in Africa, but also wrote extensively on the African religious spirit-world, where spiritual forces and demonic influences on the lives of people are an everyday occurrence. In his research, Anderson discovered that most of the Pentecostal movements in Africa practice deliverance or exorcism ministries. These practices in the African Pentecostal Movements is helping people that suffer from afflictions such as “demon possession”, “oppression”, and “demonisation”, especially in West-Africa.

The rapid growth of Pentecostalism in Africa according to Allan Anderson can partly be attributed to the prevalent practice of deliverance. Therefore, this chapter will examine Allan Anderson’s views on the concept of deliverance and deliverance practices with a
conscious understanding of the African spirit worldview in the context of West-African.

5.2.2 African Demons as a trajectory for Deliverance

In general, Pentecostals, according to Anderson (2000:117), share a New Testament belief in the possibility of demonic influence in human behaviour. He specialises in African and global Pentecostalism and suggest that the rapid growth of Pentecostalism in Africa can partly be attributed to the prevalent practice of deliverance.

Why does Anderson make a statement such as that the practice of deliverance brings about growth in an African perspective? He also claims that Pentecostals and charismatics believe in the Biblical position of a personal devil that they called Satan and his messengers, also known as demons or evil spirits. To answer the first assumption, this study of the writings of Anderson will examine his knowledge of the African Indigenous Religion. In his opinion, in Pentecostal exorcism, which is better known as ‘deliverance’, is regarded as the continuation of the New Testament tradition and a feature of the ministry of most practitioners with a gift of ‘deliverance ministry’.

During his visits to Ghana in 2002 and 2003, he visited three prayer camps that have been specifically set up for the purpose of deliverance for the victims of witchcraft. These prayer sessions could last the whole day, where the possessed (usually women) were prayed for by a team of people (usually men), presided over by a prophet. In the research he discovered that the fear of evil and the threat of evil spirits, smaller deities, ancestors, and witchcraft often overwhelm the African people. He asserts that when such trouble arises, they search for outside help to strengthen themselves against the uncertainties and unpredictability of life (Anderson 2000:118). The need for deliverance in the African context is so prevalent and this gave rise to ‘deliverance’, a prominent product in the African religious market.

As mentioned previously, this study will examine Anderson’s understanding of the African spirit-world to describe the need of deliverance from his point of view. He suggests that recognising the holism of the African worldview is fundamental to understand the role of the spirit-world in Africa, where the fear of evil often overwhelms. He also indicates that the African spirit world infiltrates the whole of life. This section will continue to examine African spirits according to Anderson’s writings with the majority of information gleaned from writings of some African scholars and observations in his short visit to Africa, especially
West-Africa.

5.2.2.1. African spirits

a) Ancestors and Ancestral curses
Ancestors are at the heart of the African spirit-world and they are viewed by Africans as being nearer to God and more familiar to God than the living. In his opinion, ancestors can sometimes demand more than what the living are willing to give, or else do not always make their desires clearly known. When calamity strikes a family, a community or the nation, they will have to check which particular ancestor or other living person caused that adversary and why it occurred. The family or community must know what must be done in order to appease the offended ancestor. Pentecostalism has emphasised that these ancestors are spirits that have to be exorcised, and this too has provided a sense of release to people troubled by disturbing visitations and other occurrences (Anderson 2000:118).

b) African spirits and witchcraft
African spirits and smaller deities have been reinterpreted from a Christian perspective as demons or evil spirits that need to be delivered. Anderson noted that witchcraft and demons are now virtually interchangeable and synonymous terms in African Pentecostalism.

5.2.2.2. African spirits versus Western Missionaries and Anthropologists
Foreign Pentecostal missionaries encountered the spirit-world of Africa and saw it as demonic and the entire African religious world was characterised as ‘demon worshiping’ and ‘paganistic’. They contributed to the rejection of the ambiguous and holistic nature of the African spirit-world and promoted a dualistic understanding of religion in Africa, in which the Christian God was set over against the ‘pagan’ world of the African religion and witchcraft, which Anderson (2000:119) said were usually attributed with the term ‘Satan’.

Anderson (2000:120) mentioned that although Pietistic Protestant missionaries demonised African religious practices and transferred them to the realm of Satan and his demons, they did not offer a way of escape through deliverance. These missionaries were ill-prepared for the rigours of inter-cultural and inter-religious communication. They saw Africa as the ‘Dark Continent’; the whole of African spirit-world was seen as demonic (Anderson 2000:120).
By the twentieth century, a prevalent missionary assumption was that ‘the ruinous influence of idolatry’ extended to all aspects of a people’s culture and society (Anderson 2007:233). Pentecostal missionaries, according to Anderson (2007:233), saw societies and cultures in West-Africa as degraded and benighted of all hope and only Western ‘civilisation’ could provide the solution. Western missionaries saw Africa’s traditional religion totally in the grip of demonic power. Anderson (2000:120) says that the Western missionaries have taught their converts well, and the demonising of African religious concepts still continues unabated today, particularly in Pentecostal circles.

Anderson (2000:119) states that anthropologists see the increase in demonic beliefs today as part of a reaction to modernity. Therefore, the approach to African religious practices are still very confrontational up to the present and the people who have been involved in these practices are seen as having to be delivered from the evil forces or from the African demons.

Furthermore, Anderson (2010:157) examined the strength of anthropology under three rubrics, namely: Pentecostalism as a cultural process; Pentecostalism as a lived religion; and finally, Pentecostalism as a feature of everyday life. In spite of the demonising of Pentecostalism, it embodies a theology that accepts or embraces cultural diversity, especially the culture of the people of Ghana. Anderson (2010) made a study of Pentecostalism and cultural processes in the discipline of anthropology. He (Anderson 2010) said that Ghanaian Pentecostals break away from their own culture, which is the culture that embraces traditional practices which open the door to demonic possession. Pentecostals converts across the globe and also in Ghana often take the form of rejection of a traditional ritual life aimed at ancestors and other kinds of spirits. Deliverance ministry is the means through which Pentecostalism change an individual’s culture to a new culture with different values and ideas.

5.2.3 Deliverance Ministry in Ghana

Deliverance ministry is a highly specialised and complex activity in West African Pentecostalism (Anderson 2000). The deliverance ministry was practiced by African prophets of the early twentieth century. Benson Idahosa of Benin City, Nigeria, a forerunner of the deliverance ministry in West Africa had his first crusade in Accra in 1978. Thereafter, deliverance ministry became prominent in West African Pentecostalism. Demonology is certainly an important feature of Pentecostalism in West Africa. Witchcraft
and the powers thereof are widely affirmed throughout West Africa. African communities were, to a large extent, health-orientated communities and in their traditional religions, rituals for healing and protection are prominent (Anderson 1993).

This ministry has also become a feature not only in the Pentecostal churches, but also in many Protestant and Catholic churches in West Africa.

West African religion, according to Anderson (2000:123), has a complex pantheon of smaller deities, ancestors and spirits, often related to natural phenomena. In Pentecostal discourse, these have been transferred or ‘translated’ to the realm of ‘demons’. These demons are also known as ‘fallen angels’ and many are linked to African deities and natural phenomena. Anderson indicates that a Ghanaian theologian, Onyinah, did extensive research amongst the ‘prayer camps’ of his denomination, and found that the method of giving counsel followed by prolonged prayer for ‘deliverance’ was ‘just like’ abisa, an Akan word meaning a consultation with a diviner or cultic priest.

The delivered people will testify to their freedom from African psychic symptoms, ancestral curses and other similar disturbances and not only are the spirits ascribed as demons, but also modernity and globalisation and temptations in the modern market economy.

Emmanuel Eni was a prominent deliverance minister and high powered preacher and exuberant dancer from Nigeria, who was a very powerful wizard until he was converted to Pentecostal Christianity in 1985. Many large Charismatic churches in West-Africa have teams of people who specialise in deliverance ministry and this has also become a feature in many of the older Protestant and Catholic churches (Anderson 2000:122).

5.2.4 Conclusion

The rationalistic Western form of Christianity left a void in Pentecostalism, which was tantamount to the destruction of Pentecostalism’s spiritual values. This emptiness in Pentecostalism had to be filled by seeking ‘healing’ and ‘deliverance’.

Anderson (2000) said that the Western scholars, particularly in the social sciences, have found the subject of evil spirits and demons in Africa fascinating. Their approach to the African spirit world has been largely reductionist and has not differed greatly from the Enlightenment paradigm that so greatly affected many of the nineteenth century Protestant missionaries (Anderson 2000). The Western scholars saw the beliefs in witchcraft and evil
spirits in Africa as ‘superstitions’ that would be removed with Western education.

According to Anderson (1993), Pentecostals declared a message that reclaimed ancient Biblical traditions of healing and deliverance from evil spirits and demonstrated the practical effects of these traditions. Pentecostalism proclaimed a holistic Gospel that restores the holistic function of human beings, which does not separate the ‘physical’ from the ‘spiritual’, and the indigenous people of Ghana see it as a ‘powerful’ religion to meet their human needs (Anderson 2000).

Therefore, in an African context, Pentecostalism went a long way towards meeting the physical, emotional and spiritual needs of the people, offering them solutions to life’s problems and ways to cope in a threatening and hostile world. Pentecostals in Africa and in other parts of the world demonised African Indigenous Religions. Anderson (1993) claims that most Pentecostal movements in Africa and globally believe that ancestral curses and beliefs, the manifestation and the work of evil forces must be delivered or exorcised.

Anderson (1993) said that he identifies with those who emphasise the ‘liberating value’ of a ministry of deliverance, ‘which appears to confront the existential needs and fears of people in a ritually understandable and therefore psychologically and religiously satisfying manner’.

5.3 Paul Gifford
5.3.1 A Short Biography of the life of Paul Gifford
Paul Gifford, a professor of African Christianity at the School of Oriental and African Studies, immersed himself in the culture of the charismatic and Pentecostal churches of Accra by attending hundreds of services, conventions, conferences, crusades, and prayer sessions in an effort to find out just why these churches are so appealing to Ghanaians.


His extensive knowledge on African Pentecostalism and the African Indigenous Religions will
give impetus to this study to examine his understanding of the deliverance concept and deliverance as a practice.

5.3.2 Paul Gifford on pre-Christian Religion in Ghana

Gifford (2004) mentioned that pre-Christian religious orientation and ritual processes is characterised by Southern Ghana. Ghanaian pre-Christian reality consists of beings and objects with supernatural powers. Ghanaians have a Supreme Being, which they call “Onyame”, and lesser deities, which are called “absosom”. Ancestors play a pivotal role in the lives of the Ghanaian people and are highly honoured. Other spirits dwell in rocks, rivers, trees, animals and various objects, and the Ghanaians give more attention to these spirits and deities in their religious daily lives. These spirits, according to Ghanaians, have powers that are very dangerous for human beings.

Another important reality is the talisman, which is called the “asuman”. The asuman gains its powers from other deities and spirits. In the pre-Christian religion in Ghana, according to Gifford (2004:83), the physical realm and the realm of the spirit are not separate from each other, but are bound up in one complete absolute; nothing is purely matter, given that spirit saturates everything and changes occur as the result of one spirit acting upon another. Therefore, the Ghanaians primarily look at causality in the spiritual realm and all kinds of spiritual influences are of utmost important, although the natural causality is not totally disregarded. Fate or destiny (nkrabea) is just as important for the people of Ghana.

Any negative influence, may it be success, financials, marriage, or any other thing, will be referred to the smaller deities and spirit-ancestors, or witches and bad magical objects (suman), which have a part in it. The Ghanaian world, Gifford (2004:84) states, is one of action and counteraction of powerful forces; spirit acting upon spirit. The stronger spirit or force will dominate and take control of the weaker spirit.

If there is no negative forces controlling an individual’s life, that person forms the idea of a good life. To the ordinary person, religion is largely the means of reinforcing life, of proper precautions against the powers which might destroy them (Gifford 2004:84).

Gifford (2004) wrote about stories and asserted news items as true or false where spirits force people to act in certain ways; supernatural powers enable special humans to perform incredible exploits; animals act under spiritual influence; juju is used for all sorts of atrocious
acts; juju men affect or even steal penises spiritually; killing is achieved by ritual means; women recount their exploits as witches; others covenant with or sleep with spirits, turn into animals, die from curses or are cursed so that they give birth to monsters; family members cause ills spiritually; dwarfs bring misfortune; people kill relatives for wealth and power; and humans descend to the underworld. Gifford agreed with Emmanuel Martey’s\(^1\) statement that deliverance is one aspect of holistic liberation.

According to Gifford (2004), in their religious rituals the concern for Ghanaians is to preserve a favouring relationship with the Supreme Being, the deities and the ancestors. These rituals affirm that the destructive evil condition, event or action of the individual or community is caused ultimately by supernatural forces and can mainly be controlled, corrected or totally eliminated by appropriate contact with these spiritual forces (Gifford 2004:84).

Ghanaians believe if their behaviour with the supernatural forces is good, they will be ensured a prosperous and protective live from any evil.

5.3.3 “Set the captives free” as a metaphor for the concept of Deliverance

Gifford (2004:85) contends that in one form, the preoccupation with evil forces gives eminent importance to Satan, which is not part of Ghanaian religion. Chapter four outlined the spirit world, which excludes Satan; it was indicated that Ghanaians belief that Satan is a Western missionary import, but one which, as Brigit Meyer (1992) has well shown, became central in Ghanaian Christianity. Brigit Meyer (cited in Gifford 2004:85) declares that Satan, especially for the Ghanaians, is being considered as the prince of all the negative spiritual and witchcraft forces of their local religion.

The common forms of evil forces, according to Gifford (2004), were encountered with the deliverance phenomenon. Gifford (2004:85) further notes that the basic idea of deliverance is that a Christian’s progress and advance can be blocked by demons who maintain some power over the individual, despite them having come to Christ. These demons may even hinder the progress of individuals, Christians as well. These hindrances could be result of a curse on his or her ancestors or ethnic group. The person may have no idea of the cause of

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\(^1\) Emmanuel Martey lectures at Trinity Theological Seminary, Legon, Accra. He has authored books such as *African Theology: Inculturation and Liberation* (1995). He has identified himself strongly with the ministries of healing and deliverance.
the hindrance, and it may be through no fault of their own that they are under the sway of a particular demon; this can result from a curse on his/her ancestors or ethnic group.

Gifford (2004) mentioned a Ghanaian evangelist called Kwaku Anim, who claimed that he was an agent of Satan, until he was arrested by police for some of the murders he committed in the name of Satan, whereupon he repudiated and admitted that his stories had no substance.

In his observations of the deliverance practices in Ghana, he ascertain that certain skills are required to deliver or exorcise the demon, and special institutions, prayer camps or prayer centres, evolved to cater for this activity. Most of the people attending the prayer camps, which were linked to classical Pentecostal denominations, were women from all social classes.

Many people associate the prayer camps with that of the traditional shrines. These deliverance services are highly publicised on television, tabloid, cinemas, and on billboards. According to Gifford (2004:88), the prayer camp phenomenon peaked in about 1995, seeing as when it has subsided somewhat and not all camps have survived.

Witchcraft stays a prodigious force in Ghana, and will always be a threat to the people of Ghana. Gifford (2004:86) indicates that the news often record punishments or death administered to supposed witches and camps have even been established where witches are banished to, often for life.

Although the deliverance phenomenon is still very prevalent and even the mainline churches, such as the Presbyterians, Methodists and Anglicans, are having seminars on deliverance set up by an ordained Presbyterian, Dr. Emmanuel Martey. Deliverance to Emmanuel Martey (1999) is just one aspect of holistic liberation.

Gifford (2004:89) suggested that it is legitimate to distinguish between a theology that uses socio-political categories to address structural and systematic ills, and one that stresses spiritual causality.

Furthermore, Gifford (2004) also states that these deliverance prayer camps have shifted its focus to the prophetic and that the prophetic ministry is becoming a global phenomenon. Gifford (2004) asserts that the progress and success may be blocked demonically, but according to the new shift from the deliverance ministry to the prophetic ministry, the
individual’s ‘instrument of release’ is the ‘prophetic unction’. The prophet has to release the
demon possessed or demon oppressed person to a wholesome life.

5.3.4 The shift from deliverance to the prophetic in Ghanaian Pentecostalism
The deliverance ministry shifted its institutional base somewhat from prayer camps to a
Spirit-filled person called by God, a prophet (Gifford 2004:89). This new prophetic
phenomenon have changed, so that the afflicted do not need to complete any
questionnaires but through his anointing, an anointed man of God is now able to identify
and destroy the individual’s blockage and ensure their blessed dignity without the person
even speaking.

The prophetic ministry allows people who suffer any afflictions, who are demon possessed
or demon oppressed to go to the prophet to receive their prophetic word so that they could
progress and enjoy a purpose full life as God intended it to be. The prophet discerns spirits,
witches and ancestral curses at every situation and will even pronounce death over them.
Moral issues hardly arise; evils are caused by spiritual forces that require diagnosis and
defeat by the anointed man of God (prophet).

The forerunner of this new phenomenon, which took the place of the deliverance ministry,
is Prophet Salifu Amoako. His followers are largely women and much poorer than the other
churches in Ghana.

Gifford (2004:92) says that the Old Testament passages that enlightened the idea of
generational curses, an important concept enabling both deliverance ministry and prophets
to explain spiritual blockages. In the New Testament or the Synoptic Gospels, Jesus is
sometimes presented as an exorcist, and there are a few such texts in the Epistles.

Spiritual forces and devices such as spirits, witches and ancestral curses are discerned all
over and in every Church meeting in Ghana, and these enemies need to be countered with a
prophetic word or delivered or exorcised.

The prophet will ask people to pray and instruct the witches and wizards to return to them
what they have stolen from them; wealth, and everything their hearts desire in the spiritual
realm.
5.3.5 Conclusion

Miraculous healing and deliverance of evil forces are important for most Ghanaians. Ghanaians have an African worldview where every illness and disease is attributed to evil spirits, ancestral curses and demonology. Since deliverance ministry became the order of the day in West-Africa, there came an enormous outpouring of literature on demons and witchcraft, particularly from Nigeria. According to Gifford (2004), more research is needed to understand demonology in the African neo-Pentecostal context more exactly.

Satan is a Western import and with the deliverance phenomenon, became a prominent feature in Ghanaian Christianity.
Chapter Six

West-African Scholars on the Concept of Deliverance

6.1 Introduction
This chapter will focus on the contributions of the selected African Pentecostal theologians in regard to the understanding of the deliverance phenomenon as a soteriological concept in the wider Pentecostal movement. African spirituality is known for its African pre-Christian religion and the African spiritual worldview, where the spirit-world is a way of life for many Africans, especially the West-Africans that this study will focus on. Two of the African theologians are Ghanaians, whereas the other scholar is from Nigeria. For the purpose of this study it was important to choose scholars which could give the best academic and scholarly insight into the concept of deliverance from an African perspective.

Hereafter, this chapter will be divided into three sub-divisions and each sub-division will cover the contributions of each of the three African theologians.

Therefore, this study will examine, describe and analyse the contributions of three prominent African scholars, namely J. Kwabena Asamoah-Gyadu, Onyinah Opoku and Ogbu Kalu on the concept of deliverance, specifically in a West-African perspective.

6.2 J. Kwabena Asamoah-Gyadu

6.2.1 A short Biography of J. Kwabena Asamoah-Gyadu
J. Kwabena Asamoah-Gyadu is Senior Research Fellow at the Centre for the Study of World Religions at the Harvard Divinity School, Cambridge, United States of America, and also lecturer at the Trinity Theological Seminary, Legon, Ghana. In his book, African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana (2005), he examines Pentecostal/charismatic renewal in an African context. This book articulates the contribution of the older African Initiated Churches (AICs) to local Christianity. In the Trinity Journal of Church and Theology (see 1992) he further wrote about the “Salvation in African Independent Churches and Charismatic Ministries in Ghana”. He also wrote about Pentecostal experience in an essay on “Faith, Healing and Mission: Reflections on a consultative Process” (2004) and discovered that there is a large number of people involved in deliverance ministry who are not in the ordained ministry, which clearly challenges
traditional ecclesiologies. Another research essay of his is “Mission to ‘Set the Captives Free’: Healing, Deliverance, and Generational Curses in Ghanaian Pentecostalism” (2004). In this essay the phenomenon of deliverance from a Ghanaian perspective is understood as a ministry of restoration in the hands of Africa’s new Pentecostal/charismatic movements and churches as they seek to provide holistic pastoral care to their followers.

This section will examine, describe and analyse Asamoah-Gyadu’s interpretation of deliverance as a concept by definition; the history and development of deliverance ministry in Ghana; traditional beliefs and the hermeneutic in deliverance ministry; the diagnosis in the practice of deliverance ministry; entry points or doorways for demonic forces; and final remarks as a conclusion.

6.2.2 Definition of the concept of Deliverance

With all the information Asamoah-Gyadu received from interviews, messages, writings of researchers and observations of the deliverance phenomenon in practices, he came up with an insightful definition. He defines “deliverance” in a Ghanaian neo-Pentecostal perspective as follows: The deployment of divine resources, that is, power and authority in the name or Blood of Jesus – perceived in pneumatological terms as the intervention of the Holy Spirit.

Deliverance is to provide release for demon-possessed, demon-oppressed, broken, disturbed and troubled persons in order that the victims may be restored to wholeness and freed from demonic influences and curses to enjoy God’s fullness of life, which is available in Christ. Another definition of deliverance that he formulated is that deliverance is a way to free people from the ‘bondage’ of sin and the devil. The Christian message of salvation is to free those that have been possessed and merely oppressed by evil spirits and demonic forces. Deliverance refers to the exorcism aspect of the healing process, when evil spirits are perceived to be involved in crises.

The Akan people of Ghana use the expression “honom fi” to ward off evil spirits. Deliverance fits into this indigenous view of religion as a survival strategy. The Ghanaians believe firmly in a casual relationship between sin, the work of demons and sickness, and that is why they tied healing to deliverance.

He suggests that the deliverance phenomenon has effectively moved beyond the confines of neo-Pentecostalism and now exists as a sub-culture within Ghanaian Christianity in the
Ghanaian context as a form of pastoral care to restore people to a functional order or wholeness in Jesus Christ.

Asamoah-Gyadu (2004) asserts that the neo-Pentecostal ministry of ‘deliverance’ provides a Christian ritual context in which the enslaving effects of ancestral curses and generational curses resulting from the sins of one’s ancestry may be dealt with. Deliverance ministry from a Ghanaian perspective serves as a ministry of restoration for those Pentecostal and neo-Pentecostal churches, as they seek to provide holistic pastoral care to the people they serve.

In Africa, especially in West-Africa, this phenomenon of deliverance from supernatural evil tends to be a major theological theme that draws people into Pentecostal Christianity. He asserts that ancestral or generational curses are a missiological import that is known in African Pentecostal deliverance ministry. According to Asamoah-Gyadu (2004), this missiological import is one of the main reasons why people in Africa suffer from afflictions.

Asamoah-Gyadu (2004) states that the whole ministry of deliverance seems to operate within the broader context of the availability of spiritual gifts. It is within this context that the church must function for effective participation in the missionary enterprise.

Deliverance ministry was not new to Ghanaians because it was already practised by the Sunsum Sorè, the Spirit churches or African Indigenous Churches in Ghana. Deliverance ministry in Ghana was influenced by many different sources. One of them was the annual ‘healing and deliverance workshops’ of the Scripture Union Prayer Warriors Movement. They were also influenced by films like The Exorcist, which drew crowds in the 1970s and articulated their understanding of evil spirits.

A prominent American, Derek Prince, who visited Ghana in 1987, had a significant influence on the practice of deliverance ministry. Deliverance ministry has also been popularised through an Annual Pastors’ Prayer Conference instituted by Challenge Enterprises Limited in 1987 to equip Christian leaders for ministry. The aim was also to introduce church leaders and pastors with the dynamics of spiritual warfare. Asamoah-Gyadu (2004) states that the ministry of spiritual warfare has grown and the phenomenon of ‘deliverance’ as an institutionalised Christian ministry has developed in many place, and have cut across the various streams of Ghanaian Christianity.

Local and foreign publications have put at a lot of attention on the deliverance phenomenon
according to Asamoah-Gyadu (2004). Books like *Delivered from the Powers of Darkness* (1988) of the Nigerian Evangelist Emmanuel Eni became a best seller in Ghana. The Nigerian Archbishop Benson Idahosa was also very instrumental in teaching the deliverance hermeneutics in Ghana.

Many of the prophets of the Sunsum Sorè church, traditional priests, priestesses and medicine men, previously seen as ‘servants of Satan’ and witches or agents of various water spirits and mysterious forest creatures, were granted special anointing and became the founders and leaders of the deliverance ministry in Ghana. Some of these men and women have made covenants with the *Maome Wata*, a mermaid with a female upper body and a tail of a fish and supposed head of the marine spirits. This head of the marine spirit, sometimes cast as the ‘spirit of Jezebel’, are being cast out of women at deliverance services. Furthermore, Asamoah-Gyadu (2004) examined the traditional beliefs, hermeneutics and process in deliverance.

A major contributor to the exponential growth of Pentecostalism in Africa, Pentecostalism evokes powerful responses in Africa because, according to Asamoah-Gyadu (2004), it affirms the “enchanted” worldview of indigenous people by taking these views seriously, and presenting an interventionist theology through which the fears and insecurities of African Christians are dealt with.

### 6.2.3 Traditional Beliefs and the Deliverance Ministry

Asamoah-Gyadu (2004) noted that generally, African traditions answer questions of cause and effect by attributing illness and misfortune to supra-human agents or the supernatural. In his opinion, Akan philosophical thought differentiates between sin, normally used in reference to ‘ordinary’ moral evils, and mystical evil, both of which have the potential to bring misfortune to the whole community. Deliverance ‘Mbusuyi’ is therefore to remove these curses, misfortunes and sicknesses that result from sin or breaches of the cosmic order.

The Ghanaians give and added meaning to the Biblical text (Ex. 34:6; Ps. 85) regarding salvation; salvation in their context connotes deliverance from evil and all misfortunes for an unrestrained enjoyment of material and spiritual prosperity. In the African context, salvation involves not just repentance through the confession of personal sins, but also the
relinquishment of intended and unintended participation in ‘demonic’ cultural practices. These practices include the rites of passage, and the denial of the effects of generational sins and curses upon the life of an individual.

In deliverance teaching, it is believed that Ghanaians become susceptible to the oppression of demons through personal sin, moral failure or ancestral curses. Giving your heart to Jesus does not bring about deliverance. Therefore, according to the Asamoah-Gyadu (2004), deliverance is only a by-product of spiritual warfare. In the deliverance hermeneutic, the demons are to ‘oppose the work of God’, destroy God’s people, oppose prayer, fight the saints, and blind people to the truth. The exponents of deliverance have been taken out of the Book of Revelation (Rev. 12:12). Believers in Christ Jesus have the authority to triumph over Satan and the demons, because Jesus has delegated authority to them by empowering them (Col. 2:15).

The deities of African traditional religions have survived in Pentecostal hermeneutics as “principalities and powers”; that is, agents of the devil in the world whose influence on believers must be controlled (Asamoah-Gyadu 2004).

The symptoms of demonic oppression are not restricted to individuals and families, but could also hold power over specific geographical areas, which they call ‘territorial spirits’ in reference to the Biblical text in Daniel 10. Demonic oppressive influence is observable in national economies like those of African countries where socio-economic, moral and political problems are explicable in terms of their activities. According to Asamoah-Gyadu (2004), the suggestion is that countries stay poor not because of structural injustice or bad governance, but because of a ‘spirit of poverty’ visited upon nations by demons. He mentions that African countries are considered particularly vulnerable to the influence of demons and curses because of the performance of rites and rituals associated with traditional religion. There was a request made to the Government of Ghana from Pentecostals to abolish the traditional practice of pouring libations during state functions.

Any non-Christian religions in the Ghanaian context are considered ‘the abode to evil spirits’ and therefore, anyone associated with a religion other than the God of the Bible puts them under a curse. African Pentecostalism responds favourably in reversing generational curses through deliverance ministry.
In Ghana, traditional ‘shine slavery’, Trokosi practices, which, according Asamoah-Gyadu (2004), compel young girls to be betrothed as vestal virgins to traditional shrines to atone or serve for the transgressions of family members, illustrates the strong belief in the effects of genealogical sin. The spirits of dead ancestors could be the source of affliction of living relations. The Spirit of God, working in deliverance ministry, frees victims from demon possession and demon oppression to enjoy the abundance of life that is available in Jesus Christ. Therefore, Asamoah-Gyadu (2004:169) asserts that such abundance of life, for African Christians, is summarised in salvation in Christ Jesus.

6.2.4 Diagnosis in Deliverance Practices

In established deliverance ministry institutions or churches, a confidential personal profile of clients is compiled by means of a questionnaire as part of the process of diagnosis. An important question is that the client needs to note whether they have been born again and baptised in the Holy Spirit. Furthermore, the client has to state whether they or their families have had any affiliation to the Sunsum Sorè church and if they have obtained any objects from these churches.

Clients must disclose traditional herbalists visited, what serious illnesses they have suffered in life and whether they come from a traditional royal family or have been given stool names. They must also declare traces of anger, phobias, and sexual perversions such as masturbation, homosexuality or lesbianism, and many more. The questionnaire sometimes requires the undertaking of a research into the client’s ancestral history.

The purpose of the specific questions is to help the practitioner to establish or determine the demonic doorways through which the client is oppressed through the bloodline. Names are important, because in the African tradition, children may be named after ancestors or even after deities through whose intervention mothers may have given birth.

6.2.6 Doorways or Entry Points for Demonic Forces

According to Asamoah-Gyadu (2004), in the deliverance terminology, people come under the influence of evil forces through ‘demonic doorways’ that provide demons with the right to intrude upon the individual’s life and circumstances.

How do demons get to individuals, families, communities and nations? Asamoah-Gyadu (2004) uses the term ‘demonic doorways’, which are areas of moral vulnerability that open
doors for demons. Another word that is used is ‘spiritual gate-crashers’. Demonic doorways are like curses, which is believed to become operative when people live in disobedience to God’s word (Deut. 27; 28) or they may be pronounced by others upon people who have wronged the one pronouncing the curse or even through negative confessions.

Asamoah-Gyadu (2004) examined seven entry points whereby demons can enter the human body, referred to as the body’s orifices. One such entry point is the eyes; thus, if the person watches traditional rituals or even sexual scenes in movies and, in a case of children, violent television cartoons, they could be demonised. Demons may also enter through the nose, ears, mouth, pores of the skin and the sexual organs. In deliverance terminology, these demonic doorways provide demons with the legal right to intrude upon one’s life and circumstances.

Other demonic doorways that Asamoah-Gyadu (2004) explored include the involvement with astrology, palmistry, magic, Ouija boards, acupuncture, occult and sorcery. A popular demonic doorway in the African context is that of ancestral curses or generational sins.

Another demonic door in Pentecostal and charismatic belief is when something negative is pronounced over a person’s life. Asamoah-Gyadu (2004) maintains that generational curses are one of the main demonic doorways in the deliverance hermeneutic.

6.2.7 Conclusion

In conclusion, Asamoah-Gyadu (2004) contends that in the neo-Pentecostal ministry of deliverance, God’s salvation is given active expression as a salvation of power meant to be experienced. Therefore, dwelling on the experience of the power of the Holy Spirit to deal with evil forces so that the full measure of God’s salvation may be possible underscores an inseparable link between the pneumatology and soteriology of African Pentecostal movements.

6.3 Opoku Onyinah

6.3.1 A Short Biography of the Life of Opoku Onyinah

Opoku Onyinah made a study of deliverance ministry in Africa, with reference to Ghana. Onyinah is the Rector of Pentecost University College in Accra, Ghana, and was the first International Missions Director of the Church of Pentecost.
Onyinah is the new president of the Ghana Pentecostal and Charismatic Council after Apostle John Annan Adotey of the Apostolic Church of Ghana completed his tenure. Onyinah is also the chairman of the Church of Pentecost, with branches in eighty four nations, Chairman of the Ghana Evangelism Committee and a Commissioner of World Missions and evangelism of the World Council of Churches (WCC).

His work departs from the observation that exorcism or deliverance has become modernised and contends that it is divinatory-consultation, or an inquiry into the sacred and the search for meaning that underlies the contemporary delivery ministry, where the focus is to identify and breakdown the so-called demonic forces by the power of God in order to deliver people from their torment or affliction. He also suggests that the view that born-again Christians could also be demonised significantly differs from classical Pentecostalism, which does not accept the possibility of a Christian being possessed by a demon. In one of his essays he used the term “witch demonology” to fit the contemporary African context instead of the Western terms “demonology” and “witchcraft”.

This section will examine Opoku Onyinah’s understanding of the concept and practices of deliverance in the wider Pentecostal movement within Africa and especially, West-Africa.

6.3.2 Deliverance in Ghana

In his writing, Onyinah emphasised that global charismatic renewals in Christianity has revived Ghanaians’ awareness of the spirit world, which preceded the Church in Ghana into the era of deliverance. These new way of deliverance offered the Church in Ghana special approaches to break the bondage of ancestral curses, witchcraft, and many other spiritual devices of the spirit under world.

Churches set up deliverance centres and deliverance teams across the country to take care of the deliverance ministry. Whilst some people criticised these activities and society at large, some Ghanaians see it as a further step towards the indigenisation of Christianity, which may revive “primitive” practices in Ghana. Furthermore, Onyinah (2004) compares traditional deliverance concepts with the development of Pentecostal concepts of deliverance and healing in Ghana.

(i) Traditional Deliverance concept of Ghana

The causes of diseases and illnesses are still mainly focused on the supernatural origin
thereof, which it is still believed throughout Ghana. Diseases are considered to be caused and administered by non-human spirits, as well as human spirits – spirits that are dead and alive. In regard to the non-human spirits, the responsibility of the illness may be attributed to a punishment from the Supreme Being (Onyankopong), whom a person may have offended, or punishment from an offended god (Obosom), whose sanctions have been violated.

Even the spirits of animals and trees may cause illnesses and diseases to those who harm them. Totem animals may cause diseases in a clan and the breaking of a taboo is also considered a common cause of sickness.

Diseases from human spirits could be ascribed to the judicial punitive actions of ancestors or the effect of ancestral curses in the family. These sicknesses and diseases could be attributed to the vengeance of the jealous spirits of family or neighbours. It is also believed in Ghana that the ghost of a dead mother may embrace her living children simply from loneliness and thus cause illnesses and diseases. The greatest cause of diseases and illnesses are attached to witchcraft (bayie) and sorcery (aduto). It is believed that these witches eat their souls and also cast spells on them. Psychological and mentally ill people are taken as lunatics, witches who are suffering for their evil acts.

According to Onyinah (2004), Ghanaians are not ignorant or unaware of the empirical causes in the generation of particular illnesses. Most people first attempt to use traditional medicine and only if that fails, they revert to the traditional priests to cure the illness. The consultation with the traditional priests is called the abisa. The traditional priests seek divine intervention from their smaller deities (abosom) to reveal the cause of the illness. Herbs and some objects or talisman (asuman), which has certain curative or protective powers, is given to the ill person.

(ii) The Development of Pentecostal Concept to Deliverance in Ghana

Onyinah (2005) claims that the mainline churches tended to explain away the existence of supernatural powers as causes of diseases and rather build medical institutions for the sick. The deliverance Gospel has influenced the mainline churches, which later on embarked on deliverance ministry. The spiritual churches were very instrumental for the development of the Pentecostal concept of deliverance; prayers for the sick, as well as certain spiritual aids
which are applied such as anointed oil, ritual bathing, drinking of holy water, burning of candles and incense play a pivotal role in deliverance sessions in these churches. Crosses are worn as protection against evil forces that causes diseases and illnesses. However, these objects and symbols are only used for their divine power and it is not used as idols or ‘fetishes’ because they preach Christ and appeal to the Holy Spirit.

These spiritual churches are also accused of witchcraft by some people. Others have also criticised them that they employ the smaller deities (abosom) and fetishism (asuman) in the name of the Christian God.

The Pentecostal churches, the Apostolic Church, the Church of Pentecost, the Christ Apostolic Church and the Assemblies of God practices of healing and deliverance have been progressive since 1937. Since the visit of the British evangelist, Derek Prince, there was a shift in their theological thinking of salvation; churches started to believe that a person needs deliverance from ancestral curses, evil spirits and diseases. Residential centres and shrines have emerged within some Pentecostal churches to accommodate the sick. Witches were chained until they were delivered. Healing can either be received through mass deliverance or a personal deliverance session. The name of Jesus is used to rebuke sicknesses and evil forces. In these deliverance sessions, the person may vomit or urinate in the process, which is considered to be portents of deliverance. According to Onyinah (2004), many people become dependent on the healing and deliverance centres.

These deliverance and healing centres are very popular in Ghanaian society, even if there are those who are ambivalent about such practices. Preaching in these centres focuses on healing and deliverance from the devil, but not so much on Christ and His salvation according to Onyinah (2005). People will go from one centre to the other for deliverance. The attempt for these churches to contextualise the Christian message to the Ghanaian culture works well, because this approach fits their cultural milieu. Onyinah (2004) came to the conclusion that at the centre of all Ghanaian deliverance and healing practices, be it ‘traditional’, ‘spiritual’ or ‘Pentecostal’, is abisa, the desire to know the supernatural causation of diseases. Ghanaians have a popular notion that demoniacs enchant others with diseases. Onyinah (2004) claims that Ghanaian ‘healers’ who offer words of knowledge in the attempt to the causation of diseases see the practice as the sign of the presence and power of God, but some leaders create fears in people and even lead to death. According to
Onyinah (2004), it can be deduced from the Ghanaian context that salvation means deliverance from the evils of this world, or it is identified with healing in the widest connotation.

6.3.2.1 Deliverance as a Way of Confronting Evil in terms of “Witch demonology”

According to Onyinah (2004), many anthropologists and missionaries have seen ‘witchcraft’ through the lens of ‘modernity’. Formerly, in many cases protection from witchcraft was sought from the priests of the smaller deities or from sorcerers and medicine men. Onyinah (2004) indicates that the main agenda of Pentecostalism is deliverance, which is based on the fear of spirit forces, especially witchcraft. Some people call the deliverance centres ‘aduruyefo’ (medicine maker). A real life-threatening force for the Ghanaians was that of the smaller deities, fetishism, dwarfs and witchcraft. On his visits to Ghana, Derek Prince introduced an understanding or teaching that asserts that Christians, baptised in the Holy Spirit and who speak in tongues, still have demons, ancestral and other curses in their life, until the Holy Spirit reveals them to be dealt with, which appeals to Ghanaian worldview.

“Witch demonology” is a term that fits into the Ghanaian situation, where the witch is always the focus. “Witch demonology” includes witchcraft, demonology, ancestral curses, and exorcism or deliverance. Onyinah’s theology of “witch demonology” is strongly based on the Ghanaian cosmology. Ancestral curse, according to Opoku, is a new ‘doctrine which emerged out of the theology “witch demonology”’. This theology has its basis in the traditional beliefs, whereby the emphasis was not on the curse, but on the blessings.

6.4 Ogbu Kalu

6.4.1 A Short Biography of the Life of Ogbu Kalu

Ogbu U. Kalu was born 1943 in Nigeria and served as an elder in his local church and passed on 17 January 2009 after a brief illness. He is survived by his wife, Wilhelmina, and four children, Edward, Stella, Jayne and Patience.

He spent most of his academic career in Nigeria. Kalu was a prominent scholar of Pentecostalism in Africa and served as a member of the Society of Pentecostal studies. He was Henry Winters Luce Professor of World Christianity and Missions at McCormick Theological Seminary, Chicago and served at the University of Nigeria, Nsukka as Professor of Church History.
Kalu was globally recognised and described as a “towering figure in the fields of Global Mission, African Christianity and Global Pentecostalism.” He studied History at the University of Toronto, Canada, and London, United Kingdom, obtaining BA (Hons), MA, and PhD. He furthered his studies and obtained a master of Divinity in 1997 from the Presbyterian College, Montreal, Canada.

Kalu also lectured at the University of Nigeria, Nsukka, 1974, leading to a number of lecturing engagements at amongst others, Harvard University, Presbyterian College and Theological Seminary, South Korea, the University of Edinburgh, and the University of Toronto. He also served as a visiting professor at New College (University of Edinburgh), McGill University, University of Toronto, Harvard Divinity School and the University of Bayreuth.

He authored and edited eighteen books, including African Christianity: An African Story (2005) and his most recent book, African Pentecostalism: An Introduction (2008). He wrote extensively on the topic of African Pentecostalism and how it differs from the Western counterparts in over one hundred and eighty (180) articles. He was a man of deep Christian faith and conviction and a member of the Progressive Community Centre, The People’s Church in Chicago until his death.

This section will explore Kula’s writings and analyse his knowledge of Global Mission, African Christianity and Global Pentecostalism to determine his views on deliverance in an African and West-African context. Kalu’s engaging books interacting with a range of literature, as well as his own West African experience, is an useful antidote to such tendencies: A mature church can no longer engage in missionary-bashing but rather in self-criticism. He says that the predominance of Western sociologists, coming from cultural contexts that emphasise inclusivism and religious pluralism, has befuddled the study of both the African Initiated Churches (AICs) and the character of Pentecostalism. According to Kalu (2003), Pentecostals demonise the AICs by deploying theological weapons derived from Convenental Theology. Pentecostals argue that the AICs covenant with spiritual forces in indigenous religions. Therefore, this section will explore Kalu’s view on the differences between Pentecostalism and the African culture.

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1 See Trenton (2006:xxvi; 258).
6.4.2 Pentecostalism versus African Culture

Kalu (2008) argues that African Pentecostalism must be understood from the indigenous worldviews; that it is a religiosity that answers questions rose from within the interior of the worldviews. Witchcraft, deliverance, healing and prosperity emanate from the worldviews and the goals of indigenous religions. Kalu (2008) claims that Pentecostals acknowledge that culture is both a redemptive gift, as well as capable of being highjacked. He further claims that Pentecostals appreciate the unbreakable strength of the spiritual ecology in Africa and the clash of covenants in the effort to displace the spirits at the gates of individuals and communities with a legitimate spiritual authority. According to Kalu (2008), the Pentecostal goes through life as keenly aware of the presence of evil forces as the African does and there are human beings who are given false powers by evil forces to exercise control over individuals, families and communities. He also indicates that Pentecostals perceive witchcraft and sorcery as real, soul to soul attack and that the born-again Christian responds to deliverance ministries because witchcraft and demonic oppression are taken seriously. The Pentecostal preachers allow their followers to visit native doctors or the Aladura prophet.

Additionally, Kalu (2008) asserts that Africans adopt Pentecostalism as an instrument to respond to their social and political conditions, which are infested with poverty, failed economies, and legitimacy crises.

Kalu (2008) supports the argument that Pentecostals reinterpret indigenous worldviews in three ways; by deploying the covenant idea derived from the Old Testament, by mining the indigenous worldview for swaths of resonance with the Bible, and by reinforcing the conception of evil and the demonic in the indigenous belief that the human life journey is precarious. Furthermore, he says that Pentecostal cosmology imagines the existence of a spiral encounter or spiritual warfare between the forces of evil and God.

Music and dancing plays a pivotal role in worship and liturgy for Africa as a whole and were linked to indigenous religious roots. It was also widely popular amongst the youth of Africa. Kalu (2009) also refers to the famous chimurenga music in Zimbabwe, with lyrics that inculcates values of struggle and liberation. In his opinion, aspects of this music and dance were used during the nightly pungwe ceremonies, which started as a witchcraft detection ritual and later on used by the Charismatic Movement (Kalu 2009).
Their music, according to Kalu (2009), dug deep into indigenous music; both the lyrics and the rhythm to use praise names for the deities, kings, titled men, and indigenous spirits were exploited to praise God, who became the paramount chief. In Ghana, worshippers wave the handkerchief and move in circles to the tune of Ga *kpalugo*, the fishermen’s dance. Pentecostals no longer needed to patronise the discotheque or club houses or dance to indigenous music because their praise and worship songs use the same rhythm and words (Kalu 2009).

Kalu (2009) described in his writing how indigenous music and dance, which is used for worshipping idols, witches, deities and ancestors, inculcate the Christian praise and worship. It is impossible to understand the need of deliverance without knowing the African worldview.

Kalu (2003) adopted the Igbo Primal Religion worldview as an African worldview; therefore this section will continue to explore the African worldview in view of deliverance.

**6.4.3 Igbo primal Religion as an African worldview versus Christianity**

Kalu (2003) seeks to build a new covenant between the Igbo religion of Nigeria and Christianity. Through means of a comparative analysis, he found that the Igbo primal religion and Christianity share an identical worldview, which consists of:

1. An understanding of two levels of reality; the material and the spiritual. The material world is the visible and the spiritual world the invisible world. He states that the visible world is only manifestations of what has been pre-determined at the spiritual level.

2. Life is fraught with hidden warfare in which antagonistic spiritual forces attempt to control human beings. According to Kalu (2003:31), the Christian perspective expresses the warfare by emphasising the activities of Satan and his demons (fallen angels). These demons are disembodied beings and their purpose is to deceive people into co-operation or to establish a relationship of agency in exchange for gifts that are deceptive. He also asserts that the Christians canon expresses this reality with a certain understanding of *kosmos* as the world system under the control of Satan.

In Fig. 1 below, the author generalised that Africans shares the Igbo worldview with the core structure consisting of a three-dimensional perception of space and a cyclical perception of time:
This African worldview that Kalu (2003) adopted shows each level of space inhabited by numerous good and hostile spiritual beings. He also claims that there are wide areas of differences between these two worldviews. Primal religionists have a host of covenantal relationships with spirits operating within the provenance of the individual, the family (nuclear or extended), the village and the clan (Kalu 2003:33).

According to Kalu (2003:33), Christians follow the New Testament worldview, which assumes linear time that moves from the past to the future and is chronometric. On the other hand, Africans perceive time as “kairos”, when time is only right for the desired action.

Kalu (2003) asserts that the most important factor for these two realities is the common recognition of a universe that is alive and in which the spiritual reality is crucial and deliverance from antagonistic spiritual forces (demons) becomes the object of religious rituals and covenanting; to him this is salvation. The Igbo’s believe that at reincarnation there is the possibility of a new pact, which might yield a new type of life in the new life on earth, for example, a poor man in the former short stay on earth may now be a rich man. Family preference could also change in the second life on earth (Kalu 2003:47).

He contends that salvation works in two ways; salvation from evil forces and salvation into the realms of achieving success and obtaining the good things in life until reverent old age. Causality for failure or success is explained by appealing to the hidden spiritual warfare in both religious structures. Finally, he says that salvation is not merely achieved by running
away from hostile spiritual forces to a place of safety but by consolidating and abiding in and with the saving spirits through covenant, which is periodically reinforced – daily, annually, seasonally as the case may be. He also states that demonic forces also utilise animate and inanimate objects in their evil operations (Kalu 2003:48).

6.4.4 Ancestral spirits
Kalu mentions that about nineteen percent (19%) of Igbo deities are ancestral spirits. These ancestral spirits hold the power that sustains earthly endeavours. He said that ancestors are neither intercessors nor are they correlated to the Christian saints or agents of the Earth deity; rather, they are independent spiritual powers of much significance.

For the Igbo’s the dignity of life qualified a person to be an ancestor and to be reincarnated. Kalu (2003:43) claims that the ancestor concept is symbolised by ofo, which sacralises authority by linking the theory of obligation to the spiritual presence and consent of the father. The ancestral world is a more powerful existence because of its spiritual nature, but the life in the ancestral world is determined by the life on earth – the social status, moral status and many others.

6.4.5 Deliverance and Healing in Africa
Deliverance as health is a very important aspect of religious life in Africa. Thus, healing and deliverance is the heartbeat of the liturgy and the entire religious life, because it brings the community of suffering together and ushers supernatural powers into the gathering of the saints. He indicates that the use of olive oil and local symbols heightens the possibility of manipulation and emotional control in the healing and deliverance process (Kalu 2009).

According to Kalu (2009), Pentecostal theology of healing and deliverance uses Biblical examples to demonstrate the explanation of causality, different styles of diagnoses, and therapeutic methods. A Pentecostal theology of healing and deliverance recognises that coping-healing practices are mediated by the surrounding culture, worldview, symbolic system, and healing myths. Thus, with this perception, illnesses could be physical, psychological, socio-economic, or political. Healing in Kalu’s view is about liberation from all that dehumanises; it is the restoration of life. Kalu argues that healing and deliverance is a sign of “shalom” (peace and salvation) as the establishment or restoration of right and reconciled relationships, now and at the end of time.
6.4.6 Conclusion
Kalu’s writings are very impressive and stimulating, because it is based on his own experience of being African and with an articulated attachment to Pentecostalism. In his books, Kalu (2009) contextualises Pentecostalism into African cultures by indicating that it always has been a part of the worldviews of Africans, referring to historical movements such as ‘ethiopaianism’ and prophetic movements like Zionism, Aladura, and Abaroho as predecessors. He describes the living ideas of spirits and animism in African cultures as a fertile ground for the successful growth of African Pentecostalism, unlike other theologians in the debate, who postulate that the growth of African Pentecostalism is as a result of the fear of evil and witchcraft.

Kalu (2009) maintains that the main aspect of Pentecostalism is to provide Africans with new tools to handle evil spirits.

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Chapter Seven

A Critical Analysis of Views on Deliverance in Ghana of selected Western Theologians compared to selected African Theologians

7.1 Introduction
This study entails critical analysis of the views of two prominent Western scholars, namely Allan Anderson and Paul Gifford, and three African scholars, J. Kwabena Asamoah-Gyadu, Opoku Onyinah and Ogbu Kalu on the concept of deliverance as a soteriological motif in Ghana. The purpose of this chapter is to compare, contrast and evaluate the concept of deliverance as understood by these scholars.

Firstly, this chapter will include a summary of the views of the selected scholars on the concept of deliverance. Secondly, the significant similarities and differences between the views of these prominent African and Western scholars will be discussed. Finally, this chapter will examine and compare the different worldviews of the theologians, followed by a conclusion.

7.2 A Summary of the Views on Deliverance of Western Scholars
The hypothesis of this study is that Anderson, Gifford, Asamoah-Gyadu, Onyinah and Kalu’s positions on the concept of deliverance are influenced by their respective culture, ideologies, practices and worldviews. The findings set out in the previous chapters have confirmed this hypothesis in that their various positions and understanding of the concept of deliverance are influenced by whether they subscribe to either a Western or African worldview.

7.2.1 Allan Anderson
Allan Anderson’s existential-humanistic approach is that in the African perspective demonic forces influence human behaviour. A personal Devil and his messengers (demons and spirits) are highly recognised in African spirituality (Anderson 2004).

Therefore, the deliverance ministry became a prominent product in the African religious market (Anderson 2004). Furthermore, Anderson studied the recounted personal experiences of demon possessed individuals and observed deliverance practices in Ghana in 2002 and 2003.
He contends that the need for deliverance becomes very important because Africans fear the spirit world (witchcraft, ancestors, etc.).

Anderson (2004) notes that Pentecostals and other Christians reinterpreted African traditional spirits and smaller deities as demonic forces. Although he observed that demonology is an important feature of Pentecostalism in West-Africa, the power of witchcraft is also widely believed in.

According to Anderson (2004), the impetus for the deliverance ministry is the fact that Africans, especially West-Africans, strongly believe in ancestral curses, deities, smaller deities, witchcraft and other supernatural forces.

As mentioned, he also recorded testimonies of people who have been delivered from evil forces and ancestral curses, which are widely publicised in the African media (magazines, television, newspapers, etc).

**7.2.2 Paul Gifford**


Gifford analyses the socio-economic differences between the dominant Pentecostal churches in Ghana and draws a direct correlation between the preaching content and socio-economic levels within the various mega churches. In *Ghana’s New Christianity* (2004), he provided brief insight into the pre-Christian religious orientation and ritual process that is characteristic of Southern Ghana. According to Gifford (2004), the understanding of the pre-Christian religion makes it easier to understand the concept of deliverance, which became prominent in the 1980s.

The devil, which is closely related to evil forces in his view, is a Western import; the apotheosis of Satan became central in much of Ghanaian Christianity. Satan is often considered the prince of all negative spiritual forces and witchcraft of the local religion (Gifford 2004:86).

Gifford examined various practices of the deliverance ministry, specifically prayer camps. The classical Pentecostal denomination predominantly set up prayer camps for deliverance,
which was attended mostly by women. Although the women make up the majority of those attending these prayer camps, people of all spheres of life turn to these camps for deliverance, businesses, marital issues, children, visa problems, employment issues, lawsuits, education, accommodation, bad dreams, demons and witchcraft. He states that one of the reasons these prayer camps became so famous is that the health care system in Ghana became extremely expensive in the 1990s; Ghanaians were forced to make use of it for deliverance. Pentecostalism gave the people of Ghana an opportunity to openly go to these prayer camps that cost them nothing, whereby they always used to secretly go to the traditional shrines at night. The prayer camps not only helped the people with their afflictions, diseases and demonic influences, but also helped the Church with development, crusades, conventions and media; the Church grew and expanded. According to Gifford (2004), as a result of the deliverance ministry, churches were competing for advertising space in newspapers, billboards, walls and on local television.

Gifford (2004) indicates that at present the deliverance ministry has shifted to the prophetic ministry, where the emphasis is no more on the institution, but rather on a prophet (anointed messenger of God). The methodology is still the same, although through their special anointing, the prophet is able to identify and destroy the demonic blockage to ensure the person’s blessed fate or destiny. Gifford postulates that from the year 2000 onwards the deliverance ministry in Ghana will only be prophetic.

7.3 A Summary of the Views on Deliverance of African Scholars

7.3.1 J Kwabena Asamoah-Gyadu

Kwabena Asamoah-Gyadu’s (2004) view on deliverance in West-Africa is that it fits into the indigenous view of religion as a survival strategy. Deliverance, in his view, provided the ritual atmosphere for articulating a response to the inevitable shortfalls that exists in the ‘redemptive uplift’ expected to accompany new life in Jesus Christ.

He maintains that the deliverance ministry was not new to the Independent Indigenous Churches or spiritual churches in Ghana, although within the last three decades, deliverance ministries have been enjoying an enormous reawakening within Ghanaian Christianity.

Asamoah-Gyadu’s (2004) research is based on interviews, messages and writings of exponents and observations of the deliverance phenomenon in practice. He defines
deliverance as a deployment of divine resources, perceived in pneumatological terms as the intervention of the Holy Spirit. According to Asamoah-Gyadu (2004), the Holy Spirit provides release from demon-possession, demon-oppression, brokenness, and disturbed and troubled persons, in order that victims may be restored to health and wholeness. Being thus freed from demonic influences and curses, they can enjoy God’s fullness of life, understood to be available in Christ Jesus. He postulates that Pentecostalism promises to provide such deliverance through the intervention of the Holy Spirit. In Ghana, in his view, deliverance is employed as a form of pastoral care, because it aims at restoring disturbed persons to wholeness or a proper functioning order.

Furthermore, Asamoah-Gyadu (2004) also examines the praxis and theological implications of the deliverance phenomenon in Ghanaian Charismatic soteriology.

7.3.2 Opoku Onyinah

Opoku Onyinah experiences of being a Pentecostal pastor in Ghana for over twenty years gave him access to experience the African spirit world in order to write on topics such as witchcraft, sorcery, occultism and spiritual warfare.

He has done substantial research amongst Ghanaian pastors, exorcists, traditional priests, so-called witches and delivered witches between 1997 and 1999 to establish how they understood the African traditional spirit worldview. Through this research, he discovered that Ghanaians have attempted to deal with their threatening fears, especially witchcraft, demonic forces and other spiritual devices, in order to enjoy a life of wholeness. The people of Ghana wanted protection from the priests of the smaller deities, sorcerers, medicine men and witchcraft, which was a common concern.

Pentecostalism, according to Onyinah (2002), focuses on the deliverance ministry to assist the people with their threatening fears of spirit forces. Deliverance activities dominated Africa in the early parts of the twentieth century and the main proponents of these activities were classical Pentecostals churches, Independent Indigenous churches, Charismatics and the new-Pentecostals churches.

Onyinah (2002) indicates that the deliverance ministry of the churches has replaced the witchcraft shrines. This new way of deliverance offered Ghanaians special approaches to break the bondage of ancestral curses, witchcraft, and many more spiritual devices of the
spirit under world.

Furthermore, Onyinah developed a new theology that he termed “witch demonology”. Witch demonology includes witchcraft, demonology, ancestral curses and deliverance, and is strongly based on a Ghanaian cosmology. In the development of this new theology, he compares traditional concepts of deliverance with the development of Pentecostal concepts of deliverance. This new theology focuses on the blessings instead of the curse, because he claims that the mainline churches tend to explain away the existence of supernatural powers as causes of diseases and rather build institutions such as medical facilities to cater for the needs of the people.

**7.3.3 Ogbu Kalu**

Ogbu Kalu was a Presbyterian, deeply rooted in his Christian faith until his death in 2009. As an African, he defended the African Initiated Churches (AICs) and accused Pentecostalism of demonising the AICs by deploying theological weapons derived by Covenant theology.

Covenant theology, according to Kalu (2003), looks at the biblical text through a grid of covenants and it is defined in two overarching covenants, namely the Covenant of Works and the Covenant of Grace, of which both is with God and from God. Kalu (2003) states that Pentecostals claim that the AICs’ covenant is with demons or spiritual forces in indigenous religions.

Therefore, he came up with an analogy that Pentecostals interpret indigenous worldviews in three ways: Firstly, they deploy the covenant idea derived from the Old Testament by mining the indigenous worldview for swaths of resonance with the Bible. Secondly, they reinforce the conception of evil and the demonic in the indigenous belief that the journey of human life is precarious. Thirdly, the Pentecostal cosmology imagines the existence of a spiritual encounter or spiritual warfare between the forces of evil and God.

Kalu (2003) asserts that African Pentecostalism must be understood from an indigenous worldview, because he strongly believes in the African indigenous worldview. In his view, the indigenous worldview is a religiosity that answers questions that rose from within the interior of the worldviews of witchcraft, deliverance, and prosperity and accordingly, emanates from it.

He sees health as deliverance in an African context, which is an important aspect of religious
life in Africa. Deliverance and healing bring a community of suffering together and ushers supernatural powers into the gathering of the saints. It is a sign of “shalom”.

7.4 Similarities between the perspectives of African and Western scholars on Deliverance
While there are significant differences between the African and Western scholar’s conceptions of deliverance, there are also profound similarities.

Both the African and Western scholars in this study have shown a clear understanding of the concept of deliverance as a soteriological motif. It is clear that these African and Western scholars fully understand that for individuals experiencing addictions, afflictions, diseases, disorders, illnesses, demon-possession, demon-oppression and sicknesses are in need of deliverance to enjoy the fullness of life.

The African and Western scholars also agree that ‘Satan’ in West-African is the prince of evil. The most frequent encounter with the term ‘Satan’ is in the deliverance phenomenon. Although there are differences, they all believe that the ministry of deliverance is a major contributor to the exponential growth of Pentecostalism in Africa.

7.5 Differences between the perspectives of African and Western scholars on Deliverance
This section will envisage answering some of the pertinent questions raised in this study by comparing and contrasting the differences between the African and Western scholars on deliverance in an African context.

7.5.1 What is deliverance from?
The question that will be addressed in this section refers to the conceptual basis of what these African and Western scholars believe deliverance is from in the West-African context.

People in Ghana are facing problems on a daily basis in their lives. These crisis situations could include crime, domestic violence, the death of a loved one, financial dispositions, gang violence, murder, poverty, rape, robbery, sexual harassment, spiritual attacks by demonic forces, unemployment, et cetera. Therefore, the question remains: “Do victims of these crisis situations need deliverance to enjoy the fullness of life or do they need to be delivered form their own insecurities or self?”
7.5.2 Deliverance from crisis situations
In chapter three, various synonyms for deliverance were mentioned, which include ‘emancipation’, ‘liberation’, ‘redemption’, ‘release’, ‘rescue’, ‘salvation’ and ‘being snatched away’. Deliverance is also best understood as being rescued from various predicaments. Furthermore, the literal usage of deliverance could be extended metaphorically to include deliverance from the bondage of various abusive relationships, the trap associated with poverty (alcohol, substance abuse, gambling, gangsterism, and prostitution), various addictions and other vices already mentioned.

It is clear that deliverance as a soteriological motif covers a wide spectrum of problems in the life of an individual. Many other issues can also influence an individual’s progress or advances in life, such as socio-economic or socio-political realities and other natural and supernatural forces that are outside the individual’s locus of control.

7.5.3 Deliverance from Socio-Economic and Socio-Political Realities or Ideologies
In general, people have an enlightened and vital self-interest in a sustainable socio-economic order. Humankind is primarily concerned with maintaining or improving our own position within the existing socio-economic order. The collapse of monetary value (in 1998 the exchange rate was 2300 cedis to one US dollar), the health system (the cash and carry system put medical care beyond the reach of many Ghanaians), and the education system (the UNDP estimated that one out of every four children in Ghana is not in school) all contributed to the undesirable economic situation in Ghana.

The political system in Ghana, as in most African states, is characterised by the vertical distribution of resources that gives rise to patron-client networks based around a powerful individual or party. Gifford (2004) called it ‘neo-patrimonialism’. Neo-patrimonialism affects policy making, especially development projects, and is responsible for the misuse of aid and state budgets. According to Gifford (2004), the average annual aid budget for Ghana was in access of one billion dollar ($1 billion) and the structural adjustment funding between 1983 and 2000 reached $6 billion.

Anderson (2004), a neo-Pentecostal preacher and teacher, claims that Pentecostals must be

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more involved in the plight of the poor and in opposing social-political oppression that have a tendency towards paternalism\(^2\), which means that Pentecostals must stand up for the people of West-Africa, especially in terms of social justice and political fairness.

Gifford, the scientist and sociologist, focuses primarily on the socio-economic and socio-political issues in Ghana. When he reflects on theological issues such as deliverance, he draws insight from the disciplines of science and sociology. He maintains that Ghanaians, who are marginalised in many ways, blame the causality of their socio-economic and socio-political issues on spiritual forces that act on everything and everywhere, causing misfortune. He also unapologetically acknowledges that the pre-Christian religion of the indigenous people of Ghana negatively influences the socio-economic and socio-political realities in the country. Gifford (2004:119) asserts that deliverance in the Ghanaian context primarily covers the existential needs of supplicants, and do not focus on the worldly reality and issues of sin and atonement. He also acknowledges that Ghanaians must be delivered from their ideologies that all misfortunes are caused and influenced by spiritual forces; thus, they must revert and change to institution building in order to assist the development of the socio-economic and socio-political conditions of the country.

Asamoah-Gyadu (2004), influenced by the African spiritual worldview, maintains that the causality of diseases and sicknesses comes from supernatural forces that are outside of the locust of control of the people of Ghana. He claims that the mainline churches tend to rationalise the concept of causality of diseases and sicknesses in the Ghanaian context by building institutions to do away with the health crisis in their country. Thus, he maintains that there is a significant measure of credibility in the observation and connection between African Pentecostalism and African traditional religiosity. One of the major features of African traditional spirituality is the belief in an invisible realm of benevolent and malevolent transcendent powers. Asamoah-Gyadu (2004:17) himself is an African Pentecostal, yet he maintains that Pentecostalism in itself is a movement that relies on direct experiences of divine rather than on codified beliefs, creeds or philosophies. He

\(^2\) Paternalism is government policy or practice that uses laws or other interventionist devices to save its citizens from self-inflicted harm and uncaring, unscrupulous traders. State paternalism routinely raises the idea of conflict between government’s legitimate purpose of ensuring its citizens’ well being and its citizens’ legitimate right to personal liberty and self-determination.

(Asamoah-Gyadu 2004) also claims that indigenous Pentecostals firmly reject traditional religious practices as evil and demonic, but the fundamental features of traditional cosmology have been retained in the spirituality of the indigenous Pentecostal movement. He contends that in the African Independent Pentecostal movement, evil is generally believed to be mystically caused. Accordingly, divination not only plays a crucial role in revealing the meaning behind misfortune, but is more important in prescribing the ritual means to counter their effects. With regard to the negative socio-economic and socio-political situation in Ghana, it seems that Asamoah-Gyadu, profoundly influenced by his Charismatic-Pentecostal ideology, claims that these negative realities are mystically caused and the need for divination is important.

The prosperity gospel, which is a branch of deliverance ministry, appears as a form of enlightenment to the people of Ghana, where it is believed that God rewards faithful Christians with good health, financial success and material wealth. Asamoah-Gyadu (2004) postulates that the people have to be delivered from a mindset of being poor, sick, downtrodden, or useless to a mindset of being in Christ Jesus and in doing so, they will always be in good health, financially successful and have material wealth because they are Christians.

According to Onyinah (2004:337), the real sources of the problems in Africa are the controlling powers of various territorial spirits such as poverty and idolatry. Onyinah (2004) maintains that within this post-modern world, where “homogenous plurality within fragmentation of cultures, traditions, ideologies, forms of life, language games, or life worlds” is a key feature, deliverance is openly received.

On the other hand, Kalu (2009), the instrumentalist, suggests that African patronised Pentecostalism is an instrument to respond to the socio-economic and political changes of an environment that is riddled with poverty, failed economics, and legitimacy crises. The socio-psychological strand of the instrumentalist discourse is that the concept of brethren builds a beloved community; provide social security and a social network, and reinvents community amongst urban people suffering from *anomie* by recovering the notion of

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*Anomie* is a condition of an individual or society characterised by the breakdown or the absence of social norms and values. The Greek meaning is ‘lawlessness’.
community that resonates with the biblical concepts of koinonia⁴ and soma⁵ (Kalu 2009:83). He asserts that Pentecostalism promotes the religionisation of politics and consequently, develops a new ethic and theology of political engagement. Kalu states that the ordinary Pentecostal in Africa is more concerned about their relationship with God as they stretch out a wholesome life in a hostile environment. Therefore, I make the assumption that, according to Kalu (2009), Pentecostalism is the passage to a new life, a life of contentment for the people of Africa and it can become the avenue for liberation and transformation that emanate from the deliverance phenomena in West-Africa.

7.5.4 Deliverance from Witchcraft

The Akan people in Ghana’s concept of witchcraft, called “nupe”, is the idea of supernatural power of which human kind can become possessed, and which is used exclusively for evil and antisocial purposes. The Twi people called witchcraft “bayi” and the Fante “ayene”. “Bayi” is essentially purely destructive (Debrunner 1961:1). The possessed individual in Twi is called “obayifo” and the wizards are called “obosam”.

The churches in Ghana accept the reality of witchcraft according to Debrunner (1961), and claim the power to protect against and deliver the possessed individuals. The superstitious African, according to Debrunner (1961), is very afraid to even mention the word “witchcraft”.

Therefore, with this understanding of witchcraft in Ghana, this section will explore the different views of the African and Western scholars regarding deliverance from witchcraft.

According to Anderson (2006:117), Pentecostals generally share a New Testament belief in the possibility of demonic influence in human behaviour. As a Charismatic/Pentecostal preacher-teacher and scholar, Anderson is influenced by the same ideology. He asserts that Pentecostals call the demonic influence ‘demon possession’, ‘oppression’, or ‘demonisation’, and individuals that suffer from this form of affliction need deliverance, which he states is a common part of the theology and practice of Pentecostalism and the Charismatic movement (Anderson 2006:117).

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⁴ Koinonia refers to Christian fellowship or communion with God
⁵ Soma is a Greek word meaning the Body of Christ or the Church, which is the visible representation of Christ on earth.
Gifford calls supernatural spirits “enchanted religious imaginations”, which, in his view, is characteristic of global Pentecostalism. Gifford (1998) alludes that Pentecostalism also evokes powerful responses in Africa, especially West-Africa, because it affirms the ‘enchanted’ worldview of indigenous people by taking witchcraft seriously, and presents interventionist theology through which the fears and insecurities of African Christians are dealt with. He also compares these enchanted religious imaginations to the Renaissance, Reformation, the more immediate scientific revolution of the seventeenth century and its eventual application in the later stage of the industrial revolution, and indicates that this ‘spirit focus’ is also described as ‘disenchantment’ (Gifford 2004:91). In Ghana, spirits and witches are discerned everywhere and anywhere and the need to encounter it by means of deliverance is stressed (Gifford 2004:93). Furthermore, Gifford claims that deliverance from spiritual forces such as witchcraft is needed because it tends to reduce human agency, given that Ghanaians are constantly at the mercy of these spiritual forces for their fate or destiny (nkraebra) and everything is blamed on them. Witchcraft is called ‘obonsam’ in Twi, a Ghanaian language that denotes ‘devil’. Gifford (2004) maintains that Ghanaians must be delivered from the pre-occupation of the devil, which seems to control and have power over them.

Asamoah-Gyadu (2004) alludes that the cause of sickness may be natural or instigated by sin or evil forces ultimately represented by the devil. In his view, Pentecostals firmly believes in a causal relationship between sin or the work of demons and sickness and therefore, demon possessed or oppressed persons must be delivered (Asamoah-Gyadu 2004:167). The person can receive total liberation from witchcraft or any other evil forces through deliverance to restore him or her to their proper functioning order (Asamoah-Gyadu 2004:168). Therefore, he claims that deliverance brings harmony to the cosmic order by the ritual removal of misfortunes and curses.

Onyinah uses a term called “witch demonology”, which differs from the Western term “demonology”. “Witch demonology” is a synthesis of both African and Western concepts, especially that of African traditional religion, where the witch is often the focus (Onyinah 2004:335). The root of witchcraft in the Akan community in Ghana, according to Onyinah

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6 Demonology is the systematic study of demons, a branch of theology relating to supernatural beings who are not gods.
is covetousness, avariciousness or envy, which is an attack on the social structure of society. The Akan believe that spiritual issues such as witchcraft are incompatible with theological knowledge, but that prayer will bring about deliverance. Witchcraft, according to Onyinah (2002), is domesticated in personal violence and is also involved in politics; therefore, protection is continually sought to counter the attack on individuals’ lives.

Witchcraft, in Kalu’s (2003) perspective, emanate from the worldviews and the goals of indigenous religions in Africa. He also postulates that these evil or demonic forces utilise animate and inanimate objects in their evil operations. Therefore, deliverance in his view is a very important aspect of the religious life of all Africans, also Nigerians like him.

To understand the need for deliverance in an African context, certain fundamental aspects such as African cosmology has to be considered, in how African deals with the world as a totality of space and time.

7.6 The Influences of Different Worldviews

Worldviews are defined by James Fowler7 as the pattern of assumptions people hold about realities that determine what they think, feel or do. Another definition is that worldviews bridge the gaps between the objective reality outside peoples’ minds and the culturally agreed-upon perception of that reality inside their understanding8.

The traditional African worldview has a strong influence and shaping power on the people of Africa in that it unifies the African’s thoughts of life. The Akan people of Ghana’s dual worlds of the mundane and the sacred are linked by a network of mutual relationships and responsibilities; the actions of the living can affect the spirit of the departed. Their traditional worldview expresses belief in a Supreme Being (Onyame), lesser deities (abosom) and ancestors (nsamamfo) who are perceived as intermediaries between the Supreme Being and human beings.

There was a tendency of Western and European missionaries to weaken Christianity in Africa by ignoring the traditional African worldview and packing the Gospel with colonialism

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7 See James Fowler’s “Understanding of man”. Fowler studied the development of human beings, seeking to explain human behaviour. In doing so, he developed a theory that outlined seven stages of faith development. A person might go through these stages as they mature from infancy to adulthood.

and Western culture. The question, from a Christian perspective, therefore remains: “Does the African worldview coincide with the biblical worldview?”

This section will envisage analysing how the different worldviews influence Allan Anderson, Paul Gifford, J. Kwebena Asamoah-Gyadu, Opoku Onyinah and Ogbu Kalu’s views on deliverance regarding the African traditional religion and especially the pre-Christian religion of the Akan people of Ghana as the predominant culture.

### 7.6.1 Deliverance from Ancestral Spirits?

As worldviews influence the patterns of assumptions a person holds about reality and determines what he or she thinks, feels or does, so Allan Anderson, a Pentecostal/Charismatic preacher, teacher and scholar, is definitely influenced by his Pentecostal/Charismatic theology and practices. Although he is influenced most profoundly by the Pentecostal/Charismatic theology and practice, he remains very sympathetic towards the African Indigenous religions and African cultural practices. Anderson, because of his Christian worldview as a Pentecostal Charismatic and his understanding of the Triune God, finds it very difficult to accept the African tradition philosophy behind ancestral spirits and their role as mediators or intermediaries between human beings and God. This has been seen in his research, which was done in Africa and West-Africa. He discovered that Africans believe that if you want to speak to God, you have to go through the ancestors; God cannot do anything without the ancestors, because the ancestors as intermediaries will make the prayers successful. Although he is very sympathetic towards African indigenous beliefs and culture, he contends that the ancestors are not the solution for traditional African philosophies; they tend to be unreliable, malignant, unpredictable and fickle and demand more than people can offer. In his research in Southern Africa and Africa he discovered that most Pentecostal Christians was against ancestral spirits, because they believe that they have been delivered from ancestral spirits and ancestral curses. According to Anderson’s Christian worldview there is only one mediator between God and human beings and that is Jesus Christ, who mediates on behalf of humankind. Therefore, he emphasised that ancestors are spirits that have to be exorcised, which Pentecostals calls ‘deliverance’ (Anderson 2006:118).

On the other hand, the other Western scholar, Paul Gifford, the scientist, sociologist and Christian scholar, uses the reductionist approach, which assumes that witchcraft and evil
spirits (ancestral spirits) in Ghana is only an enchanted imagination; it must be encountered by deliverance or liberated by institutional building and education.

Asamoah-Gyadu (2004:389), influenced by his African Pentecostal/Charismatic ministry, maintains that the Pentecostal/Charismatic deliverance ministry provides a Christian ritual context in which the enslaving effects of generational curses resulting from the sins of one’s ancestors may be dealt with. Therefore, in his view Pentecostal deliverance ministry serves as a ministry of restoration in the hands of Africa’s Pentecostal/Charismatic churches, which seek to provide holistic pastoral care to their followers (Asamoah-Gyadu 2004:389).

Onyinah, also under the influence of his African Pentecostal ministry and practices, implies that in addition to salvation, African Christians needs deliverance from ancestral curses before they will be set free (Onyinah 2004:338). Furthermore, he states that sicknesses and diseases are considered to be caused through agencies of non-human, as well as human spirits. Sicknesses and diseases caused by a human spirit can be ascribed to the distinguished retaliatory actions of the ancestors or the effect of ancestral curses on the family (Onyinah 2001:122). Africans seek deliverance through abisa (divination), by seeking the supernatural cause through the traditional priests, who seeks revelation from the abosom (gods or lesser deities) to reveal the nature and cause of disease, as well as how to cure them. Although Onyinah has been influenced by the African traditional worldview, his belief and faith in the Christian God, the Triune God, supersede any other religion, belief or worldview.

Kalu (2003), the Presbyterian elder of Nigeria, a deep rooted Christian, theologian and teacher of faith, asserts that for indigenous people of West-Africa, ancestors hold the power that sustains earthly endeavours. He (2003) indicates that ancestors are not intercessors, correlates of the Christian saints or agents of the Earth deity, but rather independent spiritual powers of much significance. These ancestors may be remembered and noted with a tree, a pole or a spot in a house marking where the person was buried, because they ancestors are there for protection, to ensure moral integrity, mediate controversies and to uphold unity and social harmony. Kalu (2003:47) contends that some scholars have attempted to explore the concept of eschatology amongst the indigenous people of Nigeria through the concept of ancestors because ancestral rituals reveal the belief in life-after-death, but also belief in re-incarnation, which could yield a new type of life in the new life
on earth. The Christian view of eschatology differs eminently from that of the indigenous people of Nigeria; life-after-death is eternal life and one is never to return to the earth as a re-incarnated being. Kalu (2003) argues that the new reality of Christians has no congruence on ancestral beliefs and the relevance of deliverance is not eminent.

The African indigenous religions coincide with certain rituals offered to ancestors, smaller deities and spirits. On the other hand Western religions also believe in various spirits and also perform certain rituals unto them.

7.6.2 Deliverance from Lesser Deities?
In order to ascertain if deliverance is required, this study has to determine whether the views of the African and Western scholars on the lesser deities of the West-Africans conclude that they are evil spirits or intermediaries between the Supreme Being and human beings.

The pre-Christian religion in Ghana believes that the lesser deities (gods or spirits) called “abosom” have supernatural powers that, in certain circumstances, can be dangerous to human beings. The lesser deities (abosom) and spirits in general (ahomhom), according the Akan people of Ghana, are created by the Supreme Being (Onyame). They give power to the talisman (asuman). According to Opuku (1978), some physical objects have souls and can relinquish their habitation and become mobile spirits (homhom), which could reoccupy their physical objects and are not confined to the object they reside in. The Akan people of Ghana believe that the lesser deities act as intermediaries between the Supreme Being and human beings. Rattray (1959) states that there are two kinds of lesser deities; the teteabosom (ancient lesser deities), who belong to the community for their protection and the sumanabosom (fetish), also called ‘medicine’. The sumanabosom is used in the practice of magic and their power comes from plants and trees. They are seen by the Akan as evil forces.

Christianity, on the other hand, focuses on Christology, a field of study within Christian theology. Christology includes the study of the relationship between the divinity and humanity of Jesus Christ with the nature and person of God the Father. In Christianity, Jesus Christ is the only mediator between God and humankind. With this insight, the question can then be asked how the African and Christian perspectives of the scholars under discussion
influence their view on deliverance from lesser deities.

Anderson (2004), a Pentecostal at heart, claims that Pentecostalism emphasises that African spirits and smaller deities must be delivered, and deliverance has to provide a sense of release to people troubled by disturbing visitations. He also postulates that African reality demands a Saviour who has the power to not only deliver the believer from evil powers, but also to transform the lives of the bewitched and the dehumanised, enabling them to live actively in the community (Anderson 2004:392). This Saviour he refers to is Jesus Christ, his Mediator and not the lesser deities, the intermediaries of the Akan people of Ghana.

Gifford (2004:83) alludes that the pre-Christian religion in Ghana pays more attention to the lesser deities (gods or spirits). In addition, the physical and spiritual realms are not separated from one another, but are rather bound in one totality; nothing is purely matter, given that spirit infuses everything and changes occur as the result of one spirit acting upon another. As a Christian scholar, Gifford’s understanding of Christology most probably allows him to not agree with the philosophy of the pre-Christian religion of lesser deities as intermediaries between the Supreme Being and human beings, although he never explicitly states this.

Asamoah-Gyadu (2004:391), a West-African Pentecostal scholar influenced by the indigenous traditional religion, as well as Christianity, asserts that the lesser deities of African traditional religions have survived in Pentecostal hermeneutics as “principalities and powers” and that they are agents of the devil in the world whose influence on believers must be subdued. He also agrees that non-Christians in Ghana must abandon or reject both the intended and unintended participation in demonic cultural practices, which include ritual practices for the lesser deities. Therefore, he postulates that through deliverance, African Pentecostalism provides the ritual context within which lesser deities (sumanabosom) with their magical power on people’s lives are broken by the power of the Holy Spirit, in order that their lives are transformed to complete wholeness in Christ (Asamoah-Gyadu 2004:393).

Onyinah (2006:119) has been influenced by the African indigenous worldview, as well as the Pentecostal worldview, and empathically refers to the ancient deities of the Babylonians and Assyrian and the Greco-Roman pantheon, which was praised for their healing and protective deeds. He notes that there were a strong link between faith and healing amongst...
the ancient people. Accordingly, he categorically claims that salvation is real and that he offers deliverance to individuals who are controlled by Satanic evil spirits (*sumanabosom*). Many evangelical Christians agree with the practice of casting out evil spirits out of non-Christians (Onyinah 2012:151).

### 7.6.3 Deliverance from the Supreme Being?

The concept of God as Creator of the universe and all humanity, and the final authority in all matters is firmly entrenched in the religious beliefs of the Akan people of Ghana and is fundamental to their religious system (Opoku 1978:14). The Akan name given to the Supreme Being is ‘*Onyame*’ or ‘*Onyankopong*’, which is singular (Sarpong 1974:10). The Christian God, the Creator of the universe, is called “*Elohim*” in Hebrew, which is plural in form, but singular in being, because God the Creator is one, singular. Van der Merwe (1981) indicates that according to the African life and worldview, the Supreme Being in the African tradition is experienced in terms of the basic cosmological notion that the totality of reality consists of the interaction of forces and powers. Wethmar (2006) says that although the Supreme Being is of vital importance to humanity in the African context, the Supreme Being is not in the forefront of their awareness. It is like the ‘idle god’ as some put it, the *dues otiosus*. According to Nürnberger (1975), the Supreme Being of the African Traditional Religion is not fundamentally absent, but is continually present and operative, although the Supreme Being is not always perceived to be so.

Christians are primarily influenced by their belief in the Doctrine of the Triune God, three distinct persons in one God. All five theologians in this study are Christians with different historical, cultural, traditional and spiritual backgrounds. They are influenced by their historical, cultural, traditional and spiritual backgrounds in a very profound and significant way. Their influences include the Anglican, Catholic, Evangelical, Lutheran, Methodist, Pentecostal and Presbyterian theological teaching of their peers. By this influence they have received the mystery of the Holy Trinity, which is the central mystery of the Christian faith and life and the mystery of God Himself.

The question here is: “How could Anderson and Gifford have accepted the African Indigenous religion without comparing it to their own understanding of the Triune God?” Both the African and Western scholars have adopted the apostolic faith concerning the Spirit, which was confessed by the Second Ecumenical Council at Constantinople. By this
confession, every Christian and the Church recognises the Creator God as Father and as the source and origin of the whole divinity.

The Akan people in Ghana believe in the Supreme Being (Onyame) as their creator and sustainer, father of all lesser deities and spirits and not part of the lesser deities. Lesser deities inevitably cannot be compared to the Triune God; Father, Son and Holy Ghost, three in one as the Christians believe. The Indigenous Akan religion do not believe in God the Father and God the Son and God the Holy Ghost, but in the Supreme Being and lesser deities or gods who act as intermediaries between God and humankind. I could therefore make the assumption that the five theologians in this study with their understanding of the true God as the Triune God, Father, Son and Holy Ghost, see the Akan Onyame as an idol or false God, and that those who believe in it need deliverance.

Anderson is very sympathetic towards the traditional religious culture of the Ghanaians, yet he has no choice in accepting that there is a difference between the Supreme Being of the indigenous people of Ghana and the Triune God, the Father of all creation. Although Anderson believes in the Triune God, he is very empathetic to the traditional indigenous religion, not diminishing their worldviews regarding the Supreme Being.

Gifford (2008) is also very considerate of African culture and religion and claims that Western missionaries have deprived Africans from their African soul and plundered the African continent with colonialism, imperialism, materialism and capitalism. Gifford agrees with Mugambi (2004) that these Western influences have distorted the right understanding of moral demands in the areas of cultural and religious life as conceived by African traditional societies. Therefore, Gifford alludes that God was at work in the history of all people and that their history is sacred; thus, culture is a sacred space for Africans. He also concedes that God’s presence was in the traditions and cultures of all people.

Asamoah-Gyadu, Onyinah and Kalu are most probably influenced by their African indigenous worldview, but have adopted it into the Christian faith by the revelation of the Triune God, three in one. Asamoah-Gyadu’s (2004:48) notion is that when an individual or a Ghanaian converts to Christianity, he or she must apply the biblical text in Joshua 24:14b, where Joshua spoke to the Israelites: “.... throw away the gods their forefathers worshipped that they may serve the Lord in faithfulness.”
Yehovah-Rapha, the healer God of the Old Testament (Exodus 15:26), made a holistic promise; He would restore and sustain His people to and in health. According to Onyinah (2006:11), the same power was and is associated with the servants of the Lord; they could bring the power of God to heal and restore brokenness, possessed and oppressed individuals to wholeness by means of deliverance. Onyinah, who believes in the God of the Bible, indicates that the Babylonian, Assyrian and ancient Greco-Roman pantheons was gods or deities who were praised for their healing and protective deeds. On the other hand, the covenantal obedience, with its emphasis on loyalty to the God of the Bible alone, keeping God’s ordinance, and walking in godly fear and humility will result in divine blessings. Onyame, the Supreme Being of the Akan people of Ghana, in definition cannot be equated to the God of the Bible, as a result of His triune attributes. Therefore, Onyinah proclaims that Jesus is the Lord, the healer, deliverer and Saviour of all humankind and anyone who denies Jesus as Emmanuel, “God with His people”, cannot believe in the same Creator God as him.

Kalu (2003:33) postulates that the useless debate on *dues otiosus*⁹ and the High God left many people confused. He alludes (2003) that comparing the idle god with the true God can be useful, but could also detract from an appreciation of spiritual powers pulsating in the rituals. Kalu approaches the concept of the Supreme Being in a West-African context cautiously as a result of his knowledge and the research he has done on the Igbo traditional religion in Nigeria. The Christian affirmation, in his view (2003:33), is that the Supreme Being (God) possesses life and love and is given love in return. On the other hand, he says that the Igbo do not resort to easy covenanting with the Creator God and believes that humanity is at the centre. While the Creator Being gave life; life is lived by humanity’s effort, self-assertion and achievement. Kalu (2003) asserts that when Christianity is introduced where indigenous religious beliefs exist, for example amongst the Igbo people of Igboland, Nigeria, it produce conflicts, because the new ideology of Christians that claim that the Lord God is one God, a jealous God and that no other god or spirits should compete; the new God creates tension in the effort to indigenise the new relationship. Thus, in order to experience this new philosophy or ideology of a new relationship with a new Supreme Being for

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⁹ *Deus otiosus* or “idle god” is a theological concept used to describe a creator god who largely retires from the world and is no longer involved in its daily operation. It is a central tenet of Deism.

indigenous people, deliverance is needed to accept it. Kalu (2010) asserts that this new covenant idea works in two directions; by affirming the Christian God’s immanence, interest in, and lordship over the oikumene (earth) and human affairs, it encourages the human creative response to society.

7.7 Different Assessment of Deliverance Practices
Deliverance ministry is a highly specialised and complex activity in West African Pentecostalism (Anderson 2006:121). In his visits in 2002 and 2003, Anderson has observed that many large charismatic churches have teams of people who specialise in deliverance ministry. The procedures are similar to their Western counterparts. Anderson (2006) asserts that when a person is prayed for in terms of deliverance, what is delivered is a reconfigured African spirit, not only deliverance from things such as modernity and globalisation, which resulted in a host of new threats to Christians living a holy life.

Gifford maintains that churches catering for a worldview that an enchanted Christian sees his or her glorious fate or destiny threatened by witches, ancestral curses and many other spirits lay unconcealed the workings of this spirit world. Consequently, they can deliver those suffering from it and equip individuals to combat these spiritual forces.  

Asamoah-Gyadu (2004) postulates that clients are expected to be honest in answering questionnaires regarding their affiliation to the spiritual churches or lodges and if they have received any objects of those places. Furthermore, clients must disclose traditional herbalist visitation and whether they come from a traditional royal family or have been given a stool name (Asamoah-Gyadu 2004:185). To determine certain demonic doorways, deliverance questionnaires sometimes requires undertaking research into the individual’s ancestral history.

Asamoah-Gyadu and Onyinah believe that demons enter a person through demonic doorways or openings. These demonic doorways are things such as idolatry, sinful deeds, involvement in any other religion apart from the “one prescribed by the Lord,” emotional

11 A stool indicates status, power and succession of chiefs and kings. These stools have specific names and designated users. It was understood to be the seat of the owner’s soul and nobody else must sit on it.
12 See Asamoah-Gyadu (2004:181)
pressure from childhood experiences and emotional trauma like the death of a love one or murder, for example (Onyinah 2002:121). Asamoah-Gyadu (2004:187) asserts that mature Christians can deliver themselves through self-ministration, a process which includes denouncing the demon through prayer and anointing themselves with oil. He also alludes that the authority to dispatch the evil spirit is understood to derive from the Lord and successful deliverance depends very much on the deliverance minister’s anointing.

Deliverance ministry, according to Onyinah (2002:110), has replaced the anti-witchcraft shrines and the exorcism activities of the African Indigenous churches in Ghana. Deliverance ministry has become a major activity in the Ghanaian churches. Onyinah, as a Pentecostal minister, had more than twenty four years experience in the deliverance ministry in Ghana. He (Onyinah 2002) states that two types of deliverance are offered, namely mass deliverance and personal deliverance. Before the mass deliverance service, clients have already seen the practitioner at home and a questionnaire has been completed to find the causation of the problems. In these mass deliverance services, prayer is often repeated by the recipients with gestures to “break,” “bind,” “bomb,” “trample” on them, “whip with canes,” “burn with the fire of God,” “strike with the axe of God,” “cast out demons” and “break” curses (Onyinah 2002:123). The blood and name of Jesus are also used repeatedly to rebuke the demons to leave their victims. According to Onyinah (2002), the interpretation of the manifestation of demons in the possessed person is when a person falls down, coughs, vomits or urinates. The methodology for the deliverance session is a mixture of African traditional, spiritual churches and biblical practices. Some use psychology for witches to confess, others use drumming and the repetition of the songs that build up pressure within the people before deliverance is carried out. There are also those, like the spirit churches, that use repetitive prayer languages during deliverance. Onyinah (2002) indicates that the use of psychoanalysis is evident in the questionnaires and the interviews conducted by practitioners before deliverance sessions.

Kalu (2006:525) contends that born again Christians respond to deliverance ministries because witchcraft and demonic oppression are taken seriously by Pentecostal preachers. They also respond to prosperity preaching because these are the reasons for visiting the
native doctors, the shrine, medicine men or the Aladura\textsuperscript{14} prophet.

7.8 Conclusion

In analysing, describing and comparing the similarities and differences of the views of the five scholars on the concept of deliverance as a soteriological motif, one could see that their worldviews, which are patterns of the assumptions they hold about reality, determine what they think of the concept in an African perspective.

The underlying factor of the Pentecostal/Charismatic Movement, which is fundamental to their spirituality and also prominent in the lives of West-Africans, is the inquiring into fear and the search for meaning. Thus, with the deliverance ministry Pentecostalism offers West-Africans the opportunity to find meaning for their lives so that they can enjoy a wholesome life in Christ Jesus.

Onyinah (2001:130) postulates that although Pentecostalism grew rapidly in West-Africa, it could not bring Ghanaians out of the fear of witchcraft and other supernatural powers behind the causation of illnesses and diseases. Thus, could we question whether the deliverance ministry is effective and whether it is working for the people of West-Africa?

\textsuperscript{14} Aladura, meaning “Owners of Prayer”, is a religious movement amongst the Yoruba people of Western Nigeria, embracing some of the independent prophet-healing churches in West-Africa. Encyclopaedia Britannica.

Chapter Eight

Postscript

8.1. Introduction
In examining the ancient biblical notion of setting people free from bondage, whether it may be sin, affliction, diseases, illnesses, demon possession, demon oppression, ancestral and generational curses, evil spirits, et cetera, this study has explored the different understandings of the concept of deliverance from both an African and Western perspective.

The biblical text teaches us that during Jesus’ ministry on earth, as reflected in the canonical gospels, he cast demons out of people (Matthew 4:24; 8:16, Mark 3:22, Luke 4:41, John). In the same manner, he gave his followers the power to do so as well.

This study offered the views of Anderson, Gifford, Asamoah-Gyadu, Onyinah and Kalu, Western and African scholars of African Pentecostalism and African Indigenous religions by comparing, analysing and describing their understanding of the concept of deliverance as a soteriological motif and its practices as a ministry in a West-African context. However, from my own experience as an Independent Pentecostal minister for over twenty years, in this chapter I will express my own views on the concept of deliverance. This will be my contribution to scholarship. My views are profoundly influenced by the thoughts of the scholars that I have examined in this study and I hope that my personal views presented here have relevance and significance which go beyond this study.

This chapter will not present the views of any specific Pentecostal organisation or movement, but rather, it will reflect my understanding of the concept of deliverance. Firstly, this chapter will examine the work of the Holy Spirit on earth as it empowers the children (born again believers or followers) of God. Secondly, it will also explore evil in its various forms. Thirdly, deliverance in practice as a phenomenon called ‘spiritual warfare’ will be examined and described. Finally, I will conclude with my final remarks on the concept of deliverance.

To fully understand the need of the deliverance we have to come to a better understanding of the following: (1) the work of the Holy Spirit in the life of the individual and the church;
(2) what is evil, and (3) how to counter evil.

8.2 The Work of the Holy Spirit

The Holy Spirit is the third person of the trinity, who exercises the power of the Father and the Son in creation and redemption. The Holy Spirit is the Paraclete, or Helper, the intercessor whom Jesus promised to the disciples after His ascension (Lockyer 1986:486). The Spirit is active in the life of the entire Church (the whole body of Christ) to interpret the biblical message in languages that the ordinary person can understand. Pinnock (1993:16) asserts that the Holy Spirit actualises the Word of God by helping humankind to restate the message in contemporary terminology and apply it to fresh situations. The result is that salvation history continues to take effect in the lives of God’s people. Kraft (1979) indicates that the dynamic of Christianity is not the sacredness of cultural forms it takes, but rather the courageousness of participating with God (Holy Spirit) in the transformation of contemporary cultural forms to serve more adequately as instruments for God’s interaction with human beings. Asamoah-Gyadu (2004) says that the Holy Spirit intervenes when an individual experience misfortunes and predicaments caused by demonic forces and the effects of suffering, whether caused naturally or supernaturally, can be dealt with through the power of the Holy Spirit.

Pinnock (1993) maintains that the Holy Spirit’s guidance points to the doctrine of the Trinity, in which new appreciation of the social analogy drawn from the Cappadocian fathers is being widely felt. This includes the growing realisation of the openness of God implied by God’s personhood; the possibilities for Christology gained from doing theology in a global setting; a sense of the wideness of God’s mercy in relation to God’s work amongst all nations; and to a convergence of opinion on the issue of Christ as the transformer of culture.

Therefore, Holy Spirit is still at work amongst all people, and all nations across the world, restoring and transforming individuals to wholeness and to enjoy the fullness of life in Christ.

As the Holy Spirit is the paraclete, the one who intercedes for our iniquities (sin), this section will continue by examining the realities of evil.
8.3 The Reality of Evil

The problem of evil is as old as history. The biblical expressions for evil in Hebrew is *raah*, in Greek *kakos* or *poneros*, meaning that which is bad and potentially distorts and destroys the meaning of life by alienating humankind from God (Asamoah-Gyadu 2004:189). The theodicy problem, according to Stein (1990) states that if God is really all-powerful, then he could prevent evil, and if God is really good, then He would prevent evil. This also leaves the problem of evil itself; where does it come from? Where, how, when and why did evil enter the world?

Peters (2008) defines evil as impaired functioning or being out of balance (problems with inner self or unresolved inner conflicts, alienation), and doing evil as impairing the functioning of others; physically by killing or maiming, psychologically by abusing or silencing, socially by unjustly discriminating against et cetera. Religions, according to Peters (2008:682), offer human beings ways of deliverance from evil, especially the evil within themselves and between one another.

On the other hand, Hazlett (2012) maintains that evil must be characterised in terms of its effects and the emotional response to it. Gifford (2004) related evil with the Devil, the prince of all negative spiritual forces. Evil influences the behaviour of human beings and evoke fear within people (Anderson 2004). Onyinah (2000) asserts that people are threatened by evil forces which evoke fear amongst families, communities and nations.

The endangerment of evil could be caused by various elements, such as gang violence on the Cape Flats; human trafficking; the slave trade across the globe; evil people like paedophiles, rapists, murderers, oppressors, tyrants, and liars. It could also be caused by evil circumstances, such as unemployment, poverty, illnesses, diseases and many other negative experiences of various kinds in an individual’s life, family, community, society, nation or the world. The most feared evil force, especially in the African context, is the “devil” and his cohorts.

Barth (1954) emphasised that biblical demonology is nothing more than a negative reflection of biblical Christology and soteriology. The Greek verb “*ruomai*” for deliverance, meaning ‘to deliver from’ or ‘physically draw out of danger’, ‘to rescue’, ‘to protect’ and ‘save’, as used in the biblical text “deliver us from evil”. Anderson (2004) claims that demonology is an important feature in Pentecostalism in Ghana, because witchcraft,
ancestors and African spirits are widely believed in throughout Ghana. These evil African spirits and gods must be exorcised or delivered to provide the Ghanaians a sense of release by disturbing visitations by these evil spirits and smaller deities.

According to Lochman (1988), the Greek patristic authors of the earliest Christian centuries favoured the idea of personal evil, while the Latin patristic authors of roughly the same period preferred an impersonal interpretation of evil. Wethmar (2006) mentions that the Latin patristic authors did not so much emphasise the personal embodiment of evil, but rather attended to the disastrous effects of human sin and its implications. With this backdrop of evil this section will continue pursuing to briefly examine the different types of evil. The three types of evil that this section will examine and provide a brief overview over are moral evil, natural evil and Asamoah-Gyadu’s notion of mystical evil. Given the limitations of this study, these are by no means an exhaustive analysis, but simply serve to illustrate the role of evil in the deliverance ministry.

8.3.1 Moral Evil
Moral evil is evil committed by free moral agents and includes crimes, cruelty, class struggles, discrimination, slavery, genocide, murders, apartheid¹, capitalism², patriarchy³, and other injustices⁴. Oppy (2004) asserts that given the libertarian conception of freedom with respect to the creation of universes containing free agents, there must be possible worlds in which a perfect being engages in no creative activity involving free moral agents even though the perfect being is in a position to bring about universes containing free agents who all always freely choose the good. It is one thing to claim that moral evil is justified as inevitable consequence of human beings being free and responsible, it is quite

¹ ‘Apartheid’ means separation. It was a social philosophy introduced by the White National Party Government, which enforced racial and economic segregation on the majority people of colour (Black and Coloured people) in South Africa. In the time of apartheid, a person’s race determined everything.
² Capitalism is a social system based on the recognition of individual rights, including property rights, in which all property is privately owned – Ayn Rand. Legally, capitalism is a system of objective laws (rule of law as opposed to rule of man). Economically, when such freedom is applied to the sphere of production its result is the free-market. Is there moral justice in a capitalistic society, if capitalism is only favourable for the elite minority on the global scene?
³ Is patriarchy fair towards women, because it defines men as the rulers, and the prescribed roles for men and women are enforced? Women are seen as inferior, weaker, generally less capable, less intelligent, and less worthy. They are made to be at home looking after and bearing children.
⁴ See “What is Evil? Natural versus Moral Evil.”
another to suggest to a person been raped or enslaved in sexual activities for the gain of others that the suffering that they experience is in some way balance out by God’s gift of free will to human beings (Scott 1996:2). Scott (1996) also claims that the theodicy problem yields justification of evil that do not address the victims of evil, however, is insufficient to justify an intellectual pursuit that while offering pronouncements on the evils of the world is untouched by the particular realities of evil. Evil actions is also characterised by Steiner (2002) as “wrong acts that are pleasurable for their doers”.

The reality of the matter is that moral evil is prevalent in the lives of every individual, be it sickness, diseases, gang violence and even corruption that we experience in politics, etcetera. How does moral evil differ from natural evil?

**8.3.2 Natural Evil**

Natural evil is a specific form of the problem of evil, which is naturally caused by natural processes such as earthquakes, forest fires, tsunamis, tornadoes, thunderstorms, volcanoes and hurricanes et cetera. Gelinas (2009) postulates that the extended free will defence developed by Peter van Inwagen claims that human suffering associated with natural evil is a product of humanity’s rebellion against God, and that God permits such suffering because it is necessary for humans to realise the true depth and misery of separation from their Creator. Gelinas (2009) also maintains, however, that after humanity turned away from God these powers were lost; as a result, human beings are “now faced destruction by the random forces of nature’ and their perceptivity to natural evil, although not the causal factors responsible for that evil, entered the world as a result of the Fall. Hasker (2008) claims that natural evil are justified in terms of the instrumental role they play in the process of moral and spiritual development; they supply hardships that function as the necessary impetus for humanity’s growth in the highest forms of moral and spiritual virtue, which is necessary for humanity’s ultimate good.

**8.3.3 Mystical Evil**

In this section the term ‘mystical evil’ will be used to examine mbusu as an Akan philosophy (Asamoah-Gyadu 2004:176). Mystical evil, according to Asamoah-Gyadu (2004), has the potential to bring misfortune not only to the individual, but also to the whole community. Therefore, mbusuyi (deliverance) is used to remove the curses, misfortunes, predicaments,
and sickness from sin or breaches of the cosmic order by ritual practices.

These mysterious forces of evil in the Ghanaian context include not only Satan and his messengers or angels or demons, but also mystical evil such as witchcraft, sorcery, magic, the evil eye, ancestral spirits and traditional deities who influence people in a negative way (Asamoah-Gyadu 2004:177). Such evil is not only a Ghanaian or African phenomenon, but is also a global issue, because Westerners, Europeans, people from the East and all over the world believe and practice evils such as occultism, Satanism, fortune-telling, spiritism, and many others. Asamoah-Gyadu terms these forms of evil ‘mystical evil’. Such evil, especially witchcraft, plays a pivotal role in West-Africa. Witchcraft is also practiced in South Africa, not by the “sangoma” but by the “umthakathi”.

Africans use shrines, medicine men and traditional healers to deliver them from the evil spirits. On the other hand, the Westerners used fortune-tellers, palmistry, astrology, cartomacy, magic, et cetera to help them understand their misfortunes. Christians and non-Christians seek deliverance from the affliction, demon oppression and demon possession in order to live a life of wholeness at Pentecostal gatherings that practice deliverance.

Pentecostals reinforce the conception of evil and the demonic in the indigenous beliefs that the human life journey is precarious (Kalu 2009). Therefore, this study will continue exploring “mystical evil” in comparing the views of western and African perceptions on witchcraft, occultism, Satanism and ancestral and generational curses.

8.3.3.1. Witchcraft as “Mystical Evil”

A definition of witchcraft broadly means the practice of, and belief in, magical skills and abilities that are able to be exercised, by designated social groups, or by persons with the necessary esoteric secret knowledge. It often occupies a religious, divinatory, or medical role, and often present within societies and groups whose cultural framework includes a magical world view. Another definition is that witchcraft involves the manipulation of the demonic host, through incantations and the casting of the spells. It can also involve communication with demonic spirits impersonating the dead.

Witchcraft as it is known in Africa is synonymous to magic in the Western world. According

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6 See: BibleResources.org. The Bible and witchcraft: What the Bible says about Witchcraft by S Michael
to Koch (1971:58) magic is defined as a much disputed art of or at least attempt at knowing and ruling the human spirit, animal and plant worlds, together with the world of dead matter, through extrasensory means with the aid of the mystical and accompanying ceremonies and rituals. He also claims that these magical powers that witches or magicians use may originate through subscription to the devil.

Gifford (2004:84) mentions that stronger or higher spirit acting negatively upon the spirit of another person may affect the whole family, clan or state. He also says that deities may be manipulated by others, particularly to inflict evil; hence the preoccupation with witchcraft. Onyinah (2002) says that the neo-Pentecostals or Charismatics offered West-Africans special approaches to break the bondage of witchcraft and many other spiritual devices of the spirit under world.

Witchcraft plays a pivotal role in the deliverance ministry in West-Africa. In West-Africa, especially in Ghana the belief in nyankopong, who is considered to be the supreme source of life, is the chief of the spirit-world and is generally approached through his messengers, the tutelary spirits (abosom). These spirits promote the increase of the tribe, protect and safeguard crops and domestic animals, ward off strife and lead against enemies. The abosoms oracles are invoked to find out the causes of disasters, and they fight against anti-social tendencies such as witchcraft.

Witchcraft is a reality in Africa as well as in South Africa. In South Africa, witchcraft is not practiced according to the critics by the ‘sangoma’ but by the ‘umthakathi’. In the African culture in South Africa bewitchment by an umthakathi, evil spirit or witchcraft in an individual’s life ‘imimova emibi’, or the ancestors themselves ‘amadlozi’, calling for sacrifice to the spirits. These witches are very powerful who practice black magic and many Africans fear and believe in such magic. These witches or umthakathi use the ‘tokoloshe’, a small dwarf zombie, often a domestic spirit in the households of these witches and is malevolent when it is controlled by evil. According to Anderson (2000) witchcraft and demons or evil spirits are interchangeable and is synonymous to African Pentecostalism. Gifford (2004) says that it is also a prodigious force in West-Africa and always a thread to the people.

The biblical text also mentioned that witchcraft is an abomination in Leviticus 19:31: “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God”, as well as 20:6: “And the soul that turned after such as have
familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people.”

8.3.3.2 Occultism as “Mystical Evil”
Occultism has been practised for thousands of years as a part of folklore (Koch 1970:16). Perry (1987:57) asserts when a person moves purely philosophical occultism to its practical and ritual aspect, one is beginning to overlap greatly the sphere of magic. Occultists believe in magic way of giving practical effect to their beliefs and it is closely related to witchcraft.

8.3.3.3. Satanism as “Mystical Evil”
The magical training practised by Satanists will include such activities as the nurturing of powers of spiritualistic perception, out-of-body travel, psychokinesis7 and levitation (Perry 1987:63).

Satan according to Anderson (2000) is a Western import and the Africans did not know about Satan until Western and European missionaries introduce Satan to them. Satan was not an issue in Africa and was not used in their rituals. These Western and European missionaries demonised the African traditional rituals and beliefs. On the other hand Anderson (2000) claims that Pentecostals and Charismatics believe in the biblical position of a personal devil that they called Satan and his cohorts also known as evil spirits or demons. Collins (2009) maintains that the Christian life has a continual battle against Satan and his demons.

8.3.3.4. Ancestral and Generational Curses as “Mystical Evil”
In the African experience, the effects of ancestral/generational curses, it is believed, are to be seen in the prevalence of chronic and hereditary diseases, emotional excesses and allergies, and frequent miscarriages and deaths, suicidal tendencies, and persistent poverty within one’s family (Asamoah-Gyadu 2004:398). Generational curses are also prevalent in many cultures in South Africa, many South Africans hold their forefathers accountable for their current suffering. If it was not for the evils of our forefathers ‘Apartheid’ would not have been there. ‘Apartheid’ brought about unemployment, poverty, and many other negative influences that effect the generation of today and this is the reason Asamoah-

7 Psychokinesis is a movement in psychical objects produced by the power of the mind without physical contact.
Gyadu (2004) says that we cannot run away from the fact that even from the biblical viewpoint, what the forebears do often has an effect on the generations that follow or their wider community.

The biblical understanding of ‘generational sins’, as in the African traditional context, relates to the sins of one ancestor (Asamoah-Gyadu 2004:403). Anderson (1993) asserts that ancestors in the African traditional context if angry could bring calamity or curses to their descendants, especially when their instructions are not carried out.

Therefore, Christians and non-Christians seek deliverance from the affliction, demon oppression and demon possession to live a life of wholeness. Pentecostalism and charismatics offer this type of ‘freedom’ to the people of West-Africa through deliverance practices which they called ‘Deliverance ministry in Spiritual Warfare’. Diviners and specialists in traditional religion, will often direct the afflicted to the spirit-world, instructing them to give attention to the ancestor cult in order to resolve their problem, but if any want to be delivered by the help of the Holy Spirit, the afflicted will go to someone who practice deliverance as a ministry.

8.4 The Role of Deliverance Ministry in Spiritual Warfare
The Body of believers, the Church of Jesus Christ have had to constantly face malevolent spirits, which is unalterably and completely opposed to the will of God, and especially the children of God. Asamoah-Gyadu (2004:394) postulates that the ministry of spiritual warfare has grown and the phenomenon of ‘deliverance’ as an institutionalised Christian ministry has developed in many places, and has cut across the various streams of Ghanaian Christianity.

Who is the instigator of these malevolent spirits? Scalan (1980) alludes that Christians regard the devil as an archetypical “symbol” of the evil that human beings are capable of, a symbol that allows human beings to avoid personal responsibility for what they do.

This section will focus on the phenomena called ‘spiritual warfare’ in neo-Charismatic practices. Onyinah (2012) focuses on two levels of territorial warfare, which Charles Kraft

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8 The Greek meaning for church is Ecclesia. The word ‘Church’ not really denote Ecclesia, but came from the Old English and German word ‘kirche’ or ‘chereche, chiriche’ which is in Greek ‘kuriakon kuriokos’, which means ‘belonging to the Lord’.
and Peter Wagner labelled as 1) ground-level spiritual warfare, and 2) cosmic level spiritual warfare or strategic level spiritual warfare. Kraft is primarily concerned with ground level spiritual warfare, whereas Wagner is concerned with cosmic level spiritual warfare.

8.4.1 Ground Level Spiritual Warfare

This level of spiritual warfare deals with evil spirits that inhabit their victims. Ancestral spirits, according to Onyinah (2012), are considered the most powerful class of all the ground level demons. Thereafter, the second most powerful class is the occult spirits, who gain their power through invitation. The third class is the ordinary demons, which Onyinah (2012) states are attached to vices such as anger, fear, lust, death, gambling, drunkenness, pornography, and fornication. The neo-Charismatic theologians claim that people that are inhabited by these spiritual forces are demonised or demon possessed. The objective of the deliverance practitioners is to expose the demon and cast it out in the name of Jesus.

8.4.2 Strategic Level Spiritual Warfare (Cosmic Spiritual Warfare)

On this level, according to Wagner’s analogy the territorial spirits are defensive over cities, regions and nations and are defined as “high ranking members of the hierarchy of evil spirits who are dispatched by Satan to control its territory”. They also move as institutional spirits, which are assigned to non-Christian religions, governments, churches and educational institutions. There are also the spirits responsible for supervising and promoting special functions and vices such as prostitution, abortion, pornography, and media and so on. According to Onyinah (2012), cosmic level spirits are in charge of ground level spirits and the only way break the power of these spirits is through ‘spiritual warfare’. Deliverance ministry give people especially Ghanaians a form of protection against evil forces and demonic attacks (Onyinah 2000). Kalu (2009) indicates that the deliverance ministry brings a community of suffering together and under supernatural powers into a community of ‘shalom’.

In conclusion, Christians and non-Christians can only be delivered by the power of the Holy Spirit, which God has given unto believers (Acts 1:8, “You shall receive power after the Holy Spirit has come upon you”). In Mark 16:16-18, the biblical text gives believers the assurance that they will be able to cast out demons in His name, they will take up serpents, lay hands on the sick and they shall recover. Therefore, as a child of God, put on the whole armour of
God (Ephesians 6:10) and move under the power of the Holy Spirit so that you can withstand the onslaught of the enemy (Satan and his cohorts).

8.5 Conclusion

The study of the phenomenon of deliverance in Pentecostalism, especially in West-Africa, Ghana, was challenging but also intriguing because of its spiritual dimension and cultural connotation that helps us to understand the make-up of every human being. It also brought to light my own misperceptions of the African worldview.

Although the English word ‘deliverance’ was borrowed from the French word ‘delivrance’, it had a phenomenal impact on Christianity across the globe, from the ancient fathers of the faith until the present.

Adherence to the deliverance ministry as a theological concept attributes physical, psychological, spiritual and emotional problems that people suffer from to the activities of evil spirits, following the example of the Deliverer Jesus Christ. Deliverance as a ministry focuses on casting out evil spirits believed to cause affliction. Therefore, it is the duty of every believer in Jesus Christ that has been empowered by the Holy Spirit to exercise their ecclesiastical authority. For this reason, I agree with Asamoah-Gyadu (2004:375) that the strongest statement that Pentecost made was the democratisation of the empowerment of the Spirit of God, in order that ordinary people could serve as priests and priestesses without requiring an ordained license to do so by any ecclesiastical authority.

In my walk with God I have seen many miraculous deeds done by simple, uneducated, ordinary people full of God’s Holy Spirit, just using the ecclesiastical authority given to them by the divine power of the Holy Spirit. We are living in a time where it seems as if the Devil and his demons have taken over our families, our communities, our societies, our nation, our country and our world. Satanism, occultism, spiritism, and fortune-telling, and many abdominal things not pleasing to God have become a normal function in society. As long as it is normative, it becomes ethical behaviour and society accepts it as moral. Thus, moral sin is no longer an issue in society and it is no longer just a community or societal issue, but a global issue.

I will conclude with Jenkins’ (2002:123) statement that the most significant difference between Northern and Southern Christians is on the matter of spiritual forces and their
effect on the everyday human world.
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