

**PATHWAYS TO HEALING:
AN EMPIRICAL-THEOLOGICAL STUDY OF THE
HEALING PRAXIS OF 'THE GROUP' ASSEMBLIES OF
GOD IN KWAZULU-NATAL, SOUTH AFRICA**

by

ANDREW JAMES THOMAS

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PROMOTER: PROF. JPJ THERON

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Student Number: 4226-398-0

I declare that “PATHWAYS TO HEALING: AN EMPIRICAL-THEOLOGICAL STUDY OF THE HEALING PRAXIS OF ‘THE GROUP’ ASSEMBLIES OF GOD IN KWAZULU-NATAL, SOUTH AFRICA” is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

ANDREW JAMES THOMAS

18 June 2010

KEY TERMS

Pentecostal healing; church's ministry of healing; 'The Group' Assemblies of God; empirical-theological cycle; Johannes A. van der Ven; Evangelical-Charismatic hermeneutic; Dialectics in the Spirit; affective theological praxis; practical theological rescripting; Mark J. Cartledge; Kathleen M. Eidenhardt; worldview; charismatic experience; Bible scale; Andrew Village; transformational eschatology; Jürgen Moltmann, Eucharist; 'Breaking of Bread'; the Lord's Supper; Veli-Matti Kärkäinen; Walter Hollenweger; Keith Warrington; Francis MacNutt; Jacques P.J. Theron.

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ABSTRACT

The study commenced by identifying a theological problem relating to the lack of understanding regarding grass-roots African Pentecostal healing praxis. The empirical-theological approach of Van der Ven was utilised, therefore, to study the healing praxis of an African Pentecostal body, called: 'The Group' Assemblies of God, in KwaZulu-Natal, South Africa. Van der Ven's original framework was developed by drawing on the hermeneutic and methodological work of Cartledge.

A case study was undertaken on a 'Group' Assembly in rural KwaZulu-Natal. The use of social scientific techniques produced a wide range of results that point to the church's ministry of healing as a process, rooted in the Trinity, that can occur through varied channels. These pathways ended in a broad understanding of healing.

A dialogue between the qualitative results and the healing literature was used to develop a more precise theological question. Case study categories were conceptualised and then operationalised as a questionnaire. A survey was performed on all Assemblies affiliated to 'The Group' Assemblies of God in KwaZulu-Natal. A significant number of people participated in the survey which produced a wide range of data.

It is found that worldview and charismatic experience form an important hermeneutic axis that influences attitudes towards the healing ministry. Conservative biblical belief, ethnicity, education and gender influence attitudes towards healing. A distinct divide exists between positive attitudes towards physical, spiritual, inner healing and deliverance and more negative attitudes towards social and environmental healing.

The reflection on these results focuses on the perceived influence of American dispensational fundamentalism. The eschatology formed from these beliefs has a narrowing effect on holistic healing ministry. Moltmann's transformational eschatology is suggested, therefore, as a suitable alternative.

The methodological evaluation finds that several problems exist with regard to research in a rural African location. The cycle concludes by offering a range of suggestions for further study.

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

1.1.1 Health, healing and religion: the clash of worldviews in southern Africa

The subjects of health and healing have interested the global human family for millennia. Theron (2008:24-25) highlights this worldwide fascination with health and healing by noting how billions of Rands are spent to preserve health in the West whilst also recognising the time honoured and well respected health and healing traditions that dominate healthcare in the Far East. He (2008:26-30) continues by explaining how the Western tradition of health and healing has conventionally been dominated by a 'medical model' where healing is related to the treatment of an individual's physical or mental problems. Health and healing, when viewed in this way, have not been seen as theologically significant. Health and healing have become, therefore, the sole possession of the medical fraternity in the modern Western world.¹

This study is situated, however, within a southern African context and, as Theron (2008:30) points out, there is an undisputed link between health, healing and religion in Africa; his use of 'Africa', I assume, being related to traditional Black African society. This distinction is necessary to highlight because any researcher looking to study issues related to health and religion in southern Africa must recognise the racial complexity of the task they are attempting to undertake. Pobee (2001:55) identifies *homo Africanus* as a multi-headed hydra, seeing the Caucasians of South Africa and Namibia as much African as the Bantu peoples south of the equator. One is faced, therefore, with the possibility of greatly contrasting 'African' worldview assumptions² that view health and healing in radically contrasting ways. Some, probably from Caucasian backgrounds, may view health and healing as part of the 'medical model' outlined above where individual physical and mental problems are specifically targeted, treated and cured. Others, more likely those from 'traditional African' backgrounds, could take the view of "*cognatus sum, ergo sum*", or "I am because I am related to others by blood" (Pobee 2001:59-60). This view moves health from

¹ One should note that this dominance has been challenged by the influx of mystical ideas from the 'East' into Western society. This 're-enchantment' of the West is discussed at length by Partridge (2004, 2005).

² Please note that 'worldview assumptions' are used in place of the more rigid term 'worldview' as this can be challenged as a modernist absolute by those who hold postmodern perspectives (cf. Naugle 2002:173-185). I will, however, remain sensitive to the use of 'worldview' by the various authors referenced throughout this study.

an individual phenomenon to one that involves the community; from separate physical and mental issues to part of the entire “magico-religious fabric” (Appiah-Kubi 1975:232). Manala (2005:56-57) further develops this particular African view by identifying three key elements of health in Africa. Drawing on the work of Moila and Osei he firstly notes that health can mean or equal life itself; secondly, it can mean freedom from, and absence of, life-interrupting evil. Finally, he identifies good health as assurance of the continued existence of the clan. This ‘traditional African’ view was seen to be the dominant form in the area selected for study.

The church in Africa has not recognised, however, these different worldview assumptions traditionally and has preferred to minister to health issues with the ‘medical model’ offered by Western modernity. Whilst the mission hospitals have alleviated a great deal of physical suffering (Appiah-Kubi 1975:230) they have, through their separation of health from its metaphysical dimension, caused a great deal of disturbance within communities holding to the ‘traditional African’ view of health and healing (Saayman 1992:45-46). By separating the spiritual from health, sickness and healing the mission hospitals have clashed with a ‘traditional African’ view that always links these issues closely with religion (Teffo 2003:165).

1.1.2 The healing ministry of the church

The poverty, disease and suffering encountered by church missionaries in the past still dominate life in southern Africa today. Traditional diseases like malaria have been joined by the massive health problem of HIV/AIDS with approximately 22.4 million people infected by the virus currently living in sub-Saharan Africa (UNAIDS 2009: Sub-Saharan Africa Fact Sheet). A healing ministry is still clearly called for from the church in southern Africa if it is to hold to the teaching of Jesus by bringing life in all its fullness (John 10:10). One is left asking, therefore, what form this ministry should take.

The biomedical approach, traditionally accepted as the healing ministry that would be offered by the Western-influenced missionary churches, does not embrace the holistic view of health seen to be held by the majority of people who inhabit southern Africa. Bate (1995) recognised this issue and studied the effect of ‘inculturation’ on a wide range of church groups to develop a much broader variety of ‘coping healing’ approaches. It is interesting to note that, of the church groups he studied, the most sensitive to the ‘traditional African’ approach to health and healing came from Pentecostal origins.

1.1.3 Pentecostals and Healing

With the obvious need for a comprehensive healing ministry one does wonder what role these 'Pentecostals' have to play in this current health crisis. Healing has always been a central part of the 'full gospel' message preached by Pentecostals (Theron 1999:50-51). Baer (2001:735) notes that early Pentecostalism received its fullest expression in divine healing. Dayton (1987:115) adds: "Perhaps even more characteristic of Pentecostalism than the doctrine of the baptism of the Spirit is its celebration of miracles of divine healing as part of God's salvation and as evidence of the presence of divine power in the church." The eminent Pentecostal theologian J.C. Thomas (2005a:88) leaves the matter in no doubt when he says: "Anyone familiar with Pentecostalism knows that the doctrine and practice of divine healing is a particularly important part of the movement's life and beliefs."

As is shown above Pentecostals prefer the term 'divine healing' as opposed to others that are often related to various ministries like 'faith healing', 'spiritual healing', or 'prayer healing' (cf. Richards 1974:4). The problem for Pentecostals with these other terms is that they have no significant focus on God being the healer. Badenhorst (1986:209), a South African Pentecostal, identifies his reservations with 'faith healing' as being the fact that the source of the healing can be related to faith itself or positive expectations. The term 'divine healing' makes it clear that Christ is the healer in the process.

I have reservations, however, about this term because, although it identifies a role for Christ, it does not identify a role for the church. Theron (1999:60) highlights this point when he says:

Therefore it should be asked whether it would not be better to speak of the *church's ministry of healing* rather than only refer to *healing* or *divine healing* or *prayer healing*, and so on. Christ is the healer but through his Spirit he heals by using his body, his church. Healing does – idealistically speaking - not revolve around interested persons or gifted individuals or itinerant evangelists but primarily takes place within the framework of the (local) church.

The present study is focused on the praxis of 'local' churches and so healing is defined within this study as the 'church's ministry of healing', as opposed to 'divine healing', although that term is clearly preferred within Pentecostal circles. It should be noted, however, that the focus is distinctly Pentecostal and African and, therefore, the supernatural is given prominence although more 'natural' techniques are also considered.

Pentecostalism has spread dramatically and this growth is clearly seen in southern Africa. With this rapid spread has come great diversity; so, defining 'Pentecostals' in

southern Africa is a difficult and potentially controversial task. A comprehensive definition is offered by Anderson (2004a:103-104), who includes the 'prophetic healing' or 'spiritual' African Initiated Churches (AICs) and Zionist congregations along with those from more 'classical' Western origins, for example, the Apostolic Faith Mission (AFM), Full Gospel Church of God (FGC) and the Assemblies of God in Southern Africa (AOG). Van Wyk (2002:3) disagrees with this broad delineation of Anderson's because he feels that a number of ethical practices present in some 'spirit' churches in Africa are culturally conditioned and go strongly against the ideals of the original ethos of the Pentecostal movement. Bearing Van Wyk's comments in mind it was decided, therefore, that the use of 'Pentecostal' would only be linked with 'classical' Pentecostal groupings.

There is a good reason for the use of this definition. A great deal of research has already been carried out on the healing ministry in Zionist and AIC congregations, some notable examples being Sundkler (1961, 1976) and Daneel (1971, 1974). Some concentrated on 'Afro-Christian Religion and Healing' (Oosthuizen et al, 1989). Other more recent studies have also focused a majority of their research on these particular groups (Anderson 1992, 1993, 2000; Bate 1995). It is interesting, however, to note that very little research, in comparison to the above, has been attempted on the healing ministry operating within 'classical' Pentecostalism in southern Africa.³ Parts of Anderson's (1992, 1993, 2000) and Bate's (1995) research were related to Pentecostal groups from 'classical' origins and their healing ministries. Oosthuizen (1975:309-324) draws attention to the importance of the 'classical' Pentecostal healing ministry amongst Hindus in Durban. Badenhorst (1986) puts forward a 'classical' Pentecostal theology of healing from an FGC perspective. Bosman (1997) researches the major issue of non-healing in 'classical' Pentecostal churches. Theron (1995) includes 'classical' Pentecostals in his overview of deliverance ministry. Other studies by Theron (1986, 1999, 2006), have been aimed at tackling practical theological issues within 'classical' Pentecostal circles. Most recently Susanto (2007) made a practical theological evaluation of the South African healing ministries of the early 'classical' Pentecostals Lake and Wigglesworth. The fact still remains, however, that the above selection does not constitute a great deal of research in such an important ministry for 'classical' Pentecostal groups. This research focuses, therefore, on these 'classical' Pentecostal groups and not other 'spirit-type' churches. This means that there is really no point in getting involved in such controversial defining issues when there is little need, or right, to when the actual focus of the research is taken into consideration.

³ A point noted by Germond & Molapo (2006:28) who struggled to find any references to healing within Pentecostal churches from classical backgrounds. See their footnote 3 for more detail.

It must also be noted that one group of Pentecostals in particular have had very little previous research work carried out on them: the Assemblies of God. The AOG in Southern Africa are briefly mentioned in Oosthuizen (1975) and Anderson (1992, 2000), but the only major study focused on them to date is by Watt (1991)⁴. In 'Things commonly believed among us' there is a short section on healing (Watt 1992:207). It confirms that the AOG do follow the Pentecostal imperative for divine healing, but do not reveal very much as to the full nature of that ministry.

This lack of detail about Pentecostal healing practice is not surprising when one considers the traditional anti-intellectual stance of many Pentecostal groups (Clark 1997:186). The preference for an oral type of theology has also led to limited academic publication on this subject from Pentecostal sources in the past. The health-related issues surrounding HIV/AIDS have started, however, to cause a number of problems for Pentecostal churches in southern Africa. Some Pentecostal healing responses to HIV/AIDS have been castigated in the press (Lewis 2006; Ssendi 2007). Noted scholars have criticised what they view as 'the Pentecostal approach to healing', for having a "reductionist or narrowed view of health" (Cochrane 2006:18), or of holding a "narrow curative intention" (Saayman 1992:48). The healing ministry of the Pentecostal churches is not considered, therefore, to be valid for dealing with the health challenges posed by HIV/AIDS in Africa.

1.2 THE THEOLOGICAL PROBLEM: LIMITED KNOWLEDGE OF PENTECOSTAL HEALING PRAXIS

This rejection of Pentecostal healing ministries as important parts of the church's response to HIV/AIDS is something I see as rather worrying. The examples of Lewis (2006) and Ssendi (2007) are based on evidence drawn from the healing services of Western evangelists like Bonnke or from controversial 'Word of Faith' ministries. Physical healings for individuals do appear to be the main target for these ministries. Critics cannot be blamed, therefore, for using this material from which to draw the above conclusions because more detailed evidence from within local Pentecostal congregations is currently not available. It is within these congregational communities that, I believe that, a more accurate perception of Pentecostal healing praxis can be gained. The question that must be asked, therefore, is, what grass-roots theological praxis exists concerning the church's ministry of healing in Pentecostal congregations.

⁴ MTh study published as Watt, C.P. 1992. *From Africa's Soil: The Story of the Assemblies of God in Southern Africa*. Cape Town: Struik.

This is not a simple task. It has already been demonstrated that Pentecostalism in southern Africa is extremely diverse. This study only focuses, therefore, on one particular denomination: the Assemblies of God in Southern Africa.⁵ This was further delineated to a single section of the AOG: 'The Group'. Before continuing further it is necessary to offer some further information related to the general structure of the Assemblies of God in Southern Africa. The work of the Assemblies of God in Southern Africa is overseen by a General Executive which is a collection of twenty-three individuals from within the denomination who are elected to their positions by the General Conference biannually (Watt 1992:135-137). The Assemblies of God is split into various sections with two historically active sections being of interest to this study: 'The Group' and 'The Fellowship of Independent Assemblies and Ministers' (FIAM). 'The Group' section of the Assemblies of God originally came from the work of James Mullen (1992:141). A key feature of 'The Group' is the lack of any election to office; leaders are appointed by a senior 'apostolic' figure. This 'apostolic' position is based on an interpretation of the gift ministries in Ephesians 4:11. These leaders then have authority over local assemblies (1992:142-144). The main 'apostolic' figure for many years was John Bond, but it is now Donovan Coetzee. The FIAM was a looser collection of Independent Assemblies who rejected the 'apostolic' interpretation held by 'The Group'. They were run locally by ministers and elders, but did come under the authority of the General Executive (1992:146-147). This body folded in the late 1980s in KwaZulu-Natal and no longer forms any part of the Assemblies of God-structure.

Having explained the relevant structures within the Assemblies of God it must also be noted that the study is delineated further on the grounds of feasibility to concern only those Assemblies affiliated with 'The Group' in one South African province: KwaZulu-Natal. This meant that the theological problem that was investigated is:

What is the theological praxis of members of 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing?

It should be noted that concrete theological praxis, as seen within this study, includes beliefs, values, attitudes, practices and habits (Cartledge 2004a:34).⁶ The question outlined

⁵ It should be noted that any further use of Assemblies of God (AOG) will relate to this southern African body. Any reference to the Assemblies of God (AG) in the United States will be highlighted when required.

⁶ I am aware of ontological issues associated with such a varied assortment of terms but believe it is possible to study them all with the research approach adopted by this study. Please note that the actual theological question (sub-phase 5) will be refined and, hence, much more detailed and specific in nature.

above incorporates, therefore, several, more detailed, sub-questions. These relate to how the various parts of the theological praxis interact with each other and other social factors; examples could be: how do beliefs in healing effect healing practices? What other theological attitudes influence an individual's attitude towards the church's ministry of healing? Questions of this nature are developed in more detail as distinct hypotheses later in the study.

1.3 A PRACTICAL THEOLOGICAL PERSPECTIVE

1.3.1 Variable approaches to Practical Theology

Any attempt to engage with the above problem would clearly be a complex, yet intriguing, task. The question that must now be asked is how the theological problem identified above relates to a practical theological perspective. Before this is possible, however, we must first identify what 'a practical theological perspective' actually is.

The first thing that must be noted is that this is 'a' and not 'the' practical theological perspective. Practical theology has been in existence as an academic discipline since 1774 when Rautenstrauch proposed the introduction of a fifth year to the four year theology curriculum at the University of Vienna (Van der Ven 1994:30). He deemed this necessary because there existed a great divide between the traditional theological curriculum and everyday life. The 'fifth year' was intended, therefore, to enable students to bridge the gap by allowing an interaction between their theological studies and the world of 'today'. Practical theological study has diversified since this foundational course was implemented, but the interaction of theological theories with the situations of today is still central to current practical theological activity.

The diversity in practical theology really comes in *how* theology is related to the present situation. Van der Ven (1993:34-41) identifies three definite orientations in practical theology. The term 'orientations' is preferred to the term 'phases' adopted in an earlier article (Van der Ven 1988:11-13) because he believes that the latter implies distinct periods of time whilst the former allows for people to be at different stages in the sequence in the same time period. These orientations are:

- 1.) What he calls the *poiesis*-orientated approach where practical theology is seen as the application of the fruits of the other theological disciplines for the improvement of the praxis of the pastor.

2.) The ecclesiological orientation where practical theology has moved on from a study of the work of the clergy to studying the work of the church. This is very much about the self-realisation of the church.

3.) An orientation where practical theology identifies the church as existing within the system of society. Practical theology now studies the dialectical tension between the 'ideal' church and the empirical reality.

1.3.2 Problems with the “applied” approach

In South Africa the practical theological debate would appear to be between the first and third orientations, although the third comes in a variety of forms (cf. Pieterse 1998a:159-162). The first orientation is very much alive as confessional practical theology (Pieterse 1998a:159). Here the Bible message is deduced for the context in a dogmatic way. This deductive approach assumes that current praxis is homogenous, well determined and easily surveyable (Van der Ven 1988:9). It is very much perceived as a one way relationship from theory to praxis.

Two key problems have been identified with this particular approach. Campbell (2000:81) questions Thurneyson's defence of the deductive approach by targeting the fact it allows no work outside of the church, thereby limiting God. Swinton and Mowat (2006:8) reinforce this point when they highlight the fact that all human beings are part of God's creation; some notice this, others are oblivious to the fact. All are part of the unfolding historical narrative of God. Hence, the practices of the church cannot be seen as ontologically separate from the practices of the world.

The second problem is probably even more significant. It is linked to the unidirectional nature of the theory to praxis relationship. This approach assumes that practical theology cannot develop its own theories because truth can only be gleaned from the abstract theories developed by other theological disciplines. Cartledge (2002b:91) notes that this particular view has been strongly challenged by liberation theologians, his example being Guiterriez, who claim that truth is not something that is abstract and remote (orthodoxy), but is something that is done; it is truth in action (orthopraxy).

This particular argument feeds into a second, possibly more significant critique, of this unidirectional approach. Farley (2000:119-120) believes that “all human beings exist and act in situations and engage in interpretations of situations”. He sees these situations as the way various items and events come together to require responses by the humans involved. They can be brief or protracted, local or global. Participation in situations need not be individual,

but can be done as a group. Tracy (1983:65) continues to develop this point by noting that our histories affect our pre-understanding of our situation. Tracy (1983:61) sees all this experience, indeed all praxis, as “theory-laden”. It can, therefore, be seen that all theological theories, developed by humans who all exist in particular situations, are influenced by prior experience. This is a crucial argument against the unidirectional approach. As Browning (1991:7) shows, the theory to praxis model is actually invalid. An approach that allows praxis to interpret theory before it itself interprets praxis is what would appear to be required. It is, therefore, this approach that will be used in this particular study.

There have been, however, a great number of definitions of practical theology offered by academics, who have been rooted in this particular theoretical base. A more precise working definition of practical theology for this study does need, therefore, to be identified.

Tracy (1983:65) sees all theology as the “mutually critical correlation of the meaning and truth of an interpretation of the Christian fact and the meaning and truth of an interpretation of the contemporary situation.” He clearly sees theology as a hermeneutic-communicative discipline with an emphasis on being ‘mutually critical’. Swinton and Mowat (2006:25) take a similar line to Tracy when they define practical theology as “critical, theological reflection on the practices of the Church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God”. Working from this base, the practical theological approach of this study can be seen to demand the following:

- 1.) Critical communication between the practices of the church and the practices of the world. To enable this to occur one requires a clearer understanding of what these practices are. This understanding can be gained by the use of social scientific empirical techniques.
- 2.) A theological focus. Although social scientific methods are used the study is driven by theologically generated theory.
- 3.) Transformed practice. The aim to produce faithful participation in the *missio Dei* requires specific recommendations that could lead to the participants moving closer to this goal.
- 4.) A Trinitarian dimension.

When the theological problem is related to the above approach one is able to see how it is practical theological in nature. Healing ministry is not unique to the church. The Pentecostal AOG churches will have their particular interpretation and the ‘world’ outside the churches in KwaZulu-Natal will maintain other interpretations. Both communicate their own interpretation of healing through their praxis. Theologically-driven questioning should expose how the AOG hermeneutic-communicative praxis functions and will be able to offer varied analyses on how well that praxis connects with the *missio Dei* of the Triune God. An emphasis on this

hermeneutic-communicative praxis is the central feature of the approach to the practical theology of Johannes A. van der Ven that was adopted for this study. The details of his empirical approach will be covered in detail in chapter 2.

1.4 THEOLOGICAL GOAL

1.4.1 Introduction

As noted above this study utilises the empirical approach of Van der Ven. The formation of the theological problem (1)⁷ has already been outlined above. It is now necessary to describe the theological goal (2): what is the theological aim for a study of this nature? This section is made up of several sections that are designed to answer specific questions related to this question. It commences by stating the practical value of the study. This then flows into an explanation of the originality of the work that was undertaken. Following this, the reasons behind the urgency of a study of this nature are outlined. The scientific relevance of the work is then considered before, finally, the various assumptions made within this study are identified.

1.4.2 Practical value

When considering the practical value of this empirical study one must note that a great deal of popular literature has been published from Pentecostal sources on healing and deliverance. The Charismatic Renewal and various 'Third Wave'⁸ theologians have significantly added to the body of contemporary literature available for those interested in this particular area of ministry. The main aim of this literature has been to encourage involvement in the ministry by pointing to the healing and deliverance ministry of Jesus and the early church (Pattison 1989:63). Many of these approaches clearly adopt a confessional approach and do not allow for the influence of the present situation on the contemporary church. It can be suggested that an empirical approach can offer much to contemporary Pentecostal healing ministry by identifying ways in which current situations can effect current healing praxis. One hopes that by identifying particularly pertinent points a more effective ministry may result.

⁷ Bracketed numbers show various sub-phases in Van der Ven's empirical-theological cycle (see chapter 2).

⁸ It should be noted here that 'Third Wave' does not just include those related to the 'Power Encounter' movement that is rooted in Wimber's 'power' theology. 'Third Wave' can also include such groups as the 'Kingdom Now' movement and the 'Word of Faith' movement. See Lederle (1991) for a full description.

1.4.3 Originality

To my knowledge J.A. van der Ven's empirical-theological cycle has only been used on one previous occasion as the basis for a study of Pentecostal/charismatic issues: the study by Cartledge on Charismatic *glossolalia* on Merseyside, UK (1999, 2002a). It was, therefore, the first time that this approach had been attempted on a topic related to the Pentecostal healing ministry. It should be noted, however, that I was aware of other empirical work, both qualitative and quantitative in form, that had been carried out on this topic before (Poloma 1985, 1989; Theron 1986; Bosman 1997; Kay 1998, 1999; Cartledge 2003; Bosman & Theron 2006).

I was also not aware of the direct use of the empirical-theological cycle in South Africa. I noted the empirical research undertaken by Van der Ven, Dreyer and Pieterse on Human Rights in South Africa (2004), but did not see the direct use of the individual phases of the cycle like one can in Van der Ven's original worked example on theodicy (1993). I also noted the recommendation of Van der Ven's empirical approach by Faix (2007) for global missiological studies, but also identified that, although Faix's work was published in a South African journal, it was actually conducted in Germany. What was clear was that it is rare for this particular approach to be attempted outside of the centres for empirical theology located in the Netherlands and Germany.

1.4.4 Urgency

As already outlined in the background information very little is actually understood about theological praxis related to the church's ministry of healing in Pentecostal churches in general in South Africa. It was also shown that health and wellbeing are dominant issues in the worldview assumptions held by the majority of people living in southern Africa. HIV/AIDS continues to have a great impact on health and wellbeing on all levels with whole communities decimated by the disease. One would, therefore, expect the Pentecostal churches, with their emphasis on healing, to be playing an important role in the ecclesial response to HIV/AIDS, but this did not outwardly appear to be the case. What little is heard of Pentecostal responses is generally negative and causes them to be excluded from most ecumenical ecclesial responses. Many comments made against the Pentecostal healing ministry do seem to come from those with a limited understanding of what the church's ministry of healing in a Pentecostal context can entail. An improved understanding of this particular form of Pentecostal ministry is seen to be required to enable academics, and church leaders, to make a more informed evaluation of what was considered a limited and unsuitable approach for ministering to those living with HIV/AIDS.

1.4.5 Scientific relevance

Van der Ven's original empirical-theological cycle has been adapted by Cartledge for use in Pentecostal/charismatic theological studies. I was not aware of anyone testing out his 'Dialectics in the Spirit' approach in any subsequent studies and I was certain that it had not been tested in a South African Pentecostal situation. Cartledge's own additions to this approach in the areas of epistemology (2003:41-68), affective orientation (2004a) and rescripting (2008) were seen to add further interest to the study. An area of particular interest involved the use of his 'Charismatic-Evangelical hermeneutic' (Cartledge 1996), which was modified by the author for use in the South African context (Thomas 2008). All these advances will be enlarged upon in chapter 2.

1.4.6 Assumptions

Although not specifically part of the 'theological goal' of this study it was decided that a couple of assumptions, that were identified and seen as important to recognise in the context of this study, should be highlighted at this point. Firstly, it was clearly assumed that those attending the Assemblies of God in KwaZulu-Natal were actually Pentecostal. It was also been assumed that some form of healing related theological praxis was currently available in those Assemblies affiliated to 'The Group'. The effects of these assumptions are considered in all sections throughout the study.

1.4.7 Conclusion

The various issues commented on as part of the theological goal have shown that this study can be seen to be relevant, and therefore an important addition, to the theological debate surrounding religion, health and wellbeing in southern Africa. The individual aspects of the theological goal, and how they have been covered by the study, will be commented on further with the conclusion of the empirical-theological cycle in chapter 8.

1.5 CHAPTER OUTLINE

The chapters generally follow the structure for the empirical-theological cycle of Van der Ven. Chapter 1 outlines the theological problem (1) and also the theological goal (2). Chapter 2 describes in more detail the methodology involved with Van der Ven's approach to empirical theology and also interacts with the various adaptations and advances made by Cartledge to make empirical theology more suitable for the study of Pentecostal

congregations. Chapter 3 focuses upon the inductive perception (3) part of the cycle and describes in detail an explorative case study of Ablewell Christian Fellowship. Chapter 4 incorporates the inductive phase of reflection (4) and blends into this a thorough review of the literature deemed relevant for this study. Chapter 5 sees the categories, formed by the inductive research process, transformed into empirically testable concepts and describes how these concepts became part of a detailed survey. Several sub-phases of the empirical-theological cycle are involved. First the theological question is formulated (5) before the inductive phase is concluded by developing the research design (6). The deductive phase then commences with theological conceptualisation (7), followed by the production of the theological-conceptual model (8). The chapter is completed by a description of the process of theological operationalisation (9). Chapter 6 moves into the phase of empirical-theological testing which commences with a description of how the data was collected (10). This then moves onto how the data set was prepared (11) and how the data was analysed (12). Chapter 7 starts with the process of theological interpretation (13) which commences the final phase of theological evaluation. This then links into the sub-phase of theological reflection (14) where the meaning and relevance of the results obtained are carefully considered. In chapter 8 the study draws to a close with the final sub-phase of theological-methodological reflection (15) where the empirical-theological research approach used is critically evaluated in the light of the experiences of the researcher.

CHAPTER 2

AN EMPIRICAL APPROACH FOR PENTECOSTAL STUDIES

2.1 INTRODUCTION

The practical theological definition outlined at the outset of this study isolated an approach that focused on identifying ways of understanding and improving the current hermeneutic communicative praxis of the church in society through a theologically driven use of social scientific techniques. The empirical approach of J.A. van der Ven was identified as being suitable for this task. This chapter will elaborate further on his particular approach to practical theological study and how the subsequent work of the British scholar M.J. Cartledge has developed an empirical approach distinctive to Pentecostal/charismatic studies. This section includes an interaction with, and subsequent minor adaptation of, the hermeneutic work of Cartledge to make it more sensitive to the African context within which this study took place.

2.2 THE EMPIRICAL APPROACH OF J.A. VAN DER VEN¹

2.2.1 Background to Empirical theology

One must understand that an empirical approach to theological studies is nothing new. Van der Ven (1988:13) notes that Schleiermacher wrote about church statistics in the first decade of the nineteenth century whilst, later on in the 1920's, 'empirical theology' was being studied by the early Chicago school. The use of empirical techniques was also proposed by academics like Hiltner and Zerfass, but it is Van der Ven himself who has made the most significant advances in the development of an empirical approach to practical theology. As then Professor of Practical Theology at Nijmegen, The Netherlands, he was the founding force behind the *Journal of Empirical Theology* (1988-present) and produced the definitive text on the subject *Practical Theology: an Empirical Approach* (1993).

¹ One must note that Cartledge (2002a) provides an excellent overview of Van der Ven's empirical approach. This summary utilises Cartledge's framework and, in certain areas, draws on similar texts. One should note, however, that this section incorporates material from some of Van der Ven's (1996, 1998) later work to emphasise some different aspects of his work to those covered by Cartledge in his study.

2.2.2 Hermeneutic-Communicative Praxis

In this text Van der Ven uses Habermas' theory of communicative praxis merged with themes taken from liberation theology to form his hermeneutic framework. In the eyes of Van der Ven (1993:40) Practical theology:

...focuses as a practical science, on the question whether and how this communicative activity within the conditions of the church and other societal institutions occur, whether and how it should be improved. The question of improvement is not purely technical or methodical ... [it] is founded in the normative, or religious-normative basis of communicative activity, which has its origin and its goal in universal solidarity.

Van der Ven (1993:44) sees the goals of this communicative activity as operating at three levels. The first level involves the exchange of views, the second an understanding of these views, and the third involves a move towards consensus. This communication is a free exchange that can ultimately only attempt to reach the point of consensus. He then identifies four criteria for what he terms normative praxis (1993:60-62). The first criterion is *equality* where it is seen that the other has the same rights as oneself in the communicative act. Secondly, there is *freedom* – an attitude that encourages open and tolerant dialogue. Thirdly, he notes the subjectivity of the communication. The principle of *horizontal universality* is all inclusive for the present; the principle of *vertical universality* includes those from the past (i.e. the martyrs) who may still have something to add to the exchange. Both these point to the final criterion of *universal solidarity* where Van der Ven sees real communication as demanding absolute universal liberation. The eschatological significance of this approach is not missed by Van der Ven as he shows it allowing the critical memory of the past to inspire and orientate current praxis that hopes to realise the potentialities of the future (1993:68).

Van der Ven (1993:69) draws these ethical principles together by looking at the communicative praxis of Jesus through his use of the *basileia* symbol. The symbol is used “to evoke an intense experience of God’s being as king (God’s ‘king-dom’) and to stimulate engagement and participatory praxis”. It cannot be seen as a concept but is a plural symbol with a socio-historical function (1993:70). Normatively, he (1993:73) sees the symbol as offering a “meta-ethical basis from which questions about the success and failure of human communication can be adequately examined”. However, the principles of equality, freedom, solidarity and universality are all seen to be motivated by the *basileia* symbol and are grouped under an overarching theme of liberation.

2.2.3 An 'Intradisciplinary' approach

This hermeneutic-communicative foundation is then built upon as Van der Ven (1993:101-112) identifies the direct object of empirical theology as the faith and practice of the people concerned. A key development from previous practical theological study is his demand for what he terms an 'intradisciplinary' approach. Here theology draws on various methods and techniques of the social sciences for use within a theologically constructed framework. Although theology is dependent upon these social scientific approaches the overall emphasis is related to testing theologically derived hypotheses. This approach is markedly different to what Van der Ven describes as 'monodisciplinary' - practical theology as application of fruits of other theological disciplines, 'multidisciplinary' - an independent theological approach as part of a multidisciplinary team working on a set area, and 'interdisciplinary' - a cooperative relationship between two academic disciplines that produces a parallel dialogue that have previously found favour in practical theological circles.

This intradisciplinary approach has drawn criticism from within theological circles. These objections can be seen to focus around four distinct areas (Van der Ven 1998:56-58). The first of these is that of *empiricism* where it is argued that one cannot possibly hope to understand and assess theological praxis or pastoral work within the church context using an empirical approach. Van der Ven acknowledges the reductionist nature of scientific study, but then adds that an approach that uses both qualitative and quantitative methods offers a great deal of flexibility for the researcher. The second objection of *pragmatism* questions what is seen as the Christian faith being turned into just a mere function of people's lives by the empirical methodology. Theology is seen, therefore, as losing its view of the intrinsic value of Christian faith. Van der Ven responds by highlighting that it is empirical methodology that actually makes it possible to see the Christian faith as an intrinsic and extrinsic value when it is dialectically included in the research as independent and dependent variables. The third objection is that of *modernism* that focuses on what is perceived to be an overemphasis on the present situation resulting in an undervaluing of the Bible and tradition. This problem is countered by the suggestion that the theological examination of the present situation can be placed in a hermeneutical framework that joins it with a theological assessment of the Bible and tradition, thereby making empirical theology a 'hermeneutic – empirical theology' (1998:57). The final objection is that of *scienticism* where one asks whether the study is focused upon '*scientia*' or '*sapientia*'. Van der Ven responds by stating that practical theology must be seen as '*scientia practica*' to justify the fundamental demands of a scientific character, but by focusing on its purpose, the examination of concrete religious praxis and the pastoral work of the church, it does demonstrate that it is focused on '*sapientia*' in an indirect way. Having defended the

intradisciplinary approach against these objections Van der Ven concludes by diplomatically stating he does not see this approach as ‘the winner’ (1998:58), but clearly sees it as a valid option for those undertaking empirical research into theological issues.

2.2.4 Hermeneutic Principles of Empirical Intradisciplinary

In his response to the criticism of modernism above Van der Ven mentioned the use of a hermeneutic framework that joined together sociological and theological assessment. This is an important area for this study and does need a more detailed description of what this ‘hermeneutic-empirical’ framework actually incorporates.

Van der Ven (1998:50-52) divides this framework up into five principles. The first principle says that the researcher meets the topic under study from their own prejudices. This understanding is necessary so that the topic can be communicated to the researcher in the proper way. This communication happens in and through that meeting. This leads to the second principle that sees the researcher participating in the life-world of the people whose praxis is under study. This does not limit the results of the study from effecting humanity outside of that life-world; an act that requires a ‘double hermeneutics’. The third principle relates to the need to study the history of the situation and people under study. This history functions as the tradition that is seen as a bridge from the past to the present and can anticipate the future. The fourth principle draws out the need to study the context of life in which the people under study live. If the context is ignored then one’s study can be seen to take place in a vacuum, separated from the reality that surrounds it. The fifth principle is that one must take into account an ideological-critical point of view; in other words one must take into account possible social and psychic repressions. These can be drawn from the expressions and statements of the subjects under study. This area involves a hermeneutics of suspicion.

2.2.5 Empirical – Theological Cycle

The hermeneutical considerations outlined above are catered for in Van der Ven’s use of the experience cycle as he structures his empirical-theological cycle around the relationship between experience and empiricism (Van der Ven 1993:113). The experience cycle has four phases:

- Perception – the influence of the environment on an individual
- Experimentation – the action of the individual on the environment

- Examination – the individuals investigation of the alternatives and their possible contribution to the effects
- Assessment – determines the value and meaning of the experiments undertaken

In reality these phases are indivisible, but are separated for analytical convenience. In Van der Ven's cycle perception is linked to induction, experimentation to deduction, examination to testing, and assessment to evaluation. To these four phases Van der Ven adds a fifth; the initial phase of the development of the theological problem and goal. These five phases flow into each other with the process of evaluation leading to the development of new theological problems for further study. The five phases are sub-divided into fifteen sub-phases. The resultant empirical-theological cycle (Van der Ven 1993:119-156) is set out below:

Development of the theological problem and goal

- 1.) *Theological problem development* (:119-120). It is faith in God which forms the theological nature of empirical-theological research. More explicitly in this case it is faith in God, as hermeneutic-communicative praxis, that is the direct object of empirical-theological research and God the indirect one.
- 2.) *Development of a theological goal* (:120). Faith in God is not just the direct object of empirical-theological research, but is its ultimate goal as well. Empirical-theological investigations aim to improve this faith in God as hermeneutic-communicative praxis. This hermeneutic-communicative praxis is the object, goal and condition of empirical-theological research.

Theological induction

- 3.) *Theological perception* (:121-123). This includes a wide range of possible forms of perception. It can be random or systematic. Random perception is the collection of observations without a previously established system of categories while systematic perception involves the use of standardised instruments of observation. Perception can also be non-participatory or participatory. In the first case no social interaction occurs between researcher and the subjects, while in the second the investigator becomes involved. Overt and covert forms of perception are also considered. The overt approach is generally preferred on ethical grounds, but a covert approach can be considered if the investigator's presence may be deemed to greatly influence the subjects under observation. Indirect and direct approaches are also considered. The first involves written or audiovisual sources of

data, while the second deals with people's feelings, attitudes and interactions *per se*. Finally, one considers the differences between perception of others and perception of self. The demand for each approach often depends on the previous avenues of perception taken. An example could be participatory research that would require a greater degree of self perception than non-participatory forms.

- 4.) *Theological reflection* (:123-124). The information gathered by perception is brought into a dialectic interaction with reflection. The reflection is drawn from a synoptic knowledge of the theological and empirical literature pertinent to the area of study. This reflection is guided by theory.
- 5.) *Formulation of the theological question* (:125-127). To enable a more detailed study a specific, more focused, theological question is drawn from the results of the perception and reflection phases. At its most basic level this can be descriptive in nature, but can be in a more detailed explorative or hypothesis-testing form.
- 6.) *Empirical-theological research design* (:127-128). This is an explication of the question that has been previously formulated. It can take the form of a survey, or may use a quasi-experimental design. The survey can be a single effort, or may involve repetition (a longitudinal design). The survey approach is the more common form used in empirical theology.

Theological deduction

- 7.) *Theological conceptualisation* (:128-131). This holds any scientific theory to certain requirements; these are:
 - a.) Logical consistency that involves the use of clear conceptual terms.
 - b.) Mutual independency of statements – they are not derived from one another and are not situated on the same logical level.
 - c.) They must contain sufficient information so that empirically testable consequences can be obtained from them.
 - d.) They must be necessary – they do not contain superfluous information.
- 8.) *The theological-conceptual model* (:131-134). This model contains a description of the research units. It shows a full range of concepts and the relationships between them. These causal relationships are firmly grounded in the theological theory drawn from the available literature. Hypotheses can be developed from the theological model that is produced.

9.) *Theological operationalisation* (:134-139). This stage bridges the divide between the theoretical concepts and the empirical reality. The concepts are defined in terms of specific operations. These must be empirically valid and reliable.

Empirical-theological testing

10.) *Data collection* (:140-143). This concerns the issues surrounding the time and location of the data collection, type and size of sample population, and distribution and collection of the material.

11.) *Preparation of the data set* (:143-144). The collected data is checked manually before it is entered onto the computer for further checking and cleaning before it can be analysed.

12.) *Empirical-theological data analysis* (:144-151). This involves:

- a.) description of the research population;
- b.) construction of theological and other attitudinal scales;
- c.) determination of the holders of theological attitudes;
- d.) determination of the context of theological attitudes;
- e.) explanation of the theological attitudes.

Theological evaluation

13.) *Theological interpretation* (:152). This sub-phase involves using the summary of the analytical results in an attempt to answer the theological question. This is done, bearing in mind the theological problem and goal, and particularly emphasises theological conception.

14.) *Theological reflection* (:152-154). The results of the theological interpretation are drawn upon to discuss the meaning and relevance of the results of the interpretation and the adequacy of the study.

15.) *Theological-methodological reflection* (:154-156). The cycle concludes, (in this rotation at least), with a thorough evaluation of the adequacy and general structure of the empirical-theological methodology used in the research process.

The empirical-theological cycle, as used in this study, is displayed below in Fig. 2.1.

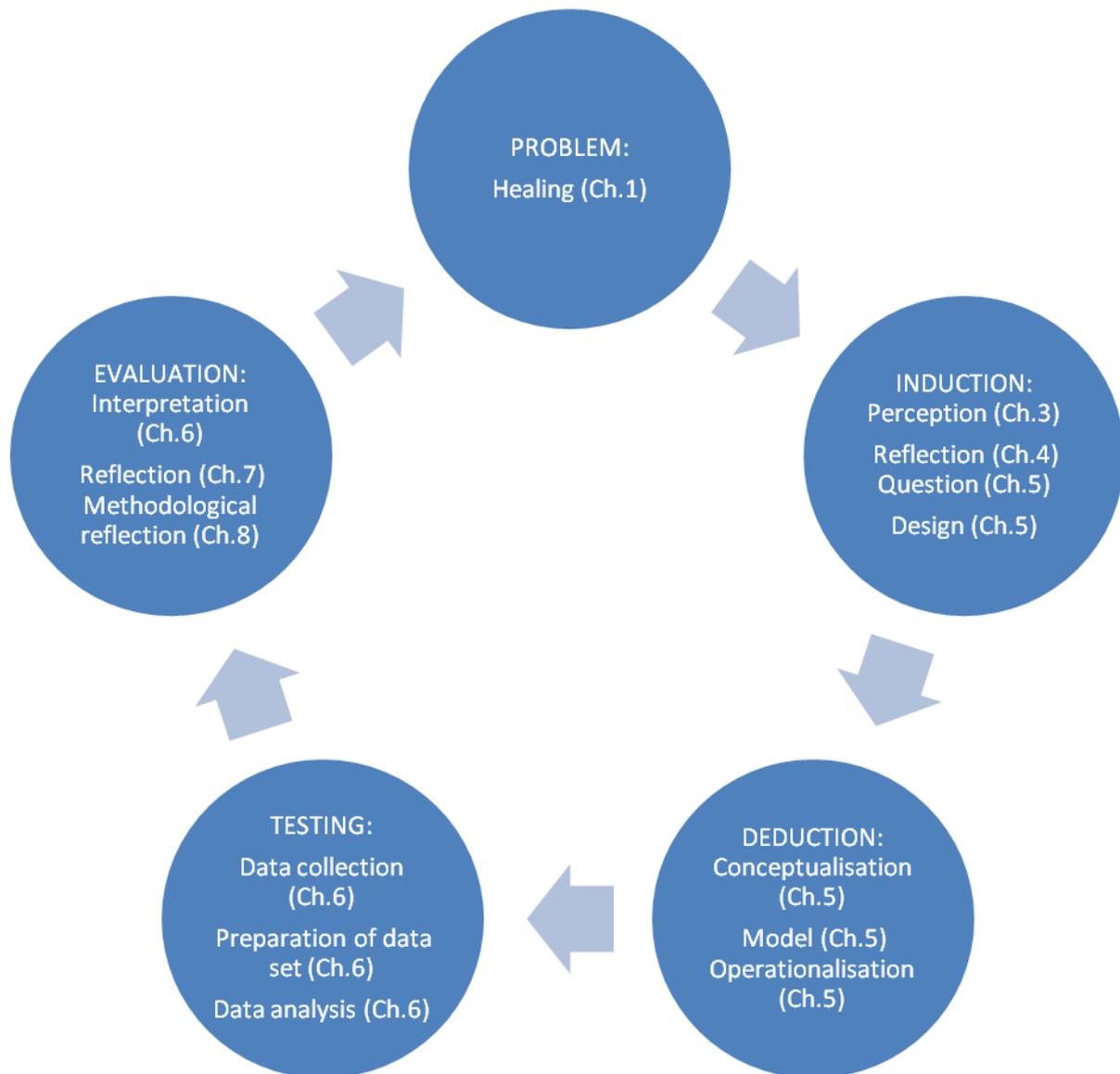


Fig. 2.1 The empirical-theological cycle of Pentecostal healing

2.3 THE PENTECOSTAL/CHARISMATIC DEVELOPMENTS OF M.J. CARTLEDGE

2.3.1 Problems with the approach of J.A. van der Ven

Whilst this study uses the empirical-theological framework of Van der Ven a number of problems have been noted that have been raised with his use of the critical theory of Habermas. As a historical idealist Habermas is totally committed to the emancipatory power of human reason. Liberation through the power of God's revelation in the incarnate Christ, therefore, becomes unnecessary (Cartledge 2002a:25). Pieterse (1994:81-82) disagrees with Van der Ven's use of Habermasian normative principles of equality, freedom,

universality and solidarity, preferring the evangelical values of love, justice, peace and hope. Cartledge (2002a:17) totally rejects the Habermasian conceptual framework as reductionist and notes the political-liberation theological commitment as particularly problematic for his study on charismatic *glossolalia*. He sees Van der Ven's approach as "chained to a materialist theory". He continues by offering his own conceptual framework that he calls an 'Evangelical-Charismatic hermeneutic'.

2.3.2 The Evangelical-Charismatic hermeneutic of M.J. Cartledge

This hermeneutical model for empirical theology is strongly based on the pastoral hermeneutics of Anthony Thiselton, with modifications based on the work of N.T. Wright and A.C. Autry (Cartledge 2002a:17). Cartledge (2002a:17-20) uses Habermas' concepts of 'trans-contextual system' and 'life-worlds' to develop this theological hermeneutic. Habermas (cf. Cartledge 2002a:17) sees the life-world as the present situation or "the hermeneutical level of inter-personal understanding and co-operative behaviour". This hermeneutical level is, however, inadequate because it does not offer a psycho-social critique. What is required, therefore, is a standpoint "in which contextual-behavioural features are transcended in a larger system. System provides a frame or dimension for ideological and social critique."

For Thiselton (cf. Cartledge 2002a:17-18) the trans-contextual system is the Bible, acting as an authoritative text that promotes a particular worldview. The life-world is the present situation that is located at the opposite pole of the hermeneutic. The life-world is the pole open to empirical research using social scientific approaches. Thiselton's universal principle is love, which is given particular expression through the incarnation and death of Christ. Cartledge develops this by using the biblical narrative model of Wright to show the church, now living, as Wright sees it, in the remainder of the fifth act of a Shakespearian play, as having to seek to relate the trans-contextual system to the now of experience in the present situation with *innovation* and *consistency*. Cartledge (2002a:18-19) argues that this is possible "by connecting the consistency of the biblical story with the innovation of researching the present situation empirically, theological knowledge and ecclesial practice would be advanced both truthfully and authentically." He finally acknowledges the work of Autry by noting the need to take the transcendent God of the Bible seriously, a point being missed by Thiselton, as God offers himself to the interpreter in the form of the Holy Spirit. This charismatic element is added to by noting that the Holy Spirit, who is active amongst the community of faith in the present, has been also the inspiration behind the scriptural authority of the trans-contextual system. Cartledge (2002a:20-22) further develops this

pneumatological basis behind the ideas of innovation and consistency by tentatively offering evidence from the five Paraclete sayings in the gospel of John.

2.3.3 An Evangelical-Charismatic hermeneutic for an African Pentecostal study?²

Cartledge's Evangelical-Charismatic hermeneutic was originally designed for use in a study on Charismatic churches on Merseyside, UK. One does question, therefore, whether it would be acceptable to use it in a study on African Pentecostals. To assess its suitability Cartledge's hermeneutic was broken down into its key emphases. These were found to be:

- a.) a position that takes the Bible as an authoritative source that can be relied upon for consistency;
- b.) the message of this consistent biblical source is an on-going narrative today;
- c.) there is a role for the Holy Spirit in the interpretive process today, just as it had a role in the biblical interpretation;
- d.) the interpretation does involve the community of faith;
- e.) the innovative angle can include the use of social scientific methods to obtain empirical data;
- f.) the normative principle of love, which finds its strongest expression in the life and death of Christ.

These emphases were then analysed using work produced by a variety of African and Pentecostal scholars on hermeneutic-communicative topics.

The earlier definitions have already shown the great diversity that can be seen to be present in African and Pentecostal groups. It would be impossible, therefore, to cover all the relevant views from scholarship pertinent to this topic. I only worked, therefore, with a limited selection that, I believed, covered an adequate range for a study of this nature. This scholarship included the African theology of John Pobee (1987, 1992), the reformed practical theology of Hennie Pieterse (1994, 1998b), the feminist practical theology of Denise Ackermann (1993, 1994, 1996, 1997), the Lutheran systematic theology of Klaus Nürnberger (2003a, 2003b, 2004) and the Pentecostal theology of Mathew Clark (1997). Each author's work was studied in relation to the key emphases noted above and a number of interesting points were raised.

² This section includes excerpts taken from Thomas (2008) that analyses the 'Evangelical-Charismatic hermeneutic' in greater detail than is possible here.

When one considers the authority and consistency of the Bible a number of issues have arisen. I did not believe that this could be analysed alone as there was considerable overlap with the other issues concerning the ongoing tradition and the role of the Holy Spirit. The following discussion will, therefore, concern all of these topics.

The first thing to note is that, although there is disagreement from Ackermann (1996:47, 1997:67) and Nürnberger (2004:17-21), the dominant theme supported the Bible as an authoritative source. This was an important point for any Pentecostal study. Archer (2004:57) clearly states the Pentecostal position when he writes: "... the Pentecostal community recognises the Bible as sacred revelation - the inspired, authoritative word of God." I acknowledge Ackermann's (1997:67) and Pieterse's (1998b:186) cautionary words on anything pertaining to authoritative status in post-apartheid South Africa, but an authoritative source, that offers a point of consistency, is essential for Pentecostal theology.

This claim does need further explanation. In Pentecostal theology there exists a possibility for great tension between *doctrine* and *experience*. Clark and Lederle (1989:101) explain this issue clearly:

The *tension between doctrine and experience* becomes very real in Pentecost, if doctrine is granted an autonomous position with regard to experience, or vice versa. It is precisely the task of a Pentecostal theology to formulate doctrine so that it does not contradict valid experience, and to demand experience in line with Biblical patterns

One can see, therefore, that there exists a delicate balance. If one is going to allow experience to stand as truth one must have an anchor, a fixed point of reference against which that experience can be measured. Remove, or drastically reduce, the authority of Scripture and you are left with a risky, and potentially destructive, hermeneutic situation.

This is not, however, the complete picture. That picture can be explained more fully when one considers the nature of the on-going narrative and the role of the Holy Spirit. All the authors above agree, in their different ways, to the concept of an on-going biblical narrative. The on-going role of the Holy Spirit in the process is not so universally affirmed with varied interpretations from each scholar. Pentecostals very much adopt a stance that sees the Spirit being experienced in the lives of Pentecostals today as it has been in biblical narratives, especially the narrative of the early church in Acts. Cartledge's (2002b:109) 'Dialectics in the Spirit' approach demonstrates this clearly when he identifies three questions that should be asked in practical theological investigations of Pentecostal/charismatic situations. He asks:

(1) What is the Holy Spirit doing in the context?

(2) How does this activity relate to the work of the Holy Spirit having been revealed in Scripture?

(3) What is the Spirit saying to the church?

It is evident from this that the Spirit is fully expected to play a pivotal role in any interpretive process in the Pentecostal/charismatic community.

A key emphasis, as well, is the importance of testimony as truth. Cartledge (2003:52) pinpoints testimony to the truth of encounter as the “integrating centre of Pentecostal/Charismatic theology”. He (2003:54) writes: “Pentecostal experience informs one’s understanding of the text; yet the text *testifies* of the same experiences among the early church and apostles.” The similarity between contemporary experience and that of the early church is seen to validate both the current experience and the authoritative position of Scripture. Any Pentecostal process that neglects this testimony, therefore, removes the fulcrum on which the interpretive process balances.

This necessity for balance, therefore, requires an acceptance of the historical (biblical and tradition), and contemporary forms of testimony. The African scholarship studied acknowledges the importance of an on-going tradition. This is also critically important for Pentecostals. Any issues our African scholars have raised concerning the authoritative status of the Bible must be viewed in the light of the delicate balances that exist between doctrine and experience in Pentecostal theology. I believe, therefore, that Cartledge’s identification of biblical authority, on-going narrative and a role for the Holy Spirit are relevant and must form part of the planned study on the Assemblies of God.

A similar positive stance can be taken on his identification of a role for the community of faith in the interpretive process. The work of the African scholars sampled, with some valid comments of Nürnberger (2003a:508-509) aside, strongly supports this position and, if anything, takes this particular emphasis to a higher level. They leave us with little doubt that communitarian interpretation is essential in the African context. The work of the North American Pentecostal Kenneth Archer (2004) shows a similar attitude exists amongst Pentecostals. Archer (2004:183) identifies an important part of his contemporary hermeneutic strategy as the voice of the Holy Spirit as heard through the community. The consensus between African and Pentecostal scholarship is clear: any African Pentecostal interpretive process must give an explicit role to the community of faith. It can, therefore, be suggested that if the Evangelical-Charismatic hermeneutic was to be used in an African Pentecostal context it would require a stronger emphasis on community than is evident in its original form.

It is also clear that Cartledge's call for the use of empirical innovation garners some support from these African scholars. It has been noted that Pentecostalism does lend itself to empirical study (Cartledge 1996:166). Clark and Lederle (1989:102) support this view when they note that "truth will not only be held in remembrance, or objectively proclaimed as pure doctrine – but that *truth will be realised in the midst of the people*". In other words, truth will be 'empirically realisable'. If truth is 'empirically realisable' then it should be seen as acceptable to attempt to improve our knowledge of it by utilising the wide range of empirical research techniques currently available. Ackermann's (1993:26) call for gender sensitive approaches must also be noted at this stage. This, and an ethno-sensitive approach, should dilute some of the 'authoritarian' image that can sometimes be attached to academic empirical research. These considerations should ensure that the empirical approach, advocated by Cartledge, can be seen to be suitable for the forthcoming study.

The final area of normative principles does not draw such a unified response from the African scholars. Cartledge's acceptance of Thiselton's normative principle of love can certainly be viewed as, at least some part, of all our African scholars' normative principles. Our authors, however, do call for much more description and depth in their African perspectives. The depth is particularly evident in those principles that have liberational and eschatological emphases. The 'comprehensive wellbeing' of Nürnberger (2004:37) links very well with the '*shalom*' of Ackermann (1993:21), and the 'peace' and 'hope' of Pieterse (1994:81-82). I have carefully noted Cartledge's desire to be distanced from a political-liberation agenda and, so, suggest the following modification: Pieterse's evangelical principles of love, justice, peace and hope work very closely with Ackermann's love, justice, *shalom* and freedom. Ackermann holds a political-liberation stance that does require diluting for use in the proposed Pentecostal study. I propose, therefore, using Pieterse's categories, but 'peace' can be exchanged for the more comprehensive *shalom* suggested by Ackermann. Nürnberger's identification of this *shalom* with the Kingdom, or as Ackermann would prefer, 'Reign of God', and his preferred term 'comprehensive wellbeing' identifies the eschatological character of this principle. Normative principles of love, justice, *shalom* and hope will therefore be used. These should be acceptable to the traditional non-political stance of Pentecostal/charismatic theology, whilst acknowledging, to some degree, the liberation ethos present in South Africa and the eschatological vision of Pentecostalism.

When all is considered the Evangelical-Charismatic hermeneutic does appear, with minor modifications, to be eminently suitable for the suggested study on the Assemblies of God. The increased emphasis on community and modified normative principles are negligible changes to a structure that generally appears to be acceptable to both African and Pentecostal scholarship.

2.3.4 'Dialectics in the Spirit'³

M.J. Cartledge has developed his own approach to empirical theology based on his Evangelical-Charismatic hermeneutic. It can be used with the basic Pastoral cycle (Lartey 2000), but in this case it was attempted in full with the empirical-theological approach of Van der Ven. The approach used by Cartledge is termed 'Dialectics in the Spirit' which he builds on McIntosh's expression of spirituality of search-encounter-transformation (2003:17-39).

Cartledge (2003:27) sees the starting point for practical theology as dialectics, as the theologian engages with the twin poles of the 'life-world' and the 'system'. The system is seen to contain an overarching theological narrative that is not part of the concrete reality. It also holds to a theological critical theory that will be a theology of the cross. This protects against possible manipulation of the meta-narrative by the theologian. In its open form the system interacts with other disciplines such as the social sciences. Throughout this communication priority is given to theology; the approach is, therefore, intradisciplinary in nature (2003:28). The investigation can start with issues that emerge from either the life-world (1) or the system (2). This is considered the initial part of the search phase. The researcher now moves to engage with the life-world (3). Here a variety of methods, possibly qualitative, can be used to ascertain the beliefs and practices of the subjects under study in the life-world. Their stories, symbols and praxis are considered to be most significant. This is considered to be the start of the encounter phase. The information gained from this process is then brought into dialogue with relevant theological literature (4). Insights are generated as the process oscillates between theory and praxis. The researcher now uses these insights to generate further questions which can offer further data, maybe quantitative, on the life-world (5). The data gained is then analysed and recommendations can be made for renewed understanding (6). This constitutes the end of the encounter phase. This leads to recommendations for renewed ecclesial belief and practice (7). This is seen as the transformation phase. The changes may be at the level of orthodoxy, orthopraxy or orthopathy (cf. Land 1993:41).

This charismatic dialectic also asks several questions related to the Holy Spirit. Cartledge⁴ (2003:30) identifies these as:

(a) What is the Holy Spirit doing in the context?

³ Initially published as Cartledge, M.J. 2002b. Practical Theology and Charismatic Spirituality: Dialectics in the Spirit. *Journal of Pentecostal Theology* 10(2): 93-109.

⁴ I have noted that this material has been covered earlier, but do not see it as repetition because it was used to explain the importance of the Holy Spirit in Pentecostal/charismatic hermeneutics, whilst here it is explained as part of a methodological framework that was used.

(b) How does this activity relate to the work of the Holy Spirit having been revealed in Scripture?

(c) What is the Spirit saying to the church?

Here there is a search for the divine; that is then encountered in the situation; which is an experience that leads to transformation. Cartledge does not see the transformation as self-serving, but rather God-serving. He concludes by saying that a theology of the cross helps to keep the focus of the spirituality Christological and Trinitarian because the Spirit points to Christ and the cross, whilst Christ himself points to the Father.

2.3.5 Affective Theological Praxis

Cartledge's more recent work has continued to build on the 'Dialectics' innovation to his original doctoral approach. In a challenging and insightful article Cartledge (2004a:34-52) draws attention to the fact that all theological praxis is permeated by what he terms an 'affective dimension'. This is based on the premise that all people are bearers of emotion. The practical theological 'reading' of the affective element of theological praxis is seen as part of empirical analysis before assessment by Scripture and the Christian tradition. This communication should then lead to recommendations for improved praxis.

The importance of affections cannot be underestimated in any study of Pentecostalism. Steven Land (1993:134) in his study of Pentecostal spirituality identifies three key affections. These are:

- (1) gratitude, including thanks and praise;
- (2) compassion, including love and longing;
- (3) courage, including confidence and hope.

Although Cartledge (2004a:37) sees this schema as epistemologically limiting it is important to note the value that affections are given in a significant Pentecostal study. An analysis of this affective dimension formed part of the empirical work undertaken in the 'encounter' phase of this research.

2.3.6 Practical-Theological Rescripting

Further adaptations have continued with a recent article focusing on a practical-theological rescripting of Pentecostal experience. Cartledge (2008:29) agrees with Macchia that experiential narratives are saturated with theology. He continues by saying:

Theology, if you like, is created, broken, reshaped and re-presented through experiential processes and this must be the case if it is going to motivate, inspire and ultimately be relevant to the life of faith. The outcome of such a process is that accounts are rescripted as part of the ongoing task of theological construction.

When attempting to rescript experience Cartledge (2008:25-27) uses the typological framework of Franks Davis. Here experience can be Interpretive, Quasi-Sensory, Revelatory, Regenerative, Numinous or Mystical. The example used by Cartledge in his article focuses on a testimony of a young lady concerning her 'baptism in the Spirit'. He draws on the interpretive, numinous and mystical dimensions of experience to rescript or reinterpret her account. He notes the dangers of what he terms 'over-strong' rescripting, but believes that the methodological approach used allows it to be undertaken in a disciplined fashion. As noted earlier, a critical application of both Cartledge's 'affective', and this 'rescripting', approach were used in tandem with his 'Dialectics' approach presented above.

2.3.7 Epistemology

In his original doctoral study Cartledge (2002a:22-24) adopts the 'critical realist' epistemology of N.T.Wright. This narrative approach sees people as storytellers who interact in a story-laden world. Individual observations of reality can be challenged by these interactions in what is seen as a relational epistemology.

In a later work Cartledge (2003:41-68) greatly expands his initial epistemological ideas by utilising various scholarly works on truth and epistemology. He commences by identifying three common theories of truth: correspondence, coherence and pragmatic (2003:42-45). Correspondence theory is seen as the 'common-sense' approach where propositions can only be true if they correspond to the facts. Coherence theory regards a statement to be true if it coheres with other statements of truth. The Pragmatic theory holds that truth must be understood in terms of practice, a key criterion being whether or not they are successful in practice.

Cartledge then continues to build his ideas by analysing three Pentecostal approaches to epistemology. The first is the 'Yada and Praxis approach' of C.B.Johns where knowledge of God is not measured by the information one possesses, but by your lived response to God. Secondly, he takes the 'Cultural-Linguistic approach' of Shuman which works on the premise that one can only understand what is happening in one's world by participating in a tradition. Finally, he draws from the 'Carry-over of value approach' of Yong that sees knowledge as being 'carried-over' from the object to the person's experience by particular signs.

It is noted, however, that the separate approaches do individually hold a number of problems. In an attempt to nullify these, Cartledge (2003:52-68) suggests his own epistemological approach that he believes is suitable for empirical work in the Pentecostal/charismatic tradition. This approach is initially founded upon the 'five sources of knowledge' of Audi. These are *perception*: what we perceive through our senses. The second is *memory*: it does not produce beliefs, but does preserve what is known. The third involves inner perception or *consciousness*. Here beliefs arise in similar ways to those perceived outwardly, but the individual holds more control over the experience. *Reason* is the fourth source as inferences can be drawn from what is already known, thereby, enabling an extension of our framework of knowledge. The fifth, and final, source is *testimony*. This source sees beliefs and knowledge as grounded in social reality: we can know better through others.

The source of testimony is seen by Audi as the one that draws on all the others. This is seen as significant by Cartledge (2003:53) who writes:

Thus the individual aspects of knowing are integrated socially by the notion of testimony. It is the social mechanism of testimony that is of supreme importance to Pentecostal and charismatic understanding of our knowledge of God. We do not believe and know God in isolation; rather, we are part of a worshipping and witnessing community of faith.

Scripture is seen as God's testimony through the writings of his servants. Pentecostal experience is seen as informing the understanding of the text, yet, similar experiences are testified to in the text. The experience of today, therefore, *corresponds* with the experiences of the early church.

Cartledge continues to develop this understanding of testimony by drawing on the work of Coady. Testimony is seen in three forms: formal, informal and extended. Formal testimony is identified as the type that could be delivered to a court of law by those regarded as witnesses. Informal testimony is found in everyday life as we give a sport score or give geographical directions. Extended testimony is reporting information based on sources separate to firsthand experience. Church-based examples of each form are then offered. Formal testimony in a church may be when individuals from the congregation can testify in a church meeting. The Informal type could occur in conversation over coffee at the end of the service. Extended forms are seen as present in church newsletters or magazines.

Cartledge notes that testimony is believed if the witness is trusted. The reliability often comes from how the testimony *coheres* with our expectations. These expectations are

normally formed within our cultural-linguistic setting or tradition. Although the historical tradition is important, the Pentecostal tradition is organic; testimony that leads to more successful transformed practice is *pragmatic* truth central to Pentecostal epistemology.

He concludes by noting that although testimony is essential, the other sources noted by Audi are also important for any empirical approach to study that adopts a realist ontology. Cartledge (2003:61) notes that perceptions of present reality and memories of past experience as crucial to making informed empirical judgements, whilst consciousness and reason provide material for the frameworks and concepts that are empirically tested. Finally, a role is given to testimony in the academic sphere as scholars share their insights. The empirical approach is seen as an important part of this process because it contributes greatly to an understanding of how truth corresponds to reality. That reality can be coherent with, or can challenge, what is already understood within the academy. This could then pragmatically lead to a transformed understanding of particular situations.

2.4 CONCLUSION

The incorporation of Cartledge's innovations detailed above as key methodological structures in the empirical-theological framework was not done without due reason. Cartledge is the only scholar who has attempted to work with Van der Ven's empirical methodology in Pentecostal/charismatic contexts, so, his view should be seen as significant. The African Pentecostal context under study did demand some minor modifications to his 'Evangelical-Charismatic hermeneutic', but all the other material that emphasised the Spirit, an affective element and 'ordinary' testimony of the community did seem suitable for use as part of this study; if not for any other reason than as an important opportunity to test Cartledge's work in a different cultural context to that in which it was formulated. The modifications of Cartledge to Van der Ven's original approach did give this study the distinctive Pentecostal identity being sought, whilst allowing it to retain the empirical approach desired by the researcher.

CHAPTER 3

LOOKING INTO LIFE-WORLDS: A CASE STUDY ON ABLEWELL CHRISTIAN FELLOWSHIP

3.1 INTRODUCTION

When one is seeking to develop a better understanding of a broad topic like the church's ministry of healing a comprehensive approach is required to draw out the relevant material being sought in the inductive phase. It was decided that the best way to uncover a rich and varied set of categories for further analysis would be by using a case study approach. The following chapter describes the methods used, the context and its people, and aspects of their theological praxis concerning the church's ministry of healing. It concludes with a section of analysis that identifies the various categories that were to be brought into dialogue with the relevant literature (chapter 4) and, that would in a selective way, form the theoretical base for quantitative testing later in the study.

3.2 CASE STUDY RESEARCH FOR BUILDING THEORIES

3.2.1 The approach of Kathleen M. Eisenhardt

The fact that this inductive phase of the study was employed to generate relevant theory for further testing later in the cycle made an impact on the methodology that was selected. It was decided that an approach that offered a structure for building theory would be most suitable and to this end the work of Kathleen M. Eisenhardt (2006:297-323) was selected with consideration given to the specific concerns of Robert Yin (2003) on validity and reliability.

Eisenhardt sees case studies as research strategies that focus on understanding the dynamics present within single settings (2006:300). She recognises the importance of the work of Glaser and Strauss (1967) on grounded theory, Robert Yin (1989) on designing case studies and Miles and Huberman (1984) on analysing qualitative data. She does identify, however, a lack of clarity that surrounds building theory from cases especially concerning the central inductive process and the role of literature (2006:297). Eisenhardt (2006:298) continues by offering a 'roadmap' design that isolates a step-by-step approach to constructing theory.

This roadmap was considered suitable for use within the empirical-theological cycle because it mirrors, and also blends together, several sub-phases of Van der Ven's approach. Eisenhardt's initial step demands the definition of a research question and the identification of any *a priori* constructs. This ensures that the process is focused and gives better grounding to any construct measures. It is noted, however, that one should not have already developed hypotheses at this stage because that would limit the theoretical flexibility.

Her next stage looks at selection of cases for study. A theoretical approach to selection is advocated from a specified population. By specifying the population one constrains extraneous variation and enhances external validity. A theoretical selection focuses the study onto those sites most likely to replicate or extend theory.

The roadmap continues by looking at, how instruments are crafted, and the various protocols that are used. She suggests that multiple data collection methods are used as this will strengthen the grounding of theory by offering triangulation of the evidence. She also recommends using both qualitative and quantitative approaches to obtain a synergistic view of evidence. It is also advised that multiple investigators are used as this will allow for divergent perspectives and will strengthen the grounding of any theory.

The next step sees the study enter the field. Data collection should be flexible and opportunistic with plenty of overlap between collection and analysis. The flexible approach means emergent themes will not be missed, whilst the overlapping of collection and analysis allows for faster analysis, and also enables adjustments to be made, if required, as themes develop.

Eisenhardt's process then moves onto data analysis which should be divided between within-case and cross-case approaches. By looking within the case a familiarity is formed with the data, whilst a cross-case approach forces the investigator/s to look beyond their initial impressions and to see through multiple lenses.

After this analysis comes the shaping of the hypotheses. This should be attempted through iterative tabulation of the evidence for each construct, replication across cases and a search of the evidence for the 'why' behind the relationships. The iterative tabulation is seen to sharpen construct definition, validity and measurability, the replication confirms and sharpens the theory, whilst the search for the reason 'why' behind relationships builds the internal validity.

These hypotheses must then be compared with both conflicting and similar literature. By viewing conflicting literature one builds internal validity and raises the theoretical level, whilst

similar literature helps sharpen generalisability. This improves the construct definition and also raises the theoretical level.

The roadmap ends with the step of reaching closure. This is seen to be when one reaches, if possible, a point of theoretical saturation where the marginal improvements possible do not justify the effort expended.

3.2.2 Approaching the Ablewell Christian Fellowship Case study

As has been mentioned earlier the roadmap suggested above does fit in well with Van der Ven's empirical-theological inductive phase. A research problem focused on the theological praxis of 'The Group' AOG churches in KwaZulu-Natal, related to the church's ministry of healing, had been identified (chapter 1). A variety of *a priori* constructs had already been formulated through background reading and attendance for a number of months at a 'Group' AOG congregation in KwaZulu-Natal.

Ablewell Christian Fellowship was selected for a number of reasons. I had been able to develop relationships and an understanding through attending the congregation since November 2006. This immersion in the setting did definitely facilitate the research process as it progressed. The nature of the rural context (see section 3.3.2 for a more developed description) meant that it was the only satisfactory option available in the locality; the nearest similar 'Group' AOG congregation was over an hour away and was set in an urban location. This isolation of the researcher did have an effect on how the inductive phase of the research made progress.

Within the single case selected a wide variety of data collection methods were used. Participant observation in a range of settings was undertaken with an overt approach. Documentary analysis of the church's monthly bulletin, notice boards, meeting minutes, past sermons, and literature that was deemed important by congregants was undertaken. Oral history interviews were conducted to develop a better understanding of the history of the church. A semiotic analysis was conducted of the church and its foundations. The context was analysed using a phenomenological ethnographic approach, and its impact on the 'life-world' of the church was noted. Finally, semi-structured interviews were undertaken to develop a rich tapestry of the varied theological praxis related to the church's ministry of healing. I noted that only qualitative approaches were used, but decided that the wide range used would prove to be sufficient for the task of developing hypotheses that would be quantitatively assessed later on in the research process. The use of only a single investigator was simply justified by the fact that no research team was available, or

realistically affordable, within the research budget for a project of this type. These variances from Eisenhardt's approach were noted and taken into account in the overall analysis.

Data collection was overlapped and coincided with analysis, and was also flexible and opportunistic. The analysis was thorough within-case, but there was no cross-case pattern matching due to a number of factors. As noted earlier, the other possible assembly for study was over an hour away and was situated in a markedly different social setting; an urban suburb as opposed to a small rural town. The time that would be spent travelling and observing this urban assembly was not considered feasible for a researcher with a young family and commitments at Ablewell Christian Fellowship. Finally, the expense of the extra travel could not be covered in the research budget that was available.

The constructs were iteratively tabulated and the evidence was searched for possible reasons behind relationships. This was mixed with an in depth review of the literature (chapter 4). The case study was finally concluded when it was deemed that no significant advances were being made.

It can be seen, therefore, that this case study did attempt to follow the roadmap of Eisenhardt, but was limited by availability of a suitable cross-case example, time, budget, and family/church-related responsibilities. The implications of these limitations were potentially important for the study, so, it was deemed necessary at this stage to expand on the issue of validity and reliability by drawing on the work of Robert Yin (2003).

3.2.3 Validity and Reliability in the case study design of Robert Yin

Although many of the ideas of Yin have already been incorporated into Eisenhardt's roadmap some more specific pointers as to possible problem areas in this study were considered useful at this stage.

Yin (2003:84) concentrates on four criteria for judging case study designs. The first is *construct validity* where Yin proposes the use of multiple sources of evidence, the establishment of a clear chain of evidence and a review of the draft report by key informants. His second area is that of *internal validity* where the problem of accuracy of inference is identified and solved by pattern-matching and explanation building. The third issue is that of *external validity* and has to do with the generalisation of the findings: Is theory replicated? His final issue is that of *reliability* where Yin (2003:45) suggests the production of organised documentation in a case study database. Done correctly, this would allow an auditor to repeat the study and obtain the same results.

If we now turn our attention to the design of this particular study the areas of strength and weakness are clear. The construct validity was good with a wide range of data collection methods used. A chain of evidence was recorded and all interviewees had the opportunity to comment on their transcripts. I believe the internal validity was adequate with the weakness of a lack of multiple investigators and no similar case material for pattern-matching, balanced, to an extent, by an in depth analysis of conflicting literature and a thorough search of the evidence for reasons behind the construct relationships. The external validity was an area of concern with no way of ascertaining how the theory obtained could be generalised. It must be remembered, however, that this inductive phase was followed by a testing phase in Van der Ven's cycle. So, although the exploratory findings of the case study may not be compared to a similar study, for reasons already outlined, any other 'possible' case that could have been selected was quantitatively surveyed as part of phase four of the empirical-theological cycle. The reliability has been deemed to be good because a detailed case study database has been maintained in both handwritten and electronic formats and has been, and still is, available for consultation. So, while it can be seen that issues have arisen, especially concerning the external validity of the process, the researcher has deemed it an adequate design for the purposes of completing an inductive phase when considered in the whole research framework of the empirical-theological process.

3.2.4 Obtaining ethical clearance

It was noted that before this inductive phase could commence full ethical clearance had to be obtained from the University of South Africa's ethical review council. This process was split into two phases. Firstly, a proposal outlining the qualitative methods to be utilised in the case study was submitted for review. This proposal included, amongst other things, any interview schedules that were to be used, inclusion or exclusion criteria and withdrawal or discontinuation criteria. The consideration given to these ethical concerns can be seen in the construction of the interview schedules used in the case study (Appendix A and Appendix B). It was a notable concern of this original proposal that all names to be used in the study, both for the research participants and the research location, were pseudonyms thereby offering anonymity for those participating in the research.

The second phase of the ethical review process came at a later stage in the research process and was related to the construction and content of the survey instrument. This quantitative instrument was, again, developed in line with University of South Africa ethical guidelines and was submitted for review prior to the instrument being distributed to the sample congregations.

3.3 A VIEW OF ABLEWELL CHRISTIAN FELLOWSHIP

3.3.1 An overview of the methods used

3.3.1.1 Self description¹

I noted Van der Ven's hermeneutical requirement to be aware of one's own prejudices in the process of perception. Everything that was attempted below was, therefore, done through the senses of the researcher, described below. I am a white, British male who would fall into Cassidy's (2005:28) Christian category of Evangelical Liberalism,² but who was originally converted in a Reformed Evangelical setting. I see the Bible as authoritative in that it is the best guideline available to comprehend God's truth, but do not see it as the infallible 'Word of God'. I rather see the 'Word of God' running through the biblical record; what Nürnberger (2004:36-38) describes as a 'below-the-text' interpretation of Scripture. I have a scientific background and modernist worldview assumptions previously dominated my thinking. These have gradually been superseded¹ by some more postmodern assumptions that cause me to be wary of what can be viewed as authoritarian absolutes; hence, the desire to use 'worldview assumptions' as opposed to the more fixed absolute term 'worldview'.

3.3.1.2 Phenomenological Description

The self description summarised above clearly formed a part of the first form of perception used: phenomenological description. The approach of Heimbrock (2004:63) was used to "get in touch with the field of everyday life" from an ethnographic perspective. This description was developed between April 2007 and May 2009 as I lived amongst the research community. My sensual perception, experiences, feelings and interpretations of the general atmosphere around the research area all played a part in building up an understanding of the rural community in which Ablewell Christian Fellowship was situated. This also enabled me to fulfil Van der Ven's hermeneutic requirement of understanding the local context in which the study took place. Notes were made when possible throughout this period and were incorporated in the research database material.

3.3.1.3 Participant Observation

Another long-term research activity was participant observation. This was carried out over a thirteen-month period where I practically observed and experienced the Sunday worship on

¹ It should be noted that I do not try to see myself as an 'objective researcher'. I recognise the subjective nature of this study and use personal pronouns where appropriate.

² Cassidy sees Evangelical Liberalism as that which seeks to mediate and explore the intellectual and theological tensions developing between the new cultural context and the "old" faith.

fifteen occasions. It should be noted that I was actively participating in parts of the ministry (children's work) on other Sundays during this period of time, but this was considered separate from the 'adult' ministry I was studying and did not directly³ form part my overall study. This need to participate in the life-world of Ablewell was part of the hermeneutical requirement in the empirical study. The first participant observation had been in April 2008 and the last was in May 2009. During this period I also attended several prayer meetings although detailed notes were only made on one occasion, and that was after the meeting had closed. On arrival at the Sunday services I would meet, and have conversation with, a number of the congregation. I would then settle myself into space on the edge of the sound desk where my initial impressions would be written down. These could include such things as the numbers present, observations on changes to the building and what was sensed to be the general atmosphere. I would participate in the time of worship, but would be making mental notes of feelings, actions and the general response of the congregation. A number of these mental notes involved a 'hermeneutics of suspicion' that involved the way certain statements were expressed. These are evident in the analysis sections later in this chapter. Detailed notes would be taken of the sermon and in some cases, where it was deemed necessary, documentary copies of the sermons were requested from the pastor. More mental notes were made during the time of fellowship and conversation post-service and these were entered into the field notebook at the first suitable opportunity. All material from the field notes was entered into the computerised research database when convenient.

3.3.1.4 *Semiotic analysis*

It was noted in chapter 2 that an important part of Cartledge's approach to Pentecostal/charismatic perception involved the study of symbolism. A number of my observations were, therefore, related to semiotic analysis. This semiotic approach involved studying the religious 'signs' and their provision of meaning (Van der Ven 1996:104). This study follows the Peircian tradition, rather than the Saussurian, because attention needed to be provided to both linguistic and non-linguistic signs (Van der Ven 1996:105). Peirce (1991:5) defines a sign as "something which stands to somebody for something in some respect or capacity". Van der Ven sees these four aspects discerned as the sign (the first 'something'), the *denotatum* (the second 'something'), the interpreter (present in 'somebody'), and the code (in some respect or capacity). The sign is 'something' that stands for 'something'; that 'something' being the *denotatum* – the signified reality (Van der Ven 1996:106). The *denotatum* can be concrete or abstract, material or spiritual; it can exist or

³ Indirectly it obviously effected the my personal perception of the congregation. This influence on the hermeneutic process was noted and taken into consideration.

not exist; it can be from the past, present, or the future. The interpreter is 'somebody' who observes the sign and forms an interpretant; an equivalent sign located in their own mind. The code is the set of rules and institutionalised habits that lie within the cultural tradition of which the interpreter is part. Van der Ven (1996:107) identifies these four aspects within ecclesial studies. Signs are social phenomena in the church and these refer to God's salvation (*denotatum*) to those (interpreters) who see them as signs (interpretants) based on the ground of their religious traditions.

Three types of signs are distinguished within the Peircian tradition of semiotics. These are iconic, indexical and symbolic signs (Peirce 1991:19-24; Van der Ven 1996:108-110). Iconical signs are similar to the reality to which they refer: an arrow with a person walking signifies an exit. Indexical signs are characterised by their proximity to the signified reality: smoke signifies the existence of a fire. Symbolic signs refer to reality on the basis of agreement, but not on the basis of intrinsic connection: a word like grace is given religious significance on the grounds of the traditional consensus that led to the formation of creeds and doctrine. One may also have combinations of the above in composite signs: the green man sign at pedestrian crossings combines iconic, indexical and symbolic signs in both linguistic and non-linguistic forms.

The semiotic analysis of Ablewell Christian Fellowship raised a number of interesting features. These signs, and their significance for this particular study, are noted later on in this chapter (Section 3.3.7).

3.3.1.5 *Documentary Analysis*

The researcher's observations were supplemented by the analysis of a number of documents that were available for study. These included thirteen copies of the monthly bulletin, meeting minutes dating back to the planting of the church in 1982, the current Ablewell Constitution, material posted on the church notice boards, three copies of detailed sermon notes from the pastor that the researcher deemed important in the context of the research, five copies of '*Prepare the Way*' magazine that was readily available and read by a number of the congregation, a book called *Exodus II* (Lightle, *et al*, 1983) that was identified by the pastor as an important book in the formation of his own beliefs and, finally, some material downloaded from the website of Randy Shupe, who was another important theological influence on the pastor. All the above were analysed and the salient features were noted.

3.3.1.6 *Oral History Interviews*⁴

It was discovered at an early stage in the documentary analysis of the meeting minutes that there were significant gaps in the record; there were only ten entries from 1982 to 1992. It was felt that this would not offer an accurate picture of the historical background of the church, so, individuals, who had been prominent in the church for a number of years, were approached for their personal historical accounts. All the individuals approached were open and accommodating with their time and insight. Their individual stories could have been obtained through 'life history' or 'oral history' interviewing (Bryman 2001:316). Life history interviews encourage the interviewees to look back over their whole life and are usually combined with the study of personal documents like diaries. Oral history interviews are more specific as they use questions that focus on particular events or periods in the past. Bearing in mind the specific nature of the gaps in the meeting records it was decided that the oral history approach, with its more focused approach on particular time periods and events, was more suitable for this particular research task. One has to note that this research used a 'conventional approach' to oral history interviewing where the aim is the improvement of academic knowledge (Ntsimane 2006:7-8). This is in contrast to the Sinomlando Centre's⁵ creative use of oral history methodology to preserve family voices to aid the resilience of individuals involved in the Memory Box Programme (cf. Denis 2001, Ntsimane 2006, for examples of this approach).

Four questions were asked of each interviewee.⁶ These were the following:

- 1.) How did the church come into existence?
- 2.) What was it like in the early years?
- 3.) What events in those early years really stand out for you?
- 4.) Do you think things have changed over the years? If so, how?

⁴ The Oral History Interview process is described and analysed in more detail in Thomas (2009).

⁵ The Sinomlando Centre for Oral History and Memory Work, University of KwaZulu-Natal. This is a leading centre for Oral History work in South Africa. Under the guidance of scholars like Denis and Ntsimane it has recognised the importance of oral historical methodology in both the academic sphere and at local level. A good example of the standard and type of work produced by the Sinomlando Centre is *Oral History in a Wounded Country: Interactive Interviewing in South Africa*, edited by Denis, P & Ntsimane, R. Pietermaritzburg: UKZN Press.

⁶ See Appendix A for full details. The original format had a fifth question (italicised), but this was eliminated because it was found that any material offered was just repeating information that had been offered by the informants earlier in the interview.

These questions were open-ended and other questions were used to follow up interesting topics that arose in the course of the interviews (cf. Carton and Vis 2008:44). They were designed to produce material that covered the two areas of concern in the meeting minutes: the gaps in the early record up to 1992 and the general detail concerning 'ordinary' life and experiences in the church over the years of its existence.

Eight people were interviewed in six interviews between January-July 2009.⁷ Interviews were arranged and conducted with sensitivity to social location (Ntsimane 2008:110-111). For some, like Chris and Isla, this meant chatting to both of them over morning tea at their home, whilst others, like Linda, preferred to be interviewed individually in a public cafe. The eight interviewees were as follows:

1. **Nick.** He is aged between 50-59 years and is married. He has a son and a daughter. He was the first pastor of Ablewell Christian Fellowship and returned to lead the church through a difficult period in the late 1980s. Since our meeting he has moved to the United States to continue church-based ministry. He has been a Christian for over thirty years. His preferred language of communication was English.

2. **Ruth.** She is in the 70-79 age group and is widowed from her husband of many years. She has two daughters who also attend Ablewell Christian Fellowship. She is retired, but still helps administrate the family business. She has been at Ablewell since the mid-1990s, but was originally involved in the Methodist church for many years. She did not note how long she had been a Christian, but did say that her baptism in the Spirit was a pivotal point in her Christian walk – again, there is no specific date for this event. Her preferred language of communication is English.

3. **Mark.** He is aged between 60-69 and is married to Sara. He has two children; a son and a daughter. He runs a local agricultural supply business with his son and is also an elder at Ablewell Christian Fellowship. He noted that the ministry of Trevor and Val Yoker had been important in his conversion experience. His preferred language of communication is English, but he is also fluent in IsiZulu and Afrikaans.

4. **Sara.** She is aged between 60-69 and is married to Mark. She is a housewife but also plays an active role in church ministry by running midweek Bible studies. She also noted the importance of the ministry of the Yoker's in her coming to Christ. Her preferred language of communication is English.

5. **Chris.** He is aged between 60-69 years and is married to Isla. They have a son and a daughter. Chris is a local farmer who is also involved with children's ministry in the local

⁷ All details for oral history and semi-structured interviews (i.e. dates) are included in the bibliography.

area. He has been a Christian for forty years and was involved in the Methodist church prior to becoming involved with Ablewell Christian Fellowship. He has been involved at Ablewell for around twenty-three years and is an ex-elder of the church. His preferred language of communication is English, but he is also fluent in IsiZulu and can converse in Afrikaans.

6. **Isla.** She is aged between 60-69 years and is married to Chris. She is involved with work on a farm and is also involved with children's ministry in the local area. She has been a Christian for fifty-five years and was previously involved in the Anglican Church prior to her involvement with Ablewell. She has been at Ablewell for approximately twenty-three years. Her preferred language of communication is English, but she can also converse in IsiZulu.

7. **Linda.** She is aged between 60-69 years and is a widow. Linda and her husband were involved at Ablewell until 1995 when they left to be part of the Christian community in their own town. Before joining Ablewell in the mid-1980s they were involved in the Anglican Church. After leaving Ablewell they moved around in different churches, but eventually became part of the local Methodist church. Her preferred language of communication is English.

8. **Edward.** He is aged between 50-59 years and is married to Lorraine. They have four children; three boys and a girl. He is the pastor of Ablewell Christian Fellowship and has been at the church for seventeen years. He has been a Christian for thirty-five years and sees his church background as the Assemblies of God. His preferred language of communication is English, but he can also converse in Afrikaans.

All material from the oral interview work was added to the case research database. This detailed historical analysis also fulfilled the hermeneutical requirement of understanding the history of the given situation under study.

3.3.1.7 *Semi-structured Interviewing*

Other interviews were also conducted as part of the case study research. I had been in contact with the research population from November 2006 and had become an accepted part of the church community. At the beginning of 2009 I was allowed a five minute section in a service to quickly explain the nature of his research and the need for people who would be willing to volunteer to be interviewed. This initial appeal produced around four volunteers. This was not enough so I decided to ask various people from a broad spectrum of age, ethnicity and Christian experience whether they would like to participate. Some declined, but most were willing to help with the study. More people came forward as part of a 'snowball' response (Bryman 2001:324) later on in the interview process, as it became apparent from interviewee feedback that the experience was not as unpleasant as originally expected. Four

people participated in two pilot interviews. These were used to test the interview schedule and some modifications were made to the original question format. These changes are identified in italics on the interview schedule available in Appendix B. The pilots proved useful for me, as an inexperienced interviewer, to develop a style and approach conducive to producing informative responses. A total of fifteen people were interviewed in eleven separate interviews. Consent and personal information had been obtained prior to the interview process. The interviews were digitally recorded, transcribed and included in the research database. Details about the interviewees and the interview content is analysed in depth later on in this chapter (3.3.9 and 3.3.11).

3.3.2 The Local Context

The qualitative research process commenced with the phenomenological approach, revealing several aspects of the local situation. Ablewell Christian Fellowship is situated in a small farming town in inland KwaZulu-Natal. The town is really divided into two, with a majority white settlement separated from a post-apartheid township situated 'over the train tracks' that is totally black. The original town has been in existence for just over a century, but many of the farming families, both British and Afrikaans, have been in the area since the mid-nineteenth century. These families know each other well and there is a strong sense of community. This is evident in several ways:

- 1.) The local school is a prominent feature for the town. It is successful and well resourced with much of the funding coming in from the supportive community. The people are protective of their school and are passionate about maintaining it at a high standard for future generations of local children.
- 2.) The Country Club has good facilities for such a small town and runs a successful rugby team. It is a social centre for watching sports fixtures, or for farmers to have meetings or drinks after work.
- 3.) When part of the community is troubled people do draw together to assist. This was obvious when a fire swept through the local area in July, 1997, and when local people have died in motor accidents. In the former the community came together to fight the fire and then were generous in their support of those affected in the aftermath. In the latter the support that has been given to the grieving families has been significantly greater than the researcher would expect from communities of comparable size.

The white population live in well maintained town houses or in classical farm houses in the surrounding area. Security is evident but is certainly less than one would currently find in South African cities. The people themselves are generally conservative with modernist worldview assumptions dominant: men go to work and are the dominant figure, whilst women look after children and maintain the homes. A strong religious ethos also runs through the white community with five churches catering for the needs of the community. A combination of these factors was evident on two occasions when the researcher was present in the local school. An art teacher caused a great stir in the community because she brought postmodern 'New Age' elements into her teaching approach. Her contract was terminated because of a wave of complaints from the local community, some from people who did not have children at the school. The other incident was related to a play that was performed for the children and involved a reference to 'African spirit magic'. This also caused some consternation and was dealt with swiftly by the school.

The churches mentioned above do work together pretty well although this is only a fairly recent phenomenon. The churches meet together on a regular basis throughout the year to discuss local projects and to support one another's initiatives. A feature of their work is the support of local black pastors who work in the township⁸. They also provide material assistance for the community centre that has recently started up next to the township.

The community centre is one of a number of Para-church groups that work in the area to provide support to the people living in the township. This community functions in a cramped and dirty environment. A number of the population live in poverty and most of the households are affected by HIV/AIDS. Violence and alcohol-related abuse is rife and unemployment is a prominent feature for many. The schools have new facilities but are grossly overcrowded and underfunded. A number of the inhabitants of the township work in the local town and area, but one does not see much mixing at a social level between the white and black population especially in the adult community. Although some of the white community do enter the township most will stay well clear because it is viewed as being too dangerous.

⁸ In South Africa the term township usually refers to the (often underdeveloped) urban living areas that, under Apartheid, were reserved for "non-whites" (principally black Africans and Coloureds, but also working-class Indians). Townships were usually built on the periphery of towns and cities. Definition taken from: [http://en.wikipedia.org/wiki/Township_\(South_Africa\)](http://en.wikipedia.org/wiki/Township_(South_Africa)) [Accessed 14 May 2010].

3.3.3 The History of Ablewell Christian Fellowship

3.3.3.1 *The History from the Meeting Minutes*

Ablewell Christian Fellowship's own development within this community can be traced, albeit in rather truncated form, through the minutes taken at various church meetings over the years. Ablewell's first minuted meeting was on 25th July 1982 and a constitution was drawn up and signed the following day. The overall theme of the constitution was linked to the Statement of Faith of the Assemblies of God under the heading, 'Things Commonly Believed Among Us'.⁹ It was interesting to note the inclusion of a statement regarding the 'sovereignty' of the Assembly where it stated that the General Executive may assist the Assembly but should not exercise control over it. This was further explicated with a concise definition of sovereignty. The first pastor, Nick Simms, was present at these meetings. These early meetings were held at a place called 'Cottage Chapel'.

The original pastor left after only a few months and was replaced by a new pastor, Rick Hally, by the end of 1982. His time at Ablewell seems to have been turbulent with attendance and finance dropping sharply by 1983. An original member noted the need for 'an alive church that reflected the glory of God' – the lack of 'life' being duly noted.

By the time of the next meeting in August, 1985 a new pastor, Tim Lewis, had been appointed. His time in ministry saw a real tension between his 'mission' and the work at Ablewell. The mission work stretched from Newcastle down to the South Coast and meant that he was away from the church a great deal. The tension had developed to such an extent by early 1986 that one leader had written the pastor a detailed letter expressing his concerns.

Then came a period of silence until 1992 when the current pastor, Edward Hicks, arrived. One of the first things minuted was his desire to take the church into 'The Group' section of the Assemblies; (they were initially in the Fellowship of Independent Assemblies and Ministers). This issue had not been resolved by September, 1994 and one leader made it clear that they should not enter 'The Group' unless they received 'direct' confirmation from God. He believed they should stay independent, stating Isaiah 54:1b and Galatians 4:21-31 as biblical texts that would support that position.

The meeting on 2nd December, 1996 focused on the problem of balance between Edward's ministry outside of the church and his pastoral care of the congregation. It appears that Edward responded to this by noting that Ablewell was a conservative church that needed to grow in a Pentecostal understanding of the Holy Spirit. This tension continued to

⁹ See Watt (1992:205-208) for full details.

be evident in May, 1997 where he accused the church of being in bondage to an 'independent spirit' - a comment related to their continued refusal to enter 'The Group'.

Confrontational exchanges are again in evidence at a meeting in May, 1998. Here Edward responded to claims that he was leading the Assembly 'autocratically' as opposed to 'democratically'. He stated that the church was run 'theocratically' and based this on Isaiah 33:22, 23.

It appears that the church finally entered 'The Group' in April, 1999. A definition of 'control' had now been added to the original constitution alongside that of sovereignty. A revised vision was in place by February, 2000 with Revelation 21:1-7 and Revelation 22:17 being presented as Jesus', and therefore Ablewell's, goals.

March, 2002 saw a Passover celebration with a Pentecost celebration scheduled for May. A leader noted that relationships had deteriorated over time and that much love and caring had been lost in the church. December, 2004 saw a definition for 'assist' added to the constitution to go with the earlier ones on 'sovereignty' and 'control', noted above.

Construction of a new church facility was started in 2006 and was completed in July, 2007. The old church building became the location for all children's ministry.

The current constitution, amended in 2009, identifies five main objectives for the church that include effective pastoral care, discipleship, effective communication of the gospel, care for the poor and needy, and networking. It clearly identifies itself under the authority and apostolic direction of 'The Group' national and regional leadership.

3.3.3.2 Oral History Interviews

a) The Foundation of Ablewell Christian Fellowship

As noted earlier, the meeting minutes were rather limited in content, so, it was decided to conduct oral history interviews to 'flesh out' the historical record. Nick was the first person interviewed. He had been the first pastor of the church from July, 1982 to September, 1982. He later returned to minister for around three years from June, 1987 through to February, 1990. He recalled that the church had come out of a Bible study started by a local Assemblies minister. He remembered how he came to Ablewell.

2. Nick: ...I was just a young Assemblies of God minister at the time. John Bond called me to say that there was a new Assembly that needed a minister and he wanted to send me there. I thought it was a bit strange because it was not a 'Group' ministry but belonged to the

Independents [FIAM] but...we were sent; under orders you could say. Ministers were moved around a lot back then; you stayed in one place for about two years until they [John Bond] moved you on elsewhere. Anyway, I arrived and we constituted the church with around twenty to twenty five [Twenty-three] people present.

Mark and Sara were interviewed together. Mark is an elder in the church and was present at its inception. He recalled the Bible studies taken by the Assemblies minister were important, but did note that the work of a charismatic evangelistic ministry team had also been significant in their conversion to Christianity at this time. Chris and Isla were not part of the church's inception but had joined it soon after; they originally worshipped at the local Methodist church. Chris had been an elder at Ablewell until recently. They both remembered the ministry of a charismatic evangelistic team as an influential part of how the church came into existence, but they also pointed out other things of interest in relation to the founding of the church.

2. Chris: ... Larry [Assemblies of God minister] did come a lot to teach both the men and the women, but there were other things happening at the time. A couple of Baptist guys...Den Stokes and Ed Payne were also doing good Bible studies in the area. We were also doing lots of things by ourselves. There were 'Hotline Tuesday nights', which were lively charismatic prayer meetings where the gifts really operated [people spoke in tongues, healings occurred, prophecy was spoken]. People came from all over for those... and...

3. Isla: This was all tied up with what had started in the Charismatic Renewal of course.

4. AJT (Researcher)¹⁰: When had all these activities started to take place?

5. Isla: The Charismatic Renewal was back in the mid-1970s. A group of us travelled all over South Africa for events and outreaches. The Tuesday night prayer meeting was just an extension of that. It started around 1980. No ministers, just people from many churches joined in the Spirit. Many of these people ended up at the church [Ablewell].

Linda is the widow of a former church elder and helped in the development of the church until they moved on in 1995. They had come into the church at an early stage from an Anglican background. She was not present when the church was formed, but had been part of the charismatic activity mentioned by Chris and Isla. She had joined the church by late 1982. Ruth was not personally part of the church at its inception back in 1982, but did add that the early services were held in a converted chicken coup on her Aunt's farm. This was

¹⁰ All references to the researcher in interview transcripts will henceforth be 'AJT'.

what became known as 'Cottage Chapel'. Ruth became involved in the church when she moved into the area in 1990. Edward is the current pastor and was not present at Ablewell's inception. He was, however, close to Larry (Assemblies minister involved in local area) and he remembered him having a lot of involvement at Ablewell in its formative period. He considered Ablewell to be an Assemblies of God plant attached to Larry's church.

b) Life in the early years

Accounts of this early period were varied. Nick recalled around 25-30 gathering together with a strong sense of community evident. Sara remembered these early meetings as times with real anointing where many people were singing and praying in tongues. She remembered 'Cottage Chapel' being full with around 35 people worshipping there on a Sunday. Special memories for Mark were the occasions in 1982 where they met around the first pastor's (Nick's) home and had blessed times of praise and worship as a fellowship. This seemed to change with the arrival of the second pastor Rick Hally in November, 1982. Mark and Sara explain:

6. Mark: Ja... you don't want to be nasty but he was sent up from Cape Town and we all felt he was a bit immature in the Lord. He had problems with his marriage...

7. Sara: His wife was a lovely lady who really carried the work but she was ill with breast cancer. This was affecting them both and it was not a good time for everyone concerned. A lot of our people left the church because of the problems at this time. We did [leave] for a time.

8. AJT: Could you be more specific as to these problems?

9. Mark: As I said he was immature in the Lord and many of the people had less respect for him than they did for his wife.

Chris and Isla agreed that Rick Hally's time in his ministry had not been a success, but seemed evasive as to the reasons why. Linda was more open as to why Rick Hally was not respected. She suggested that the move into the rural, insular community and his wife's health problems had put him under intense pressure that had caused him to behave in a difficult manner. This was probably why some thought of him as 'immature in the Lord'.

c) Key events in your time at Ablewell Christian Fellowship

Linda was similarly open about other problems with later pastors that she felt had affected the church. Tim Lewis, who arrived in March, 1985, had caused a problem because many

felt that he was never really around and was using all the limited funds of the church on his 'mission'. He was replaced by the fourth pastor to lead the church, a Roy Line who ministered at Ablewell from July, 1986 to February, 1987. He was an ex-headmaster who was very authoritarian and had a wife with a dominant personality. They, unfortunately, caused a great deal of hurt amongst the congregation with their overbearing approach. Linda gave some examples and described the outcome:

9: Linda: They just did not understand how to handle things. One couple had been having a difficult time and they [Roy and his wife] went over to see them. I am not sure exactly what was said but we [Linda and her husband] spent weeks trying to pick up the pieces. That couple would not return to the church because of what had been said. This type of thing involving, how would you say...overbearing comments happened a few times and many were hurt by it. We decided something had to be done and we sacked him.

10. AJT: How did the church do that?

11. Linda: We had a meeting and asked him to leave. I still feel it was rather naughty but...but the situation was not good and something had to happen.

12. AJT: Did his departure improve things?

13. Linda: Yes it did. Nick agreed to come back to help sort out the problems that had been caused. His time with us [1987-1990] was a time of great healing and the atmosphere was happy again.

Nick's second phase of ministry was also remembered with fondness by Chris and Isla. Chris emphasised the tremendous love and unity that was present at this time. Another key time that stood out for him was when the church had no pastor from 1990-1992 – a period he called a 'golden era'. Isla remembered a vision she had for a new church building back in 2003 that included an upper level for a pastors' training facility. She added that a church leader at the time had seen exactly the same vision. She regretted that they had not been listened to when the new church building was designed in 2006. The main events for Edward centred on the 'El Shammah' revival promise and 'El Shammah Ministries'. He explains:

16. Edward: 'El Shammah' means the Lord is there – present in our midst. Back in 1993 a prophet called Barry Hines spoke a word [prophetic utterance] over us [Peter and his wife] concerning the local area becoming a 'fruitful field'. This was tied to the 'fruitful field' text of Isaiah 29:17. There have been many repeats of this word over my time here – Lorraine has a whole folder of texts and words that have been given to us. It [revival] will come.

20. Edward: The ministry [El Shammah] started around the end of 1999. Dirk Steyn ran the tent ministry for around three years [2003] and they visited about twenty-five locations in our area. The Lord worked through him [Dirk] and his team in supernatural ways; the Spirit moved in amazing ways [healings, deliverance from evil spirits].

21. AJT: Why did the ministry stop?

22. Edward: El Shammah ministries didn't stop really. We [Edward and Dirk's brother Piet] still take trips to Israel each September and the tent work continues but on a smaller scale and it's not attached to our body [Ablewell]. Dirk stopped his ministry because of allegations made by some in the Ladies Bible study. Dirk was a good looking guy and some women were attracted to him. This became 'over spiritualised' as some ladies saw this attraction as a demonic problem for Dirk. They told him and he just left the church and gave everything [the tent ministry] up to go back to farming. The other side [Piet's Israel tours] is still active but it is nothing like it was; it was something special.

d) How things have changed

This negative change seems to be a common theme. Mark thought that the church has become more conservative over the years stating the reduction in use of spiritual gifts, like speaking in tongues as a key part in this process. Sara believed that there had been a real lack of teaching on Christian basics and this had hindered discipleship and growth in the church. Chris seemed to think that the church had become more controlled over time with what he saw as a 'Clerical George' attitude dominating: an approach that favoured all ministry being delivered by a trained minister over one that encouraged lay ministry. Ruth perceived the church to have become more conservative and restrained over the years. Linda remembered doing deliverance work (exorcism of evil spirits) with her husband and Edward, and was surprised that this particular ministry was no longer functioning. Nick noted that the church had definitely changed over the years, but that it still struggled for a sense of purpose beyond ministering to the pastoral needs of its people. Evangelism had always been a struggle and spiritual warfare (engaging evil spiritual forces in prayer) had been a common emphasis. The visiting aspect was something that struck Edward:

6: Edward: I found it a strange little group when I arrived. All I seemed to do was to go around and take tea with them. It was nice and friendly but there was little time for ministry. Everything was...well, it was not Pentecostal; it was restrained, conservative...very different from other Assemblies.

7. AJT: Does that visiting still continue?

8. Edward: Not as much as people would like; there are many things to do and I can't do it all.

The material gleaned from the oral history process was analysed and mixed with the documentary historical record available from the meeting minutes. This unified historical account formed part of the interpretation of the key issues, deemed by the researcher to be important for Ablewell Christian Fellowship.

3.3.4 Further documentary analysis

3.3.4.1 *The New Constitution*

The documentary section of this unified historical account has mentioned the new constitution that came into being in 2009. This new constitution identifies a number of objectives and principles which demonstrate what Ablewell Christian Fellowship sees as its ethos. There are seven points to note:

- 1.) To promulgate the Gospel of the Lord Jesus Christ by all scriptural means, recognising the Holy Bible as our all sufficient rule and guide.
- 2.) To adhere to The Statement of Fundamental Truths (Part 6), Aims, Doctrine and Principles of the Assemblies of God as generally understood and set out in the Constitution and Rules of Procedure of the Assemblies of God.
- 3.) To be part of the Assemblies of God, and in particular 'The Group', recognising the sovereignty of the recognised Assemblies and recognising that the General Conference of the Assemblies of God or between sessions, the General Executive elected, convenes to promote fellowship and to assist recognised Assemblies, but not to exercise control over them.
- 4.) To fulfil the Mission of Ablewell Christian Fellowship AOG, this is: To Train, Equip, and Affirm and Mobilise members to fulfil Point 2.1.
- 5.) To bring all who are part of our congregation (members and non-members) to a clear understanding of a Christian lifestyle as understood by the Ablewell Christian Fellowship AOG, and the Assemblies of God 'Group' Leadership.
- 6.) To promote harmonious relationships across cultural barriers and to be strategic in the matter of conflict resolution, particularly between various cultural groups.
- 7.) To promote and be strategic in the matter of poverty alleviation.

Further information can be added to supplement this material. On a banner in the foyer and also on the front of the monthly bulletin was a diagram, titled 'Our Aim'. It displayed a

pentagon at the centre with “Jesus @ the center [sic] of our lives” written within it. Around it were five ‘Aims’. These were:

- Resourcing every member
- Responding to God our Father
- Reaching the lost
- Restoring the broken
- Relating to others

Although not part of the ‘ethos’ section in the constitution this material does play an important part in the church’s self understanding and is worth including at this stage.

3.3.4.2 *Sermon notes*

Other interesting material was offered in three sets of sermon notes requested by the researcher from the pastor. These sermons were delivered by the pastor in July, 2008, ‘First Fruits, 2009, and Pentecost, 2009.

The sermon in July, 2008 was part of a series on the need to be alert to the return of Jesus and focused on the biblical story of the Ten Virgins in Luke 12. This particular sermon looked at the ‘watching’ servant (Luke 12:35) who waited with pure and simple devotion to the Master. It culminated by looking at Ephesians 5:8-9 and the need to have the Spirit working within you to produce the fruits of Galatians 5 from crucified flesh. Key emphases here were eschatology, discipleship and the work of the Holy Spirit.

The ‘First Fruits’ sermon (April, 2009) looked at the pagan roots of Easter. The pagan Babylonian roots of much of the activity surrounding the Easter celebrations were exposed. The pastor preferred, therefore, not to celebrate ‘Easter’, but wanted instead to celebrate the ‘Feasts of the Lord’ outlined in Leviticus 23: ‘First Fruits’ being the Jewish feast that fell on the day of Jesus’ resurrection. The emphasis here was clearly on the Hebraic, as opposed to what was interpreted as pagan, roots of Christian tradition.

The final set of sermon notes was from a Pentecost sermon (May, 2009). The topic covered was the revival promise (El Shammah) that the pastor believed had been given to the church. In his notes he explains that a trusted prophetic source had told him that this would be fulfilled by Pentecost, 2009, but it had not materialised. He continues by highlighting a range of reasons which he believed to be connected to the vision not coming to pass. These were mainly related to the area being in bondage to a range of spirits that he identified as Witchcraft, Intimidation, Independence, Black Crow and Jezebel. He did not reveal how they had been identified. He still believed that the revival promise would be

realised in the future. Here the theme of revival is mixed with a strong emphasis on spiritual warfare and a clear belief in territorial spirits.

3.3.4.3 *'Prepare the Way' magazine*

Another documentary source was *'Prepare the Way'* magazine that was regularly on sale at reduced prices in the church foyer and was read by a number of the congregation. As part of the documentary research I purchased and studied five copies of the magazine. My analysis revealed several common themes running through the different issues.

The first of these themes was a strong eschatological focus. The title itself *'Prepare the Way'* and the ever present *'Preparing the Bride of Christ for the return of Christ'* printed under the title display the significance of the end times for this publication. Articles like *But things have stayed the same...* (Gillette 2008:8-9) that looked at what were seen to be seven key signs of the eschaton and *Thy Kingdom Come* (Pollock 2009:4-5) are good examples of the prominence given to the eschatological expectancy that overarches this magazine.

Several other topics feature under this eschatological umbrella. A number of articles featured prophetic ministry (Gordon 2008:16-17; Duncan 2008:6-7), whilst an emphasis on the end times outpouring of the Spirit was evident in articles on revival (Poonen 2008:3), spiritual warfare (Gardiner 2008:6; Tippit 2009:16-17) and healing (MacNutt 2008:11).

Broader aspects of the work of the Holy Spirit were also a prominent theme in several articles that focused on the church and holiness. Havner (2008:18-20) looked at a range of problems that hampered holy living in the local church, whilst Simpson (2008:12-15), Pollock (2008:6-7), and Goodman (2009:10-11) all founded their arguments on dying to self and the living of sanctified, holy lives.

As noted by the publishers themselves all these articles were geared to prepare the church in the end times. The selection of this magazine by the church, and popularity of it within the church, was noted by the researcher. The articles within it were clearly seen as suitable reading material for the church membership and were seen as offering some pointers as to the dominant theological themes within the congregation.

3.3.4.4 *Key publications*

A number of these themes identified in *'Prepare the Way'* were also evident in the literature that the pastor had identified as being important in the formation of his current theological views. *Exodus II: Let my People Go!* (Lightle, et al, 1983) looked at what was seen to be an exodus of the Jews from the then Soviet Union back to Israel. This was based on Jeremiah

3:18; a text that speaks of a return for God's people from 'the land of the north', here interpreted as the Soviet Union. A key theme that dominates the book is the eschatological significance of this Jewish 'exodus' when seen in the light of a particular interpretation of Old Testament prophetic texts.

The work of Randy Shupe¹¹ is similar in theme if different in content. His latest work "*Babylon the Great*" centres on the text of Revelation 16:19 that speaks of a great city divided into three parts. Shupe draws on Revelation 17:3 to interpret the woman (the Catholic papacy) sitting on a scarlet beast (the United States and its democratic political structure), which has ten horns (the European Union as sitting within the geographic boundaries of the old Roman Empire). He has also written material on *The Seven Feasts and the Seven Days of Creation* based on Leviticus 23 and *A Handbook for Discipleship: The Ark of the Covenant* that concentrates on Hebrews 8:10-12.

Both Shupe's and Lightle's work display strong eschatological features. Both authors highlight the importance of the Jewish nation for the modern Christian church and both draw extensively on Old Testament prophetic sources. Shupe's writings also raise discipleship as an important issue. The significance of this analysis will be commented on later when the various qualitative sources are triangulated to identify key theoretical issues.

3.3.5 Current Ministry

The process of documentary analysis was also important for gaining an insight into current ministry activity at Ablewell. Most of this ministry information was available on the monthly bulletin and church notice boards. Sunday ministry was divided into two parts: a morning service and evening ministry which could be Bible teaching or DVD ministry. This ministry was led by the pastor and was mainly based around the Bible teaching of Randy Shupe; an example being '*Mystery Babylon the Great: A Revelatory Series*'. This looked at interpreting the eschatological pattern displayed in the books of Daniel and Revelation. A 'Divorce Care' course would run on Tuesdays. This would encourage and support those who had been through the divorce process. A Ladies Bible Study was run on Wednesday mornings which was titled 'Equipping the Saints'. During the period of observation this was looking at material on deliverance by Carol-Ann Orffer (2000). Two home fellowships would also meet in the evening with approximately ten to fifteen present at each gathering. Towards the end of the period of observation an 'Alpha Marriage Course' was run at the church. This was successful and has since started to cycle through a second time. A 'Grief

¹¹ All of Shupe's literature is available from his website, www.pastorrandyshupe.com, but is not available in published (dated, publisher details, etc.) format.

Share' course was run on Thursdays for those who had experienced a difficult loss. A Youth ministry would occur on Saturday evenings. This could involve anything from six to twenty young people from the local area. A prayer meeting was scheduled for Tuesday evenings, but prayer meetings also occurred every morning from Monday to Friday from 8.00am to 9.00am. These prayer meetings would usually not have more than single figures of people present.

Outside those activities listed on the bulletin were other ministries. Sandy led a home-based care ministry that would offer social care along with a strong spiritual salvation message. For the later part of the research period she struggled to do this due to health problems and this area of ministry suffered. The pastor's wife, Lorraine, and another member of the church, Karen, were involved in a feeding scheme in the local township. Towards the end of the research period this had officially become *Isithelo* : Ablewell's social response ministry.

For a church of its size, (fifty to sixty maximum in congregation on Sunday), there did appear to be a decent quantity of ministry. What must be noted about this ministry is that it was the work of a few; the general church population were not mobilised. The work was generally undertaken by two groups: the pastor/ church leadership and a local businessman who ran a Para-church ministry. The leadership ran the home fellowships and midweek Bible studies, whilst the funding and drive of this businessman were behind the Divorce, Grief, and Marriage courses. Although a couple from the church ran the Marriage course and some others, like Karen, were involved in the other ministries like *Isithelo*, the efforts of this businessman did mask a general lack of activity from the majority of the church body at Ablewell. This is an important observation when considering point 4 in the church ethos listed above and has been taken into consideration when analysing the prominent issues identified at Ablewell in 3.3.8 later on in this chapter.

3.3.6 The Sunday Worship

A number of these issues were clarified further by observation of the Sunday worship service. Ablewell Christian Fellowship met on a Sunday morning at 9.00 am. At the start of the observations they met at 9.30 am, but this was changed after a vote showed a majority were in favour of the earlier start time. The start time was flexible with many people arriving late – I estimated that the congregation had reached its maximum around fifteen to twenty minutes after the official start time of the service. The service would usually end around 10.30 am, but could go on longer if necessary; it finished around 14.00 pm on one occasion when an outside prophetic ministry was involved in the service.

The congregation numbered approximately between 50-60 on average. About a third of these were from either Asian or black African¹² backgrounds. Some of the white members were from English speaking descent, whilst others came from Afrikaans backgrounds. This ethnic variation was also evident in the leadership which included people from English, Afrikaans, and Asian backgrounds. Some people attend from the local township, but most are from middle class town families or from farms in the surrounding area.

A normal Sunday service would be structured as follows:

- A time of greeting and gathering (pre-service).
- Notices.
- An introductory Bible reading and general welcome.
- Children's worship; (this became the norm near the end of the research period. Before this the children worshipped separately). This would incorporate approximately two to three songs. Some could be led by the pastor on guitar, or could be from DVD's played over a projector.
- The children leave the service to go to children's ministry in an old church building.
- More worship (2-3 songs).
- A time for public prayer.
- A sermon.
- Closure.
- Tea and coffee in the foyer area. The people dispersed by 11.00 am.

During the period of research services were held in the new church building that had been opened in July 2007. On arrival at the church one sees a large, rough, wooden cross, supported by a pile of stones next to the church sign. The main window that gives light to the foyer was also in the shape of the cross. Other prominent external features were a well, constructed by Ann and her husband in memory of their son who died in a motor accident, and a prayer garden. Entry to the church was through a large door and next to it was a prominent plaque commemorating the opening of the new building by Dennis Solomon, the KwaZulu-Natal 'Group' AOG's regional leader. This led into a foyer area where the kitchen and church offices were situated. Large doors opened into the main church meeting place. This was decorated with a variety of banners on the walls and number of objects positioned to the left of the stage. These included a small communion table upon which were some goblets, a flask of oil and a *shofar* – a Jewish instrument made from a ram's horn. A flower arrangement was directly behind and above the table with a large *menorah* behind and

¹² It must be noted that many of the black African congregants were immigrants from other African countries like Zimbabwe. My personal observation was that a social divide still existed between the majority of local whites and Zulus.

above that. A large, twisted and knotted, wooden cross was supported on a rock and was situated behind all this, but dominated the collection. The stage was opposite the point of entry and was the location from which worship was led. The worship group varied from week to week but usually incorporated acoustic guitars, keyboard and piano with a drum set being occasionally used. All worship songs were projected onto a screen behind the worship team. The lyrics were usual transposed over a range of pictures or images; (see the semiotic analysis for further detail).

The worship was mildly charismatic in nature and could not be described as vibrantly Pentecostal. A number of people would raise their hands while some would close their eyes. Songs could be interspersed with prayer and prophetic utterances. These were mainly from the same people each week and focused on similar themes – ‘God loves you’, ‘You’re his children’, etc. These utterances were occasionally joined with some speaking in tongues, but these forms of expression were rare and were the exception rather than the norm.

The ‘Breaking of Bread’ occurred on several occasions whilst I was observing the Sunday worship.¹³ This was fitted in at various points in the normal service schedule, but it most commonly occurred prior to the sermon. It would usually start by the pastor saying that the table was not that of any denomination but was considered the ‘Table of the Lord’. On the small, round, wooden table was a tasselled light blue cloth upon which was placed the communion tray and dish containing crackers. The tray contained individual glasses of grape juice whilst the crackers were often left in large pieces so that people could break them together. A section of Scripture would sometimes be read: on two occasions this was Isaiah 53:4, 5. People would then be invited to go to the table to partake of the elements either individually or in groups. Some groups would stand at the front and pray whilst partaking, whilst others would go and sit away from those gathered around the table. Music would be played softly in the background as this activity occurred. This was either from a worship CD or by the worship group. The whole event could take between ten to fifteen minutes depending on what was actually involved. It was always led by an ordained minister.

The sermon would usually be between thirty to forty minutes long, although it could be longer or shorter depending on who was preaching. During the period of observation a wide variety of topics were covered in the preaching: these included equipping the church, Christian discipline, the ‘Feasts of the Lord’, forgiveness, generational curses, the ‘watching’ servant (eschatology), walking ‘by faith’, the greatness of God, the pagan roots of Easter, the importance of the mother in Christian homes and prophetic revival promises made to Ablewell Christian Fellowship. If the pastor was preaching most of the material would be

¹³ The ‘Breaking of Bread’ would occur once a month. In the early years of Ablewell it would occur every week.

presented in detailed power point presentations. Other preachers observed delivered their material from traditional notes. The preacher did not stand on the stage but was positioned either centrally, if not using the power point, or to the right of the congregation if the projector was used. The preaching was usually by an ordained male minister, but this was not a rule as some sermons were delivered by non-ordained males and females.¹⁴ Preachers were dressed in a relaxed and informal manner, very much blending in with the similar attire worn by the rural South African congregation. Jackets and ties were not a feature.

The end of the sermon usually signalled the close of the service with the preacher often ending with a short prayer and an invitation to stay for fellowship over tea and coffee. If the pastor was preaching he would invite anybody who wanted prayer to stay behind for prayer with the leadership. A few would accept this opportunity but it was certainly not something undertaken by a significant number of the congregation. The children would return from their classes in the old building to play and mingle with the adults as they gathered around the foyer and entrance area to the church.

3.3.7 Semiotic analysis

3.3.7.1 Introduction

The structures, people and contents identified above displayed many areas of semiotic significance. These were identified by two interpreters; most by the researcher but some by the pastor. They were grouped under four main headings for ease of description. These headings were the cross, the Spirit, Hebraic roots and the eschatological aspects.

3.3.7.2 The cross

The cross appeared in four locations; the large wooden cross by the church sign, the wooden cross next to the stage, the cross-shaped window and the cross-shaped support structure to the well. The wooden crosses were similar in form. Both were supported by or based upon rock. They were not made from smooth, expensive pieces of wood but were formed from rough, cheap, and uneven timber. The cross by the stage was replete with three six-inch cast iron nails. The external cross did not 'fit-in' with the surrounding features of the town which were softer things like trees, flowers and neat architecture. These crosses were composite signs; the shape iconically means the same as the word whilst also being a

¹⁴ What should be noted, however, is that this was still Watt's (2006:387) "lecture hall" type of service against the "playing field" form of service that Watt believes allows for a more distinctively Pentecostal shared form of 'body' ministry.

symbolic sign for many Christian believers. I felt these crosses were signifying true discipleship. These structures were built on rocks as is any true disciple founded on Christ the rock (Matt.16:18). They were rough and common, thereby showing Christ identifying with even the lowest strata in society – salvation being open to all. The path to this salvation would not be pleasant. If one were to take up these crosses they would be rough and harsh (Matt.16:24) – the large nails on the cross by the stage added to this feeling. The cross by the sign stood out from the surrounding scenery; it stood apart from things desirable to the world like a true disciple should (John 15:19).

The cross-shaped window was different. When approaching the building in the dark light would shine through the glass into the external darkness. I felt this window was symbolic of Christ; a light shining into the darkness (John 1:5).

The final cross-shaped structure differed again. Positioned over a well into which water was flowing from a pottery feature it had water flowing from its base. I believed this to be a composite sign: the iconic sign of the cross and the symbolic sign of flowing water as living water (John 4:10-14; Rev.22:7) flowing from the base of the cross.

3.3.7.3 *The Spirit*

Another theme that was evident was related to the Holy Spirit. A red flame was prominent on the sign board of the church and was also a feature on the monthly bulletin. A flask of oil was placed on the communion table by the stage. A banner on the wall had '*Ruach Hakodesh*' boldly in gold letters over Joel 2:13-14, marked on in gold pen. Pictures projected as backgrounds to worship songs often had displayed white doves and flames. All the above, both the non-lingual flames, doves and oil, and the lingual message of the banner can be seen to symbolise the presence of the Spirit. The pastor agreed with this symbolic interpretation of the banner and oil when questioned on the matter.

He also pointed out what he saw as two other items with significance related to the Holy Spirit. These were the *menorah* and two prophetic banners. The symbolic significance of the large *menorah* was in relation to his interpretation of Isaiah11:1-3. The seven stems were seen as the Spirit of knowledge, council, wisdom, understanding, might, fear, with the central stem being noted as the Spirit of *YHWH* (the Lord). The two banners were headed '*El Shaddai*' and '*El Shammah*' in large, gold letters. Underneath '*El Shaddai*' was written Psalm 24:9-10 in gold pen whilst underneath '*El Shammah*' was written Zechariah 2:10. These were related to prophetic promises the pastor believed had been given to the church concerning a coming revival for the area. The presence of the Spirit was seen in the linguistic prophetic words given to the church and also in the future revival event.

3.3.7.4 *Hebraic roots*

These items pointed out by the pastor were indicative of another area of significance: Hebraic roots. There were banners around the church which were headed in Hebrew. The banners headed 'YaHWeH', 'Ye'shua HaMessiah' and 'Ruach Hakodesh' could have alternatively been headed as Father, Son and Holy Spirit, but the use of the Hebrew was considered worth noting. The *menorah* described above is a three thousand year old Jewish symbol that was prominent in the Tabernacle (Exodus 37:17-24). A *shofar*, a Jewish ram's horn instrument, lay on the small communion table next to the stage. There was preaching on the 'Feasts of the Lord' (Lev.23) as important celebrations for the modern church. The blessing to the church at the end of a service would contain 'YHWH bless you' instead of 'the Lord bless you'. I saw all the above as indexical signs, both linguistic and non-linguistic in form, pointing to a prominent Hebraic theme. This was confirmed by the pastor who felt that understanding the Hebraic roots of Christianity was essential for the modern church.

3.3.7.5 *The eschatological*

This Hebraic theme overlapped with another significant area concerning eschatological themes. The pastor informed the researcher that the *shofar* was blown as a call to 'ingathering', a call to repentance and a call to prepare. His teaching on the 'Feasts of the Lord' attempted to show the importance of the Feasts in the eschatological events to come. The teaching series on 'Mystery Babylon the Great' was based around the eschatological interpretation of Randy Shupe. The pastor was also prominent in getting local people to go on a tour of Israel each September, part of which was to display the significance of the nation of Israel in God's eschatological plan. Prominently displayed on the front of each monthly bulletin were 'Jesus is Coming', 'Your Kingdom Come' and 'Preparing the church for the coming of the King'. There was material on the notice boards talking of 'watching for the signs of the times'. The pastor preached on 'waiting' and 'watching' for the return of Jesus. Many of the images behind worship songs showed eschatological images of Jesus glorified, a lamb upon a throne and a bride prepared for the groom. The communion table was covered in a blue cloth that had one hundred and forty-four tassels around its edge. The pastor informed me that blue was symbolic of royalty whilst the one hundred and forty-four tassels was symbolic of an eschatological interpretation of the nations (Rev.7) – the communion table being seen as the table for the nations. Finally, the verse for the year at the time of the research was Revelation 22:17. This was stuck in large blue letters to the side of the stage at the front of the church. I believe all the above, both linguistic and non-linguistic forms, can be seen as indexical signs pointing to an eschatological emphasis within

the church. The comments of the pastor noted above add further support to this personal view offered by the researcher.

3.3.8 Prominent issues identified at Ablewell Christian Fellowship

3.3.8.1 Introduction

The social scientific approaches outlined above revealed a significant amount of material concerning Ablewell Christian Fellowship. Four central themes were seen running through both the present situation and the historical material. The first of these can generally be labelled 'identity' and can be subdivided into four areas: formation, autonomy, authority and Hebraic roots. The other themes are the role of the Spirit within the church, revival promises and eschatological beliefs.

3.3.8.2 Identity

a) Formation

When considering the general identity of the church one must look to its formation. Although now considered a 'Group' AOG congregation Ablewell was not formed under this covering; Ablewell was constituted as an FIAM AOG congregation – the 'independent' part of this relationship being a significant feature. One must also note that the people who formed Ablewell came from a wide denominational background and could not be labelled 'Pentecostal'; their backgrounds were more 'charismatic'.

b) Autonomy

Ablewell's background, along with its context, offers some explanation for a strong sense of autonomy. Ablewell congregants come from a rural community with a robust individual identity. This contextual feature was evident in Ablewell and has been a source of tension for a number of years. The current pastor has mentioned on more than one occasion that he sees the area in bondage to a 'spirit of independence'. One can see this independent nature coming through most clearly in Ablewell's struggles over entry to 'The Group'. Edward's desire to bring the church under 'The Group' umbrella is evident in the minutes, but the ongoing seven year saga about entry demonstrates Ablewell's reluctance to accept his plans.

A more subtle, yet important, part of this issue can be seen in the evolving constitution. The constitution has always included items on 'sovereignty', outside assistance and general committee control. That fact that this type of item was originally included in the constitution

shows a grounded concern over the issue of autonomy. What is interesting is that under Edward's leadership definitions for 'assist' and 'control' have been added that have diluted the independent control that these items originally gave to Ablewell, thereby giving outside directives more power without visibly infringing the constitutional rights of the Assembly.

c) Authority

The developing constitution brings us to our next issue, that of authority. Problems have arisen in the past with what has been perceived to be an authoritarian style of leadership. Linda recalled how the fourth pastor, Roy Line (1986-1987), was rapidly removed after a few months at Ablewell because of the problems his dominant style caused and Edward has also experienced trouble in regard to this issue. His desire to lead the church 'theocratically' was clearly in response to a general belief that he was being autocratic. There is evidence that suggests this was an accurate observation by the church. The move towards 'The Group' did not appear to be desired by Ablewell; the desire was Edward's. It would appear that the issues, mentioned by Isla, related to building work at the church were because the views of the congregation were not given sufficient consideration. The restructuring of the children's ministry was done without consulting a number of key participants in that ministry; a decision that has caused much hurt.

The role of the pastor has also been a cause of friction for Ablewell. Edward is not the only minister who has been challenged over 'mission' and his 'pastoral duties'; Tim Lewis, the third pastor (1985-1986), was heavily criticised for the same issues. This does raise questions concerning the pastor's role. Edward commented on the strong emphasis placed on pastoral visitation when he arrived at Ablewell. The pastor must travel a great deal and visiting takes up much time in a rural community, so, it is understandable that Edward struggles to fit this element into a busy schedule of teaching and evangelism. The point that must be made is that pastoral work with the 'body' does not appear to rank highly on the current list of ministerial priorities. It does appear, however, to be an important issue for others, like Chris and Mark, at Ablewell.

An authoritarian stance can also be seen in how ministry is structured. The 'body' ministry of the early years is no longer a prominent feature of worship; as Chris said a 'Clerical George'-model now dominates proceedings.

As is shown by Chris' comments, in his interview, this approach does not sit well with the 'body'. The best evidence for this in the history comes from two 'eras'. Firstly, the informal and relaxed approach of Nick in his two periods of ministry (1982 and 1987-1990) saw times of, in the first case, growth and in the second case, healing. He is still well respected by all who know him at the church today. The other time was when the church had no pastor and

was run by the elders: Chris' 'golden era' (1990-1992). These were times when the body had a voice and communication was a dialogue between the community rather than authoritarian instruction to it. This is an important issue for many in post-apartheid South Africa who view authoritarian structures with suspicion (Pieterse 1998b:186). The other point of note raised by the historical evidence is that these were also the times that saw the greatest use of spiritual gifts, like healing, prophecy and speaking in tongues, in the history of Ablewell.

d) Hebraic roots

The issue of authority does also overhang the final area related to identity: Hebraic roots. This is a prominent feature of Edward's personal theology and, therefore, his ministry. The observations, documentary analysis and semiotic analysis all revealed this as an important theme within this Assembly.

One does ask, however, whether this emphasis is the congregation's, or is it mainly from the pastor. The 'Israel' issue was a source of tension for a number of people within the church. When one considers the strong contextual identity held by many, sourced from a modern Western view of life, one can see why this could be a source of tension. Easter and Christmas are traditionally seen as times for the gathering together of extended family groups in the rural area surrounding Ablewell. Christians within this cultural framework use the time to celebrate their holy festivals. Would they do the same for 'Tabernacles' or 'Trumpets'? From what I have experienced, I doubt it. The rights and wrongs of this issue are not a matter for discussion here. What is relevant is the apparent division that exists between the 'identity' of the pastor and an alternative 'identity' that is held by others within the congregation. This type of division does have an impact on the ministry and must, therefore, be noted in a study of this nature.

3.3.8.3 *Discipleship*

This collective issue of identity flows into the second point; the emphasis on, but absence of, discipleship. Point four of the church ethos clearly states discipleship as a central aim of the church. The cover of the monthly bulletin consistently repeats this call to 'follow and serve'. The semiotic significance of the rough, wooden crosses remains a constant reminder to all, both inside and outside the church building, of the need to be true disciples of Christ.

This message may have been strong, but it was not the reality. The overview of current church ministry shows it to be dominated by the influence of a few; the general body of Ablewell were not mobilised.

3.3.8.4 *The role of the Spirit*

This lack of discipleship may be linked to the next point related to the role of the Holy Spirit. Again, the emphasis was strong, but the evidence of the Spirit's work was minimal. The symbol of a red flame on the sign and the monthly bulletin, the oil on the table by the stage, the *menorah* as described by the pastor, the '*Ruach Hakodesh*' banner on the wall, the imagery of white doves behind worship songs and the belief in revival prophecy all demonstrate an acceptance and position for the Holy Spirit in the Ablewell Context.

The observed evidence, however, ran contrary to that displayed above. A minority of the congregation were baptised in the Holy Spirit. This was something admitted by the pastor as an area that concerned him. Manifestations of the Spirit during the period of observation were limited to 'empowered individuals' – outside guests who evidenced strong Spirit ministry. In a 'normal' service one could hear some private *glossolalia* and broad, rather vague, prophetic utterances. On one occasion a lady was 'slain in the Spirit' when she went forward for prayer from the leadership. This was indicative of the majority of what was observed; the Spirit, although given great significance, only moved through a select few. This inactivity of the Spirit in the majority was deemed strange for a Pentecostal context, but does offer some explanation for the point raised about discipleship in the section above.

3.3.8.5 *Revival promises*

Against this background of Spirit apathy the '*El Shammah*' revival prophesy was seen to be *the* hope for Ablewell Christian Fellowship. The banners and the monthly bulletin pointed to a belief that the Lord would come and dwell amongst his people and that Ablewell, and the surrounding area, would be 'a fruitful field'. A folder, compiled by the pastor's wife, showed all incidences of prophetic words that had been spoken to them in relation to this revival promise.

One must also note the significance of the pastor's Pentecost sermon for this issue. He acknowledged that a reliable source had told him revival would have come by Pentecost 2009 – it had not. A number of reasons were given as to why this had not occurred. Most interestingly for a study of this nature were his comments related to forms of spiritual bondage preventing revival. This is something I find rather puzzling. In personal conversation with Edward it was apparent that he saw revival as a sovereign outpouring of God. His comments in his sermon do not support this view as he appears to see God's plans for revival in Pentecost, 2009 being thwarted by the dark spiritual forces that dominate Ablewell's local area. This dualistic equality seen to exist between good and evil did not

balance with, what I believed, was Edward's standard theology and so, this issue was highlighted for further discussion later in the study.

3.3.8.6 *Eschatology*

The final area that was prominent was eschatology. The semiotic analysis, observed preaching, documentary analysis and some Bible teaching topics all emphasised a dominant eschatological theme. It was the belief of the pastor, and a number in the congregation, that the 'end time' events as seen within a pre-tribulation pre-millennial eschatological structure would occur within our lifetime. People were told to be prepared; ready for the return of the King.

3.3.8.7 *Conclusion*

Those areas identified above summarise the main findings of the initial stages of the case study research. Attention now turned to semi-structured interviews to investigate in more depth particular issues related to the theological praxis of some members of Ablewell Christian Fellowship concerning the church's ministry of healing.

3.3.9 The Interviewees

1. **Edward.** See Section 3.3.1.6 (Oral History Interviews) for full personal description.
2. **Lorraine.** Her age is between 50-59 and she is married to Edward. She works alongside her husband in full-time ministry at Ablewell Christian Fellowship. She has been a Christian for thirty-three years and sees her church background as Assemblies of God. Her preferred language of communication is English.
3. **Louise.** Her age is between 30-39 and she is widowed; she has one daughter. She is a secretary by profession and has been at Ablewell Christian Fellowship for twelve years. This is the only church she has attended as she was converted through local ministry linked with the church. Her preferred language of communication is English.
4. **Ann.** She is in the 60-69 age range and is married to a local businessman. She has had three children, two sons and a daughter, but one of her sons tragically has died in a motor accident. She is a businesswoman who plays a role in her husband's business. She was christened and confirmed as an Anglican, but it has been noted that she was 're-born' and baptised by choice in 2002. She has attended Ablewell Christian Fellowship since that time. Her preferred language of communication is English.

5. **Ruth.** See Section 3.3.1.6 (Oral History Interviews) for full personal description.
6. **Sandy.** She is between 50-59 years old and is widowed. She has four children, two sons and two daughters. She identifies herself as a housewife, but also runs the ministry to the poor and needy from the church. She has been a Christian for fifteen years, attending Ablewell Christian Fellowship for eleven years and was at a Baptist church for four years before that. She is from Indian origin and prefers to communicate in English although she is also fluent in IsiZulu.
7. **Aphelele.** He is aged between 30-39 years old and is single. He is a teacher at the local primary school and has been a Christian for fifteen years. He has attended Ablewell for twelve years, but did not go to another church before that time. He noted that he preferred to communicate in English, but is also fluent in IsiZulu.
8. **Richard.** He is aged between 30-39 years old and is married to Elna. He has two children, both girls. He runs his own construction business. He has been a Christian for two years and has been at Ablewell for all that time. His preferred language for communication is English.
9. **Elna.** She is aged between 20-29 years old and is married to Richard. She is a housewife. She grew up in the Dutch Reformed Church, but says that she has only been a Christian for two years – Richard and Elna were converted at the same time. She notes her preferred language as English, but is fluent in Afrikaans.
10. **Helen.** She is aged between 30-39 years old and is married to a local businessman. She has two children, a girl and a boy. She sees herself as a home school mother. She has been a Christian for twenty years and notes that her church background is Pentecostal. She has been at Ablewell for three and a half years. Her preferred language for communication is English.
11. **Karen.** She is aged between 50-59 years old and is married to a local engineer. She has two adopted sons. She runs her own catering business and is also involved in the church ministry to the poor and needy. She has been a Christian for sixteen years and has been at Ablewell for all that time. She identifies her preferred language of communication as English but is fluent in Afrikaans.
12. **Mark.** See Section 3.3.1.6 (Oral History Interviews) for full personal description.
13. **Sara.** See Section 3.3.1.6 (Oral History Interviews) for full personal description.
14. **Danie.** He is aged between 30-39 years old and is married to Marita. They have two children, a girl and a boy. He is a local farmer and is also on the leadership of Ablewell Christian Fellowship. He has been a Christian for fifteen years and has been at Ablewell for the past seven years. He notes his church background as Assemblies of God and identifies

his preferred language for communication as Afrikaans, although he is also fluent in English and IsiZulu.

15. **Marita.** She is aged between 30-39 years old and is married to Danie. She is a housewife who also involves herself in the ministry of the church. She has been a Christian for twenty-nine years and has spent the last seven years at Ablewell Christian Fellowship. Her church background is Assemblies of God and her preferred language of communication is Afrikaans, although she is fluent in English and proficient in a number of other languages.

3.3.10 Data analysis

Each interview was digitally recorded and subsequently transcribed into a word document format. This was checked by the researcher and also by the interviewees to verify that the transcript gave an accurate reflection of their responses. Some problems were identified by this process and these were rectified. The transcripts were then uploaded onto the *Atlas-ti. Version 6*¹⁵ workbench for content analysis. The interview transcripts were marked and categorised, and new categories were created and checked empirically using the analysis software. Links between the various categories were suggested; this process is displayed in Fig. 3.1 (p87). This diagram identified pertinent areas for further study in the quantitative part of the empirical-theological cycle.

The results of the interview analysis are listed below in question order from the interview schedule.

3.3.11 Results

3.3.11.1 Church's ministry of healing

The church's ministry of healing was seen as ranging from laying-on of hands by an evangelist (Richard, Elna) through to embracing the whole of the gospel (Edward). A few identified it as what Jesus was commissioned to do and did (Sandy, Aphelele). They continued by saying that if Jesus did it, so should his church. Sara saw the most important healing as spiritual, but others acknowledged healing as involving physical and emotional needs too (Karen, Danie). Some saw healing as a more general response to things that might be holding us back from a full and abundant life (Lorraine), ministries that deliver us from bondage (Louise), or just as a general response to perceived needs – be they social, mental, physical or spiritual (Helen). Karen also saw it as something that 'gets people through' certain stages of their lives.

¹⁵ ATLAS-ti. 1993-2009. 6.0.15. GmbH, Berlin.

3.3.11.2 *Experience of healing*

There was a wide range of experiences. Edward saw healing in the whole journey of his encounter with the saving grace of Christ over many years. This included a spiritual healing and also a miraculous intervention through the Holy Spirit to rid him of a demonic problem that was oppressing him. Lorraine had experienced deliverance from demonic oppression that caused deep depression. This deliverance was a process that occurred over several years and also involved a time of emotional healing. Louise had also undergone deliverance from demonic oppression related to her involvement in the occult. This also took many years. The length of the process was considered necessary because she felt the Lord had revealed to her that she would not be able to cope if things happened too swiftly. Several had experienced physical healings to themselves (Ann, Sandy, Ruth). Ann had experienced a bad back injury that had caused her pain and anxiety. This was eventually fixed by surgery, but prayer had reduced the pain and left her feeling at peace during a very traumatic period of her life. Sandy was healed of an 'ulcerated' leg, whilst Ruth saw her aggressive cancer be brought under control. She noted that her cancer cell count was still higher than it should be, but that it had not caused her any problems for a number of years and she felt fine. Others had experienced God heal through them (Sara, Richard). Sara had felt a woman's neck injury just click back into place under her hands as she prayed, whilst Richard had seen his father-in-law's fit just stop as he prayed. Several others had witnessed healing in others (Mark, Aphelele), or had heard testimonies (Marita and Danie). Danie and Marita had felt emotional healing and release when prayed over concerning a family loss, whilst Karen had also felt an emotional healing when she forgave past hurts. She also described her rather violent deliverance from a spirit related to her father's Masonic involvement in a deliverance meeting in a local church.

3.3.11.3 *Feelings before, during and after*

This question focused upon the affective dimension in the spiritual process of search-encounter-transformation in the healing processes. Edward had felt confused and angry before the miraculous involvement of the Holy Spirit in his crisis situation. As the Spirit moved on him he experienced a deep yearning for God. Afterwards all confusion was gone and he saw things with great clarity. Lorraine was depressed and suicidal before her healing experience. Over a period of healing and deliverance she gradually gained confidence until after a final deliverance she was happy and confident in herself. Louise experienced disorientation and fear before her deliverance. During prayer she felt peace flooding in that left her finally at peace and lacking fear. Ann was full of fear and panic before she had a vision that bathed her in peace. All panic and fear left and she faced the difficult medical

situation in a relaxed state. Helen felt tight and anxious before her emotional healing. A lot of this emotion spilled over during the healing process, but this left her feeling at peace. Karen was angry before she forgave her father's girlfriend. The process of forgiving was a revelation to her and afterwards she felt deep relief. Sara was in real pain when asked to stand at an evangelistic event. She felt nothing during the time of prayer but afterwards, when she realised the pain had gone she felt elation. Marita said she was at peace with her loss before she entered into a time of worship and praise to God that left her feeling an even deeper peace and rest. The affective theological praxis identified here will be covered in greater detail in the discussion section.

3.3.11.4 *Healer in the process*

Many saw Jesus as the healer (Sandy, Aphelele, Richard, Elna, Mark, Sara) as did Ann, but she also mentioned the Holy Trinity. Danie also saw Jesus as the healer, but felt he was healed through the Holy Spirit. Helen and Marita both felt the Holy Spirit was the healer in their experience. Edward, Lorraine and Louise all saw healing as a Trinitarian process. Edward saw the Spirit as the one who is with us, but all are equal. Louise saw healing power released through the Spirit, but she prayed to the Father through Jesus, so, all three were involved. Lorraine just believed that all three had been involved in her healing process.

3.3.11.5 *Purpose for healing ministry in overall work of the church*

Edward basically saw healing as what we have been called to do; the spiritually dead must be brought to life, emotionally wounded to wholeness and physically sick to healing. Lorraine saw it as moving people from the kingdom of darkness to God's kingdom of light. A few saw it as an important part of the discipleship process (Louise, Danie). Louise noted that you could not grow without healing in certain areas, whilst Danie saw it as being part of the process of spiritual growth. Some saw it as part of worship in the church (Richard, Elna), whilst others felt it was important for 'signs and wonders' evangelism (Ruth, Sandy, Aphelele, Sara). Sara felt the indigenous locals became more open when they witnessed miraculous healings, a point confirmed by Aphelele's description of a miracle healing crusade in a local township. Ann felt it was a necessary part of building community, both within the church and in the world around it. Marita felt something similar as she believed it was an important part of ministering to individual needs within the community.

3.3.11.6 *Christian virtues that are central to the healing ministry*

Many of the interviewees felt that righteousness or holiness was essential (Edward, Lorraine, Louise, Sara, Danie). Edward summed his views up by saying, “you need to be holy with God”. Louise talked about being ‘set apart’, whilst Danie noted the need for obedience. Maritia was similar to this as she saw humility or a dying to self as important. Faith was another important virtue noted (Sandy, Richard, Elna, Mark), especially when being in line with God’s Word (Aphelele, Mark). Helen felt that sensitivity to the situations faced and the Spirit were important, while Ann felt you needed a balance of virtues present or there could be problems, an overemphasis, with one area. Karen believed forgiveness to be an important area of consideration while Aphelele felt that ‘togetherness’ was necessary for the proper functioning of the healing ministry.

3.3.11.7 *Significance of breaking of bread*

This was seen in several ways. Many saw this as a place where one could apply the promises of the finished work of Calvary; Isaiah 53:5, Psalm 103 and 1 Peter 2:24 were common passages mentioned here (Edward, Lorraine, Sandy, Aphelele, Karen, Mark). It was also seen as a ‘table before our enemies’ (Edward, Lorraine, Louise). The key text here was Psalm 23. This had been given to the church as a text for their healing by a visiting minister. Mark saw it as an act that increased faith as did Edward. Ann saw some significance, but preferred what she experienced in the Anglican Communion service. She just sensed that the Anglican ritual had a more spiritual element to it than the more flexible and unstructured ‘Breaking of Bread’ in the AOG. Danie and Marita did not see it as an essential requirement for healing, but did believe it had some significance. It was also seen to be central to the worship of the Assembly (Richard, Elna).

3.3.11.8 *Anointing with Oil*

This was seen as having no magical powers (Edward), but as being something significant for healing because it was biblical (Danie, Sandy, Aphelele). The biblical significance of James 5:14-16 was mentioned by Danie in particular. Some saw it as symbolic of displaying the anointing of the Spirit (Edward, Lorraine, Louise, Richard), which could also be seen as giving authority (Edward, Lorraine, Louise, Aphelele, Helen). Louise mentioned how she had felt a heat especially when anointed by authority figures like pastors. Ann had no problems with anointing by the laity and Sara believed we have been called to do it because the disciples anointed the sick with oil and healed them (Mark 6:13). It was something that could

provide breakthroughs (Karen) and a covering (Karen), but people needed to be sensitive to its use because some did not feel easy with it (Helen).

3.3.11.9 *Laying-on of hands*

The main emphasis here was that this was very much an act of imparting (Edward, Lorraine, Louise, Richard, Elna) that needed to be done with caution (Edward, Ann, Mark, Sara, Danie). Sara spoke of how her daughter had experienced problems after having hands laid upon her by a person they later found out was involved in witchcraft. Ruth mentioned how a man had needed deliverance after involving himself in laying hands on people in Durban at a crusade. It was seen as something that both signified authority (Edward, Elna) and commissioned authority (Edward, Louise). Helen saw it as being a supportive act, whilst some viewed it as a way the Spirit could be directly channelled to a person (Louise). It was something that several of the interviewees would only do if they felt prompted (Louise, Sandy, Sara). Marita felt that it was a good way to confer blessing.

3.3.11.10 *Evidence upon which people base their position on healing*

The two main categories were biblical and experiential. The scriptural basis for healing was found in Isaiah 53:5 (Edward, Sandy, Aphelele, Karen), Luke 4:18-19 (Edward), Psalm 103 (Edward, Lorraine), and Mark 16 (Edward). Others just said the Bible in general (Lorraine, Sandy). In most cases this was also balanced with experiences of healing (Ann, Richard, Elna, Helen, Mark, Sara, Danie, Marita). This experience could be personal (Ann, Elna, Richard, Sara), witnessed (Aphelele, Mark) or testimony (Danie, Marita). Louise said her position was mostly based on personal experience. Some had picked up teaching from conferences (Ann, Karen, Maritia), courses (Danie, Marita) and books (Edward, Lorraine, Danie, Marita).

3.3.11.11 *Healing literature read*¹⁶

The prominent authors who had been read concerning healing were Derek Prince (Edward, Lorraine), Carol-Ann Orffer (2000) (Edward, Lorraine, Louise, Mark, Sara), Rebecca Brown (1986) (Louise, Lorraine), The Hammonds (1973) (Edward), F.F. Bosworth (1973) (Edward), Kenneth Hagin (Edward), Smith Wigglesworth (1999) (Ann), John Wimber (1986)(Ruth), Francis MacNutt (1974) (Ruth), Henry Wright (2006)(Danie, Marita), Andrew Murray (Edward).

¹⁶ Dates provided for literature when interviewees were specific about what book it was they had read.

3.3.11.12 Views on partial, prolonged healing and non- healing

Edward identified what he saw as three areas to watch: spiritual, physical and demonic. All areas of healing needed covering to properly understand reasons for the issues with the healing process. Lorraine saw the need to 'close specific doors' before certain healings could take place. She mentioned that this idea had come from the teaching of Rebecca Brown. Danie and Marita followed a similar line when they said that it could be related to sin in your life. They recommended the work of Henry Wright in relation to this area. Many felt incomplete or slow healing was due to a lack of faith (Aphelele, Richard, Elna, Karen), whilst others felt God could do whatever He wanted because He was sovereign (Louise, Sandy, Helen). Mark felt that good witness through suffering could bring God more glory, his example being his brother who suffered from cancer for a long time, but gave glory to God in how he lived through it. Sara agreed that whatever brought God most glory was what was best.

3.3.11.13 Praying for healing and visiting the doctor

Nearly everyone said that they would pray first, but they would be prepared to go to the doctor if necessary. Richard and Elna admitted that they would often just take their children to the doctor without praying for healing first, whilst Sandy would only go to the doctor if it got really bad. Edward felt that God had gifted the medical profession to deal with our health problems, so, visiting them was using a God-given service. Aphelele said that he would 'use faith' and only if absolutely necessary would he go to the doctor. Karen said she would usually pray, but would go to the doctor when it was obvious that medication would sort the problem out quickly. There were no people interviewed who viewed a visit to the doctor as a problem and definitely did not see it as showing a lack of faith in the healing power of God.

3.3.11.14 Experience of deliverance

A number of those interviewed had experienced deliverance or witnessed deliverance from problems related to Freemasonry (Edward, Lorraine, Karen, Sara, Danie, Marita). Louise had undergone extensive deliverance from problems related to her involvement in the occult. This was very much a slow and steady process rather than a quick solution. Her problems had often been mental, but occasionally manifested in physical ways like a clamping of her jaw or clenching of her hands. Lorraine had experienced a similarly lengthy deliverance from a familiar spirit. This had brought about deep depression and suicidal tendencies. The demonic oppression had completely dominated her normally 'sunny' character. Mark had watched the deliverance of an adulterous man who could not be restrained by several men

and tore up a carpet from the floor. Edward and Lorraine had witnessed an Indian lady who had been released from a problem of miscarrying when she was delivered from a spirit linked to a Hindu deity. Sandy had also undergone some deliverance for problems related to her Hindu background. It is interesting to note that all the above examples occurred in people who were considered to be Christians. Edward made a strong point relating to the problems experienced by Lorraine that she was totally sold out to Jesus and in love with her God, but she still was oppressed by what he interpreted to be a demonic entity. Ministers who did not believe that she was demonised could not solve her problems. Ruth noted similar problems for the man who had become demonised after helping at an outreach event. The church offered no solution to his problems until he was finally delivered by a deliverance ministry separate from his denominational group.

3.3.11.15 *Attitude towards generational curses*

This was an area of ministry on which most of the interviewees agreed, but for different reasons. Edward was uneasy about what he saw as valid biblical evidence against generational curses in Ezekiel 18 and Jeremiah 31, but still felt that this was a significant issue for the church. This was mainly due to the personal experience he and Lorraine had with their son who had learning problems radically transformed when a curse of Freemasonry was broken over their family. Richard and Elna had had what they saw as a curse of violence lifted from their family whilst Mark and Sara had seen how their line of their family was clear from curses related to Freemasonry, whilst another side of their family was still in bondage. Danie and Marita had many testimonies and things they had witnessed related to Freemasonry that had been broken when rebuked in Jesus' name. Karen also had Masonic links in her family and noted that many women from families with ties to Freemasonry were infertile; she herself was unable to have children, but this was not verified as been linked to a curse. Others were more hesitant about these curses. Aphelele said it could be useful if your family had been involved in witchcraft or ancestral veneration, but did not see it as essential. Sandy had utilised this ministry but only said it was necessary if you definitely required it. Helen said they were valid, but that one must not go looking for a devil behind every problem, whilst Ann was more forceful in her opinion that this was dangerous teaching.

3.3.11.16 *Significance of Baptism both by immersion in water and in the Spirit*

Many saw baptism by immersion as a clearing out of the old; a sign of a new identity (Lorraine, Aphelele, Karen, Mark, Sara, Marita). It was seen by some of the interviewees as

been linked to baptism in the Spirit. Marita noted that the 'clearing out' of the old allowed the Spirit to move through you more easily, whilst Sara noted that in Jesus' example He was baptised and filled with the Spirit at the same time. Many saw both forms of baptism bringing authority to a believer's life. Louise and Danie both felt that the authority that came with your new identity made it easier for you to resist temptation and sin. Louise noted that she was able to achieve faster and more complete breakthroughs in her process of deliverance from demonic bondage after her water baptism. Edward and Lorraine saw both as key to walking in authority with God. This authoritative position was seen as a place from which power for ministry could be released (Aphelele, Ruth, Mark). Elna spoke of her post-Spirit baptism 'release' as she spoke in tongues for the first time; she could not contain the anointing. Sandy said that she was able to see her gifting more easily after her Spirit baptism and was more sensitive to what was needed in certain situations. Richard had not been baptised in the Spirit and felt nothing different at his water baptism although he did see it as important.

3.3.11.17 *Role of spiritual gifts*

There was a strange imbalance in peoples' views on the role of spiritual gifts in the church's ministry of healing. All the interviewees believed that spiritual gifts should play an important role in the healing ministry, but the evidence of this in practice was limited. Louise spoke of how speaking in tongues would bring release from demonic oppression in her life. Tongues were seen as important for several other interviewees (Edward, Elna, Karen, Sara). Edward felt that tongues was important because it evidenced the presence of the baptism of the Spirit whilst Sara said she had two 'tongues'; an aggressive tongue for warfare and a more gentle one for personal use. A number of the interviewees felt discernment of spirits was important (Louise, Sandy, Sara, Danie), whilst others believed that 'words of knowledge' would be useful (Karen, Marita). Prophecy (Karen, Sara) and 'healings' (Marita) were also mentioned. Helen felt that you just needed to be sensitive to what God wanted to use in the situation, whilst Ann felt that the Spirit was low in the church at present and believed a 'tense atmosphere' was blocking the working of the spiritual gifts that she felt should all be to the fore in the church's healing ministry.

3.3.11.18 *Negative feelings towards anything related to the church's ministry of healing*

There was a feeling of suspicion towards what were seen as the 'syncretistic' healing practices of the Zionist and AIC churches (Edward, Aphelele). Similar feelings were also directed towards the TV evangelists who seemed to claim the glory for themselves (Ann,

Karen, Mark, Sara, Danie, Marita). Edward didn't like the 'superstitious' use of water and oil in healing rituals, whilst Mark felt a lot of problems were due to a lack of scriptural understanding. Richard and Elna did not like what they saw as uncontrolled, aggressive use of spiritual gifts in healing and deliverance work. Aphelele also noted this 'aggressive' approach to healing as something he did not like.

3.3.12 Theologically rescripting an account of healing

As noted earlier (chapter 2) practical theologians involved in Pentecostal/charismatic studies should be interacting with the personal experiences of individuals. Cartledge (2008) noted that the situations from which these experiences are gathered may benefit from a theological rescripting of the experiences in line with the teachings of Scripture and church tradition. After studying the interview transcripts it was decided that the account of Karen would benefit from 'rescripting' and comparison with a similar experience from another interviewee.

In her interview Karen gave a detailed account of her experience of deliverance at a deliverance ministry event in a local church:

24. Karen: I can't remember how long back but there was a gentleman who came and ministered here called John Smith and he said if people had problems then people could come to the front of the church for prayer and they would pray for them. He also said about Freemasonry and how it was a big problem. My dad was a Freemason and I didn't know...I wasn't a committed Christian, or I should say I had just joined the church and these things were very strange to me and I was scared. I went to the front and he prayed for me and all of a sudden I just felt this something in me that wanted to come out and I started to scream and scream and I couldn't stop myself. They were saying, 'I rebuke this spirit and I rebuke this and that and these spirits'. I didn't think then, but ... I can't explain ... it felt that something just wanted to come out and I actually grabbed my throat – I was actually throttling myself. Then they called out this spirit of darkness and, I don't know all these, I stopped; I stopped screaming. When I came to myself I said, "What happened to me?" They said it was a demon in me and it came out after they had rebuked it. I mean it was terrible, I had saliva coming out of my nose and my mouth and my head was just so sore it just wanted to burst. Afterwards, when I was quiet and John said, "Come forward, I want to anoint you," and he just put oil on me and I had a big breakthrough because I started to look at things differently and began to realise that all these things are with us in the world. I am not saying that all people have spirits in them, but that anointing was to cover me so that the spirit could not come back in again.

This account includes a wide variety of experience. Karen starts by noting that her interpretive framework was that of a limited Christian with little understanding of what she was hearing. This lack of knowledge left her feeling unsure and scared. This was also a dramatic quasi-sensory experience with the uncontrolled screaming and throttling during the deliverance and sensation of saliva coming from her mouth and nose along with a sore head after the deliverance. She experienced a revelatory experience after being anointed with oil: that 'these things' are with us in the world. This can also be seen in a mystical sense; the presence of evil spirits is an unusual, yet ultimate reality.

I believe that Karen's experiential account covered above would benefit from one specific act of rescripting related to the use of oil, post-deliverance. Karen mentioned that the anointing was a 'covering' to prevent the spirit from returning to her. This act does require some explanation. The minister was probably basing his actions around his reading of Matthew 12:43-45, where after been cast out an evil spirit is seen to return and bring more evil spirits with it if the 'house' is not occupied. This occupation would be by the Holy Spirit. One can see how the minister's use of oil could symbolise the anointing of the Holy Spirit. After being anointed with oil Karen started to see things 'differently'. This sudden change of interpretive framework would suggest that the Holy Spirit had 'infilled' Karen and was making an impact on how she perceived reality. What is evident in her language, however, is that this is not how she perceived the anointing; her understanding of the event as a 'covering' with oil is different to the reality of 'filling' with the Holy Spirit. Her understanding gives an almost magical power to the oil. Modern deliverance ministry accepts the need to 'fill the clean house' post-deliverance (MacNutt 1995:96) with the Holy Spirit and the symbolic act of anointing with oil could be used in that process. The significance of the oil must not be overstated and Karen's account, whether as told by the minister or interpreted by her, does overemphasise the importance of anointing with oil in the post-deliverance 'filling' process. When seen in line with Scripture and the modern deliverance teaching in the church the infilling role of the Holy Spirit is the act that should be given the greatest emphasis in this post-deliverance praxis.

This process is well described by Edward who had also experienced deliverance from an evil spirit. He explained:

25. Edward: Look, from a theological point of view the Bible teaches us that the Holy Spirit who is with us and in us ... So it would be the Holy Spirit who delivered me, who indwells me. Put it this way, I would like to believe that he was in my life, I really believe that although I had opened up to some kind of external demonic force that had taken, I would never ever say possession because I never ever belonged to it, but I gave myself in obedience to that voice

that was controlling me through an act of my will and it controlled me through fear. So it gained a greater and greater hold over me the more I obeyed it, the more I submitted to it. I had no understanding of it then even after I got saved that night because I went away from that place, back to the party and I went in and I saw those people in a completely different light. It was like I could see through them. For the first time I could really see through the foolishness and childishness and stupidity of that kind of lifestyle. But it was, I guess, because of the Holy Spirit; I was now filtering what I was seeing through the Holy Spirit who had just filled my life.

Edward had been delivered from an evil spirit and saw the effect that the infilling of the Holy Spirit he had experienced had on how he viewed the world around him. This testimony is much more in line with Scripture and church tradition and does offer itself, in a way, as an example of the form Karen's rescripted account should take.

3.4 CATEGORISING THE DATA

The interview material summarised in section 3.3.11 displays the broad and varied nature of the theological praxis of the interviewees at Ablewell Christian Fellowship. The church's ministry of healing is seen as being complex with many angles. When the data was subjected to a process of content analysis a network diagram (Atlas-ti.6 format) was produced. This contained an excessive quantity of material for the detailed analysis required by a study of this nature. It was decided, therefore, to only analyse in detail the part of the network specifically related to healing (rather than causation of health problems, etc). What became clear from this detailed analysis was that healing can be seen as a process; a journey that can take numerous pathways over varying periods of time. This process is explained below and displayed in diagrammatic form in Fig. 3.1.

Content analysis showed it to be a process that always started with God, and more specifically a Trinitarian God, so, an initial category of 'Trinity' was selected. This was seen to flow into a single category of 'Incarnation'; an acknowledgement of the significance given in the interview data to the example of Jesus' healing ministry on earth. 'Incarnation' was seen to link to the commission of Christ to his disciples, and through them, his church. This was displayed in further categories from 'Incarnation' linking into 'Commission' and onto 'Church'.

The 'Church' was seen as viewing everything through a hermeneutic process. This was highlighted by the interviewees and categorised as 'interpretation'. Interpretation was seen to split into two with an obvious interpretive tension existing between biblical belief and

experience. Biblical belief was categorised as 'Word', whilst another category of 'Experience' branched into three separate categories of 'Personal', 'Witnessed' and 'Testimony'; each category acknowledging a type of experience that had been noted as significant for the interviewees in determining their theological praxis related to healing. 'Word', 'Personal', 'Witness' and 'Testimony' all then filtered into a unifying category of 'Identity', an indication that the interpretive process was an important part of developing a particular Christian perspective. The process could then continue on into 'Power' or could flow into a cycle, headed 'Worship'. This was divided into four categories: A single category of 'Praise' branched off and could be directly linked to healing (inner healing) and into the affective dimensions of joy and peace. Two categories, 'Bread' and 'Water', linked into a category of 'Atonement' as both the 'Breaking of Bread' and water baptism were seen to be significant acts related to the atoning death of Christ on the cross. These acts were both linked with increasing faith, so, 'Atonement' flowed into a category of 'Faith'. What was also observed was that this category of 'Atonement' was also seen as important in developing a Christian's authority, consequently, it linked into a category of 'Authority'. An increasing faith was also seen as linked to this, so, 'Faith' also linked into 'Authority'. Another category flowing from 'Worship' was seen to be 'Prayer'. This was seen to produce a separate category of 'Intercession' where prayer for healing was at a distance and could not be directly linked to a resulting healing. 'Prayer' was seen to be linked to a triangulated triplet of categories that interlinked with one another; the direction of the movement could go either way. These categories were 'Unction', 'Spirit' and 'Lay-on'. Laying-on of hands could be linked with unction and Spirit baptism, but there was no set flow or order obvious from the transcribed material. These three categories did all flow into a unifying category of 'Anointing' that then linked into the category of 'Authority'; this pathway of anointing increasing authority was clear from several interview transcripts. The category of 'Authority' then filtered into the centrally important category of 'Identity' – all the linked events of worship have been seen to help develop a Christian's understanding of their identity in Christ.

'Identity' was linked with 'Power' – more specifically power through the Spirit. One is led to a category of 'Holiness' relating to the emphasis placed by many on the need for holiness as part of the healing process. The other branch linked to a category of 'Gifts' that was seen as an important area for healing ministry. 'Holiness' was seen to produce spiritual 'Fruits' whilst 'Gifts' was split into three categories of 'Sensitive', 'Miraculous' and 'Revelation'. The 'Sensitive' category acknowledged the need that some felt for sensitivity and openness to the needs of the situation as displayed by God through the Spirit. These could include the more 'non-miraculous' gifts of mercy, giving and helps that one can find in the gift ministry lists of Romans 12. The category of 'Fruits' was also seen to flow into this category.

'Miraculous' described the ministries seen in 1 Corinthians 12:8-10, like healings, miracles, and faith, whilst 'Revelation' described the revelatory ministries like prophecy, discernment of spirits and 'words of knowledge'. 'Fruits', 'Sensitive', 'Miraculous' and 'Revelation' were all seen to link into a unified category of 'Healing'.

Six further categories were identified coming out of 'Healing'. A single category of 'Affects' acknowledged the affective dimension of the healing process. Three categories of 'Joy', 'Freedom' and 'Peace' came from this category. The various forms of healing mentioned were categorised as 'Spiritual', 'Physical', 'Emotional', 'Deliverance' and 'Social'. These were all seen to interlink with each other and the 'Healing' category. A final category of 'Evangelism' was seen to come from 'Physical' and 'Deliverance' in reference to the 'signs and wonders' evangelistic use of physical healing and deliverance ministry advocated by some interviewees.

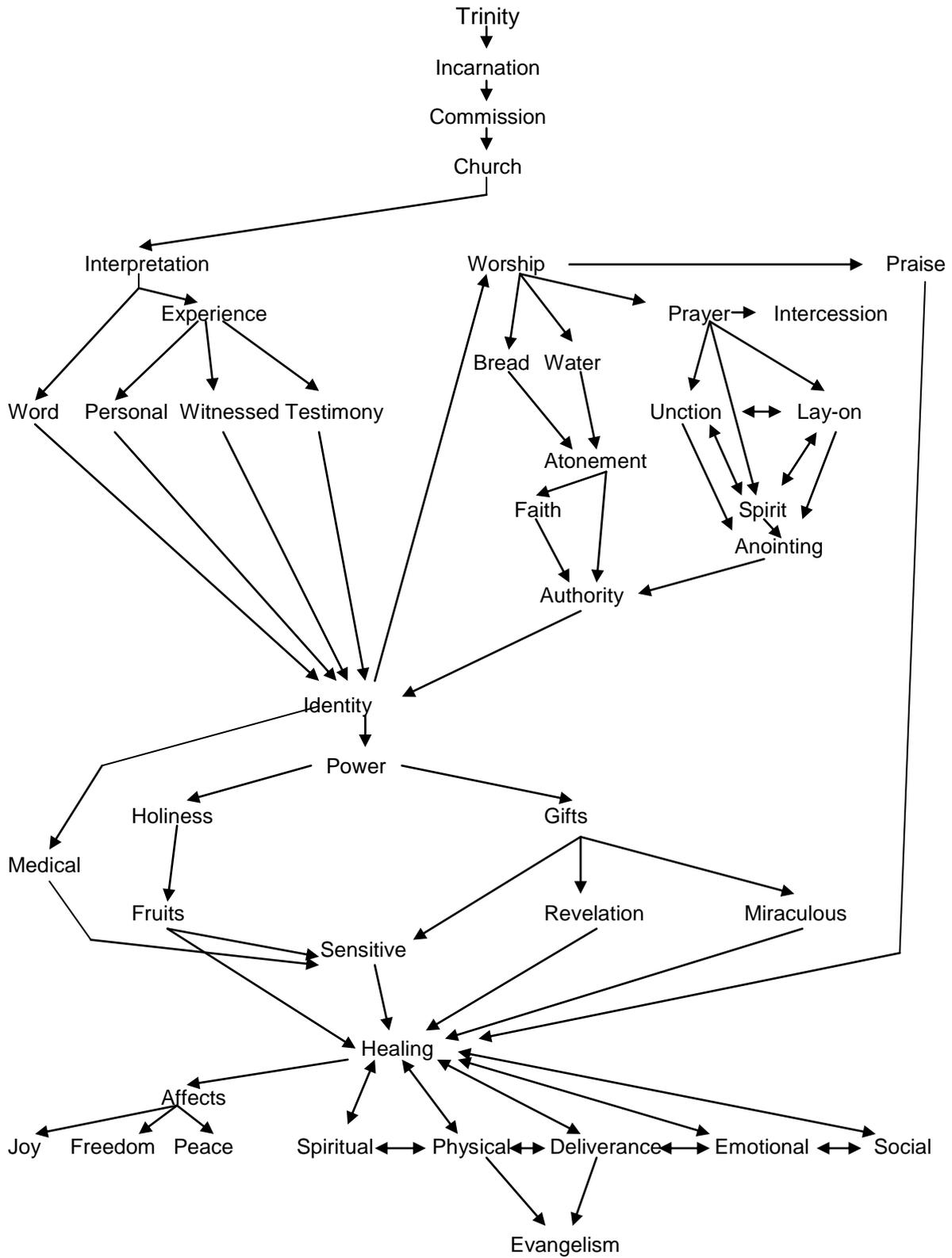


Fig. 3.1 The process of the church's ministry of healing

3.5 DISCUSSION

The church's ministry of healing, as displayed in this Pentecostal study, is seen to be firmly rooted in a Trinitarian God. The love of the Father is demonstrated through the commission (Luke 4:18-19) and the ministry of his Son that was accomplished through the power of the Spirit. The modern outworking of this ministry is linked to the local church that is similarly empowered through the Spirit.

This is probably best emphasised through two pieces of material drawn from interview material. The Trinitarian foundation is concisely explained by Louise:

9. Louise: I know we pray to God the Father through Jesus Christ; He is the Intercessor, so, we pray to the Father. I don't know if I have got this right but it is the power he releases; the healing power is through the Holy Spirit. It is because of the intercession, because of the blood of Jesus, so, it is actually all three involved.

How this then flows down to the current church is evident in the thoughts of Edward:

58. AJT: What purpose do you see for the healing ministry in the overall work of the church?

59. Edward: I...I...ja it's very important because it is really what the Lord Jesus has called us to. Umm... to heal the broken hearted, to set captives free, to release people who, who through sin are captive and are in prison. So, you know, I see the ministry of Jesus as our example and I believe that in the same way that the Father sent Jesus into the world He has also sent us as his disciples into the world, and his church is his body, his church is his means - the local church, he has chosen to use us as his instrument of healing to fallen, sinful men. I just see the purpose of healing ministry to be performed in the overall mission of the church as pivotal, because it's all about, you know, bringing spiritually dead people to life, bringing emotionally wounded people to wholeness and bringing physically sick, disabled, people to healing. That's the work that we have been called to do, and that Jesus did, and is the work he has called us to do.

The emphasis here is on a 'local' church called to do the same ministry as that displayed by Jesus. The work of healing evangelists is often seen as the face of Pentecostal healing,¹ but these 'ordinary' Pentecostals see the healing ministry as firmly rooted in the local church situation.

¹ Kydd (1998:202) calls the healing evangelist Oral Roberts the 'quintessential' Pentecostal.

Whether or not this ministry occurs would appear to be down to identity; a state of individual or communal self awareness and understanding that determines how the healing ministry functions. This identity is generated from two distinct acts involved in normal church life: hermeneutics and liturgy. The hermeneutical dimension exhibits the classical Pentecostal tension between the 'Word' and experience as people seek to interpret their situation. The emphasis that those at Ablewell place on the Bible is best shown by interview material obtained from Mark:

27. AJT: What Christian virtues do you see as central to the healing ministry of the church?

28. Mark: I would see it as totally committed to Jesus and the Word and to have the faith because of your knowledge of the Word and your relationship with Jesus. That instils in you the desire and eliminates anything that is going to sidetrack you from believing that. All these things are possible through Jesus because a lot of side issues, a lot of different aspects try to sidetrack you but if you stand on the Word and believing in the Word you will come through.

The 'Word' is seen as a solid foundation upon which to base your understanding. The 'side issues' or experiences that may challenge that interpretation of the 'Word' are not seen as important, and are not the things upon which one can build an understanding.

An alternative view to this was offered by Louise:

21. AJT: On what evidence do you base your particular position on the healing ministry?

22. Louise: It's through experience; 99% through experience. Having come out of the occult and having to go through so many years of healing... I actually got quite discouraged initially. I thought I am never going to get through; it's just going to go on forever and ever and ever. And yet initially, it took me about two years initially before I really started mentally being able to see that I am going to be normal one day. That I really am going to be free from all of this. Then I look back over my life it has actually taken about 10 years from a non-Christian background to being saved, going through that initial 2 years it has actually been about 10 years until I have reached a point where I can see it as a season that is passing. A season that you have been taking me through of healing and of deliverance, of healing my mind and discipling me. It has been about 10 years – it's been a hard 10 years—but it has been like a new chapter, like something that God is doing in my life. It was drawing me back to areas of my life that needed healing. It was like the Lord is focusing on particular things in my life at the moment. But it was about 10 years – a long 10 years!

For Louise her understanding of the ministry was based on a long, hard, experience of deliverance. One can see her understanding change as she is challenged and has moved slowly from occult involvement through to discipleship. Her personal experience was a key factor in her understanding of the church's ministry of healing.

Others display a combination of both Bible and experience in their interpretive process. Helen gave an example from her college training:

25. AJT: On what evidence do you base your position on the healing ministry?

26. Helen: I think biblical, but also on experience. At the bible college we often went out and did school evangelism, and in the mission field as well, and some people are very, "don't touch me," whilst others don't mind a hand on them but that didn't mean they wanted oil on them as well. I believe it should be as God leads and if people are going to be praying for another person's healing they should be in a position to hear what they need to do.

For Helen the tension between Bible and experience was diffused by giving a place to God, in Spirit, in the interpretive process. The experience was personal, but it was also things that she had witnessed. The experiential emphasis on the testimony of others is best displayed in a short section of the interview conducted with Danie and Marita where we discussed generational curses:

62. AJT: Danie, you say that you definitely believe in generational curses. Is there anything in particular that makes that solid for you?

63. Danie: Through testimony from friends. For instance one lady whose dad was a Freemason and they had problems in their marriage even though her dad was the Freemason and she did not want anything to do with it. I am told that they actually took the material that he left for the family and they actually burnt it and rebuked it the name of Jesus. That is one testimony that I have heard. Only after that stuff was burnt did the problems stop.

64. Marita: They also repented, you can't say for his sake but they also repented before God that that was in their family and asked for forgiveness and broke that curse coming down the bloodline.

65. Danie: I have heard lots of testimonies from Freemasonry.

66. Marita: Lots of testimonies. Especially also regarding infertility; sometimes ladies are infertile and do not know that their great-grandfather has been a Freemason.

The experiences of those that can be trusted were seen to be important in constructing one's own beliefs surrounding the church's ministry of healing. Personal, witnessed and testified to experiences were all given a place in the hermeneutic process along with the scriptural record.

Liturgically there are the ritual acts of breaking bread and water baptism that acknowledge the high position given to the atoning work of Christ on the cross. Prayer can be intercessory, but it finds its main focus in the anointing acts of Spirit baptism, unction and laying-on of hands. Here the emphasis does not appear to be directly on healing, but on imparting an authority that can lead to healing. In the case of prayer the authority comes from God through the power of the Spirit, whilst in the case of the ritual atoning act the power comes from the victory of Christ upon the cross. Faith is seen to increase from this and leads to greater authority. This combined authority builds the identity that is seen as central to an assured and fruitful healing ministry: the identity of a disciple of Christ.

A couple of excerpts from the interview transcripts offer support for this view. In her explanation of the 'Breaking of Bread' Lorraine was clear in stating her belief that healing was available as part of the atoning work of Jesus on the cross.

83. Lorraine: Just talking of...like Edward was saying it's nothing superstitious about the bread and the wine but it symbolises what Jesus did on the cross: His body broken for us. And as we break that bread there is nothing magical in the bread. We are remembering when he was on the cross 2000 years ago his body was broken for our healing. When we take the grape juice we are remembering his blood, that blood that poured forth from him that brought healing. And ...there was something else I wanted to add...Psalm 103 has become very real to us, "...bless the Lord oh my soul and forget not all his benefits for he took all our iniquities." That's the table of the Lord, it heals our diseases. Jesus was wounded for our transgressions, wounded for our iniquities, he bore our sorrows and by his stripes we are healed. All of those are benefits for a child of God. If you embrace Jesus and you have taken him into your life he has forgiven us our sins. There are benefits as children of God and we have to take hold of those promises and say, "Lord, healing is mine because of what you've done. Not because I am righteous or anything but because, "Lord, I have trusted you for you to forgive my sins and one of the benefits is that I can be healed by you."

This was seen as being open to the 'children of God' – those identified as belonging to God. This entails an act that clearly cuts with the old thereby bringing in a new identity. This was described well by Mark and Sara in their interview when they discussed baptism by immersion:

109. AJT: If we start with baptism by immersion: how do you stand on that?

110. Mark: First of all it is scriptural to be baptised; that is the way we have been taught. To be baptised in water and dying to self and rising in newness of life; to give me the power or the anointing to continue in newness of life and turn away from old things. I look at it as a release for me; I have died to self and rise in newness of life. That is how we were taught and we did it. Anything you want to add dear?

111. Sara: Definitely dying to self because you are not going to move on in Christian life if you don't die to self. You just stay in the outer court. You don't move into the holy place or the holy of holies unless you die to self. The very tabernacle you lay yourself on the altar, as it were... that is your dying to self. The first thing you come into is the outer court and then there is the laver where you cleanse yourself and I would say that definitely it is a cleansing.

This 'cleansing' is important when considering the significance placed on identity and it must also be remembered, when looking at holiness, that it was seen to be involved with healing as well.

The other angle related to the act of designating an authority is best shown by the comments of Edward when talking about anointing with oil and laying-on of hands as part of the healing ministry:

87. Edward: It's symbolic of the Holy Spirit's presence, the same as the bread and the wine are symbols, emblems, represent the body and the blood. I just use oil a little more cautiously than Lorraine because I see it as a symbol of authority, of commission, of being set apart. I guess, looking at the next question on laying on of hands, just in the same breath, I would approach it very carefully, very cautiously. I don't like people laying hands on me or...simply because it's that it goes along for authority for commissioning, for standing as a representative of the Lord Jesus Christ. That's an awesome responsibility. So for me to lay my hands upon somebody as an ambassador of Jesus Christ, as his representative; I just see that as a great responsibility. The laying on of hands, I believe, is very biblical, it's very important but it is not a light matter to be done like, "let me pray for you," and lay on hands. So I am not talking about touching a person, on the arm or something like that, but actually laying hands on a person in the name of the Lord. Ja, it's not to be taken lightly.

One can see, therefore, how anointing, in various forms, brings authority and that authority is a crucial factor in forming an identity that promotes healing.

Healing is seen to come from this assured identity. Through a confident, and one hopes correct, understanding of the authority given to Christians by the atoning work of Christ, and

empowered by the Spirit, the church, as a community, is now seen to move into a healing ministry. This would appear to come from two branches: holiness and power, both related to a Spirit-filled identity. The need for holiness in healing was mentioned by Louise as she spoke about her process of deliverance:

17. Louise: Well I think in the area that you would need healing in that there first needs to be repentance in that area. I found that. Apart from repentance there is no deliverance and there is no healing apart from repentance. And that area that you are seeking healing in there has to be a setting apart; a drawing closer to God. You have to walk it. You can't expect healing and still walk in the world just carrying on your own things. If you continue in sin whatever you have been healed from is just going to come back so there has to be a...what is the word...yes holiness, because holiness is being set apart. Yes.

This was seen as necessary for healing, but also linked to a ministry category of 'sensitive'. This was covered in a lot of detail by Helen:

47. AJT: What role do you see for spiritual gifts in the church's healing and deliverance ministry?

48. Helen: I think it is just a case of people being sensitive and being in a place where if you are going to pray for people for healing you have to be sensitive enough to hear God's voice in it. A brand new Christian can pray for someone and they can be healed; it does not have to follow on that you have to follow the process. It is about being available to God. If a person gets knocked over and a brand new Christian runs out to pray then God can heal that person. I think it comes down to being willing and open to God and God can use a brand new Christian as much as an 'aged' Christian.

The important feature to note here is that those who are living holy lives should be sensitive to the promptings of God's Spirit. 'Holiness' is seen as opening the way for God to act in the situation. This sensitive category recognised the broad nature of ministries that God may choose to use. This was in contrast to the general view amongst those interviewed that spiritual 'gifts' only involved those listed in 1 Corinthians 12:8-10. The setting apart of 'sensitive' ministry as being linked to holiness does, in my opinion, move it beyond the miraculous and revelation categories that do not appear to be linked to spiritual 'fruits' in the same way.

The importance of this sensitivity becomes more apparent when one considers how healing itself is viewed. It is not seen as a simple process of dealing with an isolated problem, but is often seen to involve a range of interlinked factors. This pattern of understanding was best displayed in some accounts of personal healings that had incorporated many different types of healing ministry. A good example is offered by Edward and Lorraine. Lorraine linked her condition back to her grandmother's spiritism:

37. Lorraine: She had been involved in spiritism, you know calling on other spirits and tea cup reading and that kind of thing. So, after she died my dad was really very fond of her so he went to visit some spiritists to try and make contact with his mother that way. And the more and more he got involved...I was about 16 years old and I didn't know the Lord then and it seemed like, I don't know what you know about the line of spiritists, they try to pass on - those spirits go from generation to generation...family spirits or familial spirits. When I was 16 my dad brought me tapes from this group that he had been to, the spiritists, and he sat me down in the lounge and he said, "I want you to listen to this." It was the right time. And I listened and something happened inside me and the hairs stood up on the back of my neck and I said, "I don't like this. I don't want to have anything to do with this."

She continues by explaining the effect this had on her life:

37. Lorraine: ...from then on my life went into absolute hell. From the age of 16 I became so oppressed. I became so depressed that from the age of 17 I was trying to take my life. I had double bilateral bronchial pneumonia, I was on anti-depressants and I was losing weight. I went from about 52 kg to around 42 kg. I had lost hope of life, I wanted to die. I was starving myself. I have heard of people doing it: when you have absolutely no desire to live you can actually kill yourself. There was no hope. I was so hopeless. These forces of darkness were trying to destroy me because I wouldn't take up the next line of the grandmother.

Edward then shared about how he met Lorraine and attempted to minister to her in this condition. For two years he would meet and have lunch with Lorraine at the house of an elder from the church. He would share his experiences and they would talk through Scriptures and pray through problems. This activity did have an effect:

39. Edward: Towards the end of those 2 years we had lunch together there was definitely a change in Lorraine. She was interacting normally, she had had a lot of what you could say

was inner healing, confidence restored through a renewing of the mind. She would smile and I would say that she was relatively well...

This improvement lasted until after they were married and Lorraine was pregnant with their first child. Edward explains how the mental and emotional problems had now been replaced by physical ones:

39. Edward: ...we noticed some real challenges that Jenny was faced with. First of all she had a constant headache, specifically when she read the Bible. Whenever she read the Bible she would get a headache and it would intensify the more she pursued and persisted. When she stopped reading the Bible the headache would subside. If she didn't read the Bible it would be there but in the background. It also manifested as a kind of fibrocystitis. The pressure that was in her head was also manifesting in her arms and making her sort of pull her arm up [shrugging motion with one arm]. And of course every time I prayed for healing for her it would get worse and that made me think that there was something more to this than just a physical problem. When I tried to pray for her, her headache got worse. When she tried to read the Bible her headache got worse. When I began to rebuke this fibrocystitis and pray for healing it would get worse.

Edward's initial attempts at healing made the physical problems more acute. He eventually decided to start praying against the physical conditions by identifying them as demonic spiritual afflictions. Edward and Lorraine recalled the effect this had:

45. Edward: But let me just say that eventually I began to seriously attack this fibrocystitis and pray because it got worse and I thought it was a spiritual thing. Then one day I was praying for her earnestly and Jenny growled at me and then I realised that there was something more than just a physical thing. I couldn't believe it! She snarled at me and growled at me...

46. Lorraine: Like a howl...

47. Edward: It was a manifestation. And then after that most times I prayed for her this thing would start to manifest so we started to look for somebody to pray for her to deliver her.

No-one within their local church believed a Christian could be demonised, so, no-one was prepared to perform deliverance ministry on Lorraine. Having read some books Edward attempted himself, with limited success, before Lorraine was eventually delivered by a minister and his partner who specialised in deliverance ministry.

This account of a healing that occurred piece by piece over a five year period displays the many possible links between different areas that can be involved in the healing process. Lorraine was experiencing emotional and mental problems before she underwent a two year period of what Edward saw as inner healing. The subsidence of these problems brought physical ones that were only made worse by prayer for physical healing. Deliverance prayer caused the demonic entity oppressing Lorraine to manifest and it was only when it was confronted by an experienced ministry team that it departed for good. One should note that all physical, emotional and mental problems did not return after the demonic entity had been expelled, thereby indicating that the root cause of all these issues was the familiar spirit associated with Lorraine's grandmother's involvement in spiritism. What was evident from this account of healing is that it was a process that involved a range of healing approaches to bring final release for Lorraine from her problems.

3.6 CONCLUSION

It is this emphasis on the church's ministry of healing as a process that stands out from the interview data that has been studied. Healing was seen as a complex phenomenon that was seen to require a sound understanding of identity, linked to sensitivity to the working of the Holy Spirit.

One can see in this a way in which the Holy Spirit is working in the context. The examples of healing offered by the interviewees show that the Spirit, the active healing force, did not work in a set, regulated way. What can be noted is that it did not always bring the type of healing that was desired: immediate, total healing. It was, however, seen to always bring healing in some form. Louise's husband may have died from leukaemia despite intensive prayer for healing but, he died having been spiritually and emotionally healed after struggling for years with problems related to his pre-Christian involvement in Satanism. The healings could be immediate, but mostly took place over a prolonged period of time as one could see the Spirit focused on a bigger, and more complex, picture than any involved in the context of Ablewell Christian Fellowship could truly comprehend. It was only by being sensitive to the Spirit that any persons could hope to gain some understanding of how He wished to move, through them, in their local context.

CHAPTER 4

THEOLOGICAL REFLECTION

4.1 INTRODUCTION

The theological perception covered in the previous chapter revealed much concerning the theological praxis of Ablewell Christian Fellowship. The methodological approaches of Van der Ven, Cartledge, and Eisenhardt all required that this information be brought into dialogue with the relevant literature available on the topic. This task is undertaken in this chapter.

The categories that were identified and displayed in Fig. 3.1 in the previous chapter were approached in order and literature, relevant to the church's ministry of healing, was brought into "dialectical interplay" (Van der Ven 1993:123) with the results of the theological perception. Some of the individual categories were not considered because they were split into smaller categories that could be analysed in more detail.

Van der Ven's original sub-phase of theological reflection requires one to bring all relevant theological and empirical literary sources into this process. This study was using a modified form of Cartledge's 'Evangelical-Charismatic hermeneutic', however, that demanded a different division of sources related to biblical study: those linked to church history and tradition, and those with an empirical element. Each category, therefore, was structured; if suitable material was found to exist, to incorporate this relevant material from each of these designated areas. The resulting process of reflection evaluated the original perceptions and, where necessary, offered revised conclusions from which further study could be more accurately directed.

4.2 TRINITY: THE SOURCE OF THE CHURCH'S MINISTRY OF HEALING?

The first category to be considered was seen by those at Ablewell as the source of the church's ministry of healing: the Triune God. Although a Trinitarian view was expressed by some interviewees, others held a preference for a single member of the Godhead as their 'Healer', whilst others mentioned two, rather than all three, members of the Trinity as what they viewed to be the root from which the church's ministry of healing grew. What had to be considered, therefore, was whether the literature offered support for a particular member of the Godhead as 'the Healer', or did it support a Trinitarian view? It was also deemed necessary to ask what particular perspective of the Trinity would be most suitable for the church's ministry of healing.

It has been found that the biblical studies that focus on this theme offer varied opinions. Some use Old Testament texts, for example, Exodus 15:26, Deuteronomy 32:39 and Psalm 103:2, 3 to show that *Yahweh* was seen as ‘the Lord who heals you’ (Seybold and Mueller 1981:67; Witty 1989:32, 33). Others have extended the use of the Lord’s redemptive name ‘*Jehovah-Rapha*’ through Christ to the modern church (Bosworth 1973:23; Simpson 2007:8, 9). Simpson (2007:9) goes as far as to say that in Exodus 15:26 “the Lord Jesus has left for us a distinct ordinance of healing in His name as sacred and binding as any of the ordinances of the Gospel”. This extreme view is countered by Dickinson (1995:49) who warns that Exodus 15:26 must be viewed in the context of God’s dealings with the Hebrew nation. Dickinson (1995:50-51) continues by explaining that the promise of Exodus 15:26 is not a guarantee of immunity from natural disease, but a promise that if they, the Israelites, were obedient to his word they need not fear his judgements (the diseases of Egypt). Dickinson’s argument makes sense when one considers the position of *Yahweh* in the Old Testament texts covered above. He was the One who not only healed, but wounded; He could kill as well as make alive (Deut.32:39). Scriptural texts from later periods move from this monist view and start to take on a dualist perspective that ascribes more of the ‘punishment’ to Satan.¹ This interpretive shift must be taken into account when one is considering using texts like Exodus 15:26 as evidence for God the Father, or Jesus, as the source of the healing ministry in the modern church.

Grundmann (2001:26) offers a different textual angle when he says that Luke 10:17 and Mark 16:17 are used by many to support healing “in the name of Jesus Christ”. Here healing emanates from Jesus; a dominant view as will be seen through church tradition. Thomas and Alexander (2003:169) do offer a caution as to the use of Mark 16:17 in this regard. They note that the longer ending to Mark (16:9-20) is strongly Jesu-centric: it being obvious that the author wished to emphasise Jesus over other elements like the Spirit. This bias must be considered when basing any judgements on Mark’s texts.

Others, however, have given the prominent position in healing to the Spirit. Hollenweger (1997:243) uses Genesis 2:7 to explain that we live because God breathed his Spirit into us; ‘*Ruach Yahweh*’ is seen as the life-giving force that is the basis of all life and, therefore, the root of all healing (1997:229). Allen (2001:50) sees John 14:26 and Acts 1:8 as evidence for the church as a healing community, being directed and empowered for the task by the Spirit. Grundmann (2001:26) also notes that 1 Corinthians 12:4 shows that healings can, and have,

¹ Bosch (1987:39) shows this dualistic shift in the difference between the monist view displayed in the older text 1 Samuel 24:1 (God provokes David) compared to the dualist interpretation in the later version of the same event in 1 Chronicles 21:1 (Satan provokes David).

been perceived as the work of the Holy Spirit. The Spirit, according to these authors, is central to the healing ministry.

At first glance the varied arguments displayed above cannot be seen in church tradition. Grundmann's emphasis on 1 Corinthians 12:4 demonstrates Paul has understood the importance of the Spirit for the healing ministry. He (Grundmann 2001:34) does continue, however, by noting that aside from this reference little prominence appears to have been given to the Spirit in the church's ministry of healing; all emphasis does appear to have been on *Christus medicus* – Christ, the physician. This Christological emphasis is supported by Jakob (2004:462) who draws from the work of Ignatius of Antiochia to conclude that: "For early Christians, Jesus, the Saviour, was the one who healed." Seeing Jesus as the Healer continues in the current day. Charismatics (Storms 1990:70), Wesleyan-Holiness Pentecostals (Thomas 2005:89), and Southern Indian Pentecostals (Bergunder 2001:103) are all modern examples of Christian groups who place great emphasis on Jesus as the Healer. O'Malley (1983:51) supports this position strongly when he writes: "Healing which is Christian, I would suggest, must *always* be Christological. That is, it must be related to our Lord Jesus Christ, to His incarnation, to His cross, to His resurrection, and to the kingdom life related to Him." [Emphasis added.]

Other authors do diverge from O'Malley on this point, Belcher and Hall (2001:69), are adamant that Pentecostals see divine healing as impossible without the Holy Spirit. The Anglican Maddocks (1990:60) notes that healing power was always available to Jesus during his ministry because he was in constant communion with the Father; hereby, inferring that the healing power source was the Father. Grundmann (2001:32) also sees the Father as significant when he writes: "Healing is always brought about by God's ongoing work as creator (*creatio continua*); to perceive it as such is a gift of God, the Holy Spirit." This, for Grundmann, is the starting point for all theological reflection on healing. It would appear that, for these authors at least, the Father and the Spirit cannot be disregarded when considering the source of the church's ministry of healing.

An empirical study by Cartledge (2004b) on Charismatic congregations in Merseyside, UK may offer some explanation for these varied Trinitarian perspectives. Cartledge (2004b:81-83) noted a preference amongst the Charismatic congregations studied for a Cappadocian Eastern Plural model over an Augustinian Western unity model. This preference for a social model of the Trinity challenged previous conclusions drawn by Hollenweger² concerning Pentecostal/charismatic theology. Without going into excessive depth on this point it is

² Hollenweger (cf. Cartledge 2004b:78) had argued that Pentecostals were basically Calvinistic in their approach to pneumatology and held a Christological emphasis. Hollenweger argued that this led to a subordinationist position that was distinctly separate from what he saw as an authentic Trinitarian spirituality.

necessary to note that the different theological theories related to the Trinity can be seen behind the comments of the interviewees and are probably behind a number of the statements made in the literature reviewed above. What is clear is that one's Trinitarian perspective is important when considering one's view on the source of the healing ministry.

When all the varied qualitative and literary sources are considered a wide range of views become evident. The question that must be asked is: Is 'Trinity' a suitable category from which to source the church's healing ministry? This clearly depends on which view one takes on the Trinity. The literature studied not only shows that all members of the Godhead can be seen to be involved in healing directly, but that each plays a role in the activity of the other; Jesus by being empowered by the Spirit (Wagner 1988a:124) and also by being in communion with the Father (Maddocks 1990:60). This complementarity acknowledges a social Trinity where *perichoresis* – the notion of dynamic reciprocity and interpenetration (cf. Cartledge 2004b:78) - sees the activity of one implying the activity of the others. It can be concluded, therefore, that 'Trinity', at least in a social sense, can be seen as the root from which all facets of the church's ministry of healing grow.

4.3 INCARNATION: A MODEL TO FOLLOW?

When searching for a pathway for the church's ministry of healing many have looked for a set model, an example that gives direction. Several of the interviewees saw their example for a healing ministry in the incarnational work of Jesus Christ. They are not alone in doing this with many authors taking Christ's incarnational ministry as their template. An example is offered by Wimber and Springer (1986:208-244) who base their five-step healing procedure on, what they perceive to be, the approach to healing used by Jesus. Whether one agrees with this is something to consider once the various arguments have been presented. It is beyond doubt, however, that healing was a prominent feature of Jesus' work. Latourelle (cf. Kydd 1998:2) notes that a fifth of Mark's gospel was devoted to healing narratives. This figure becomes more significant (47%) if one only considers the texts devoted to Jesus' period of ministry.

The fact that Jesus healed is not the real argument for many scholars. They rather take issue with the fact that many people in the modern church, like some at Ablewell and Wimber and Springer, use the example of Jesus' healing ministry as a model, a paradigm, for their church-based healing programmes. Those who take issue with this, their arguments will be covered below, say that Jesus the Healer was unique and his healing ministry cannot be replicated in the modern day. They defend this view by asking two key questions concerning Jesus' ministry: How did he heal, and why did he heal? Then they compare their

answers to modern healing ministries. Their structured arguments will form the basis of the discussion below.

When one is trying to see how Jesus healed it soon becomes apparent that this is not a simple task. König (1986:91) acknowledges this when he writes: "One of the most conspicuous features of Jesus' healings was surely the tremendous variety of situations, the different ways in which he handled them and the differences in outcome." Several scholars have tried to work systematically through the gospel record to see if some patterns can be identified amongst the diverse healing praxis displayed by Christ. Gross (1990:61-65) identifies five areas. He writes:

1.) Christ did not require faith of everyone before healing them. He gives the examples of the centurion's servant (Matt.8:5-10), the daughter of Jairus (Mark 5:35-43), the demonised Gaderene (Luke 8:26-39), the ten lepers (Luke 17:11-19), and Malchus (Luke 22:50, 51). The point he is making here is contra the 'faith' healing mantra that you, the one who wants healing, must have enough faith for God's promised healing to take root.

2.) Christ healed all those who were presented to him. His two main texts to support this are Matthew 8:16 and Matthew 12:15. Here Gross is questioning the failure of modern day healers to heal all who come for healing.

3.) Christ healed all types of disease. Gross focuses here on the fact that Jesus healed the blind, the deaf, the lame – he healed every sickness and every disease (Matt.9:35). His point here challenges those like Wagner (1988a:215) who see their healing success as limited to a specific area, which in Wagner's case is lengthening legs.

4.) Christ performed his miracles everywhere. The point being made here is that there was no special setting, no set venue. Christ healed all over the place, even in the presence of his enemies (Gross 1990:65).

5.) Christ often healed by word or by touch. Gross is emphasising here the simplicity of Christ's approach.

These five categories do cover a number of valid issues, but some of Gross' points are open to question. Shelton (2006:223) agrees that Jesus healed all who came to him, but notes that this comment must be tempered by the dearth of miracles in Nazareth (Matt. 13:58). One can agree with Shelton that this is significant, but not with his chosen category. The same story in Mark 6:1-5 speaks of Jesus healing a few sick people, but makes no comment about how many came to him. Where these texts do help is that they show that Jesus did not heal freely everywhere and that faith/belief, in some form at least, was important, at least in this context, in Jesus' healing ministry.

Another point that must be raised concerns the fact that Jesus often healed by word or touch. Gross is correct in identifying these points, but one does need to add that Christ also used saliva (Mark 7:33; Mark 8:23; John 9:6), and clay (John 9:6) in some of his healing work (Dickinson 1995:16). It must be noted that Dickinson emphasises the limited nature of this praxis in Jesus' ministry and states that no other substances were ever used by him. Maddocks (1990:60) challenges this view when he allows for the possibility that Jesus used oil for anointing in his ministry. His evidence for this is based around the fact that the disciples used oil for healing (Mark 6:13); his point being why would they if Jesus did not? I believe this assertion is well founded. A Rabbi in the time of Jesus was an example to his followers (Williams 1989:127-130). They would follow his example in their own practice. Maddocks' observation concerning Mark 6:13, when seen in this contextual light, must be acknowledged even though the use of oil in healing by Christ is not recorded in any gospel narrative. The issues surrounding types of touch and the use of substances in healing will be covered in more detail within the later categories of 'Laying on' and 'Unction'. It suffices to say at this juncture that one should not oversimplify the use of 'word' and 'touch' in Christ's healing methods.

Greater depth can be added to Gross' observations by studying the work of other authors. Storms (1990:66-76) concurs with Gross concerning Jesus' ability to heal all diseases and the fact that faith was not a set requirement for healing. Storms' main addition to Gross' list is his focus on the immediateness of Christ's healings. He notes that the leper in Matthew 8:3 was cleansed immediately and that the centurion's servant in Matthew 8:13 was healed 'that very hour'. Storms struggles to see how people can defend the predominance of gradual and incomplete healings in today's healing ministry from, what he believes, is a shaky biblical base founded on three texts. The first of these is Luke 17:11-19 where the ten lepers were cleansed as they went to the priests, not as Jesus spoke to them. Storms (1990:72) explains this by saying that Jesus only started to heal them as they went to the priests. The healing, therefore, was immediate, and as he adds, totally complete. He also notes John 9 as a narrative offered as evidence for progressive healing. His argument against this is that it is only after the man had washed himself in the pool of Siloam that he had obeyed Jesus' instructions, and Christ did not intend him to be healed until he had done so. Storms concludes by noting that when he had obeyed Jesus the healing was, again, immediate and complete. The final narrative he tackles is Mark 8:22-26. Storms acknowledges that there are stages to this healing, but that the use of 'gradual' or 'progressive' is hardly appropriate for a healing that was complete in seconds. He (1990:73) struggles to explain why Jesus healed this man in stages, but suggests that Calvin's

explanation, that it was just to remind his disciples of his sovereign freedom to heal in whatever way it pleases him, is probably the best option that had so far been offered.

This issue of immediateness is significant bearing in mind the quantity of gradual and incomplete healings that occur in the church's ministry of healing in the present day. The first thing to note is that, if deliverance is identified as a healing – which it is in this study - there is another incidence of *progressive* healing that has been missed by Storms. Buckingham (1998:77) highlights the fact that in the story of the Garasene demoniac Jesus made more than one attempt to set the man free: Jesus had already commanded the evil spirit to come out before asking its name (Mark 5:8-9). It must be acknowledged that the eventual healing was complete, but it does display another occasion where Jesus, for some reason, healed in a progressive fashion.

Another area to consider, when studying Jesus' approach to healing, concerns the source of his healing power. Mayhue (1983:37) identifies Jesus' power as coming from the Father. Wagner (1988a:124) also acknowledges the Father as the source of power (John 5:19), but adds that Christ's actual healing power comes through the Holy Spirit (Acts 10:38). He (1988a:131) continues by suggesting that the same power available to Jesus is available to believers, through the same Spirit, in the present day. Wagner clearly sees a parallel between the empowerment of Jesus at the Jordan (Matt.3:13-17) and the 'church' at Pentecost (Acts 2:1-4). Warrington (2003:89-91) challenges this view by identifying that these two occasions of pneumatic anointing were essentially different. He (2003:91) notes that Jesus was anointed to perform his divinely appointed task: to be the Messiah. Jesus at the Jordan was *legitimised* by the Spirit, not just empowered for ministry. The church is likewise affirmed by the Spirit; the coming of the Spirit being seen to affirm the gentile household of Cornelius in Acts 10:44-48, but for a different vocational task. Warrington (2003:91) concludes by stating that it is more appropriate for us to view the experience at Pentecost as analogous to, rather than identical to, Jesus' Spirit baptism at the Jordan. Unlike the non-charismatic Mayhue the Pentecostal Warrington allows, in my view correctly, an empowering role for the Spirit, but, unlike Wagner, he sees it as a different anointing to that received by Jesus, thereby, affirming Jesus' healing ministry through the Spirit as unique. Whether this particular comment on the uniqueness of Christ's ministry can be seen as true will be commented on later.

Having considered how Jesus went about his healing work we must now investigate the reasons why Jesus adopted such a varied approach to his healing ministry. Storms (1990:60-65) gives five reasons why Jesus healed. These are:

1.) *Authentication*. This is given as probably the most important reason why God healed through Jesus; to authenticate and certify him as Messiah. Storms gives a number of biblical texts to support this view with examples being John 5:26 and Matthew 11:4-5.

2.) *Inauguration*. The coming of Jesus represented the breaking in of the reign of God. Biblical texts like Luke 10:8-9 and Matthew 10:7 are examples of texts he uses to support this position.

3.) *Illustration*. Healing from physical sickness is seen as an illustration of, or analogous to, the healing of the soul from sin. A narrative used here is John 9 where the physical blindness of the man from birth is seen as representative of man's spiritual blindness from birth.

4.) *Glorification*. Jesus healed to bring glory to God. The healings in John 9:3, John 11:4 and Matthew 15:29-31 all feature this particular aspect.

5.) *Revelation*. Every healing revealed something about God's character. The key point raised here concerns God's compassion for people, especially those who were marginalised like lepers (Mark 1:40-41) and the blind (Matt. 20:34).

One can see how other authors agree with Storms' categories, but many offer their own angles on the significance of each area identified. Dickinson (1995:19) believes that any argument concerning the significance of Christ's healing ministry for identifying him as the Messiah is settled by his response to the doubting John the Baptist in Matthew 11:5. Following a similar line Crehan (1972:11) notes that the Messiah was expected to be a powerful exorcist. Warrington (2005:96-97) also summarises his study by saying that Jesus' healing powers must be recognised as 'signposts' to him and not for a more successful healing ministry.

Others have preferred to concentrate on the area of inauguration. Ramaila (1986:219-221) focuses his entire study on Christ's healings inaugurating the kingdom of God giving Luke 11:20 as his core text. He perceives Jesus taking back the authority that Satan had obtained after the Fall. Roschke (2006:466) sees this act in the healing and exorcism narratives in Luke as "a divine/earthly show down between good and evil". Granberg-Michaelson (2001:134) calls Christ's healing miracles, "the first fruits of this new kingdom order". Williams (1989:126) expands this view further when he states that the signs and wonders of Jesus didn't just reveal the kingdom, they *realised* it.

Another category that has drawn significant comment from scholars concerns a 'sub-category' of Storms and is related to God's love: Christ is seen to heal because he took

compassion on people. Maddocks (1990:59) sees compassion as a central feature of Christ's healing ministry. He writes:

He [Jesus] loved people – he was the human expression of the divine love of God for his creation, 'God so loved the world' – and was utterly caring and compassionate... His healings flowed naturally from a nature that was essentially compassionate: they were not only the expression but the logical result of the incarnation.

Maddocks' emphasis on compassion is mirrored by Deere (1993:121). He notes:

The healing ministry of Jesus was motivated by compassion ... The sheer number of the texts just mentioned [Matt.9:27-31; Matt.14:13-14; Matt.15:22-28, Matt.15:32; Matt.17:13-14; Matt.20:29-34; Mark 1:41-42; Mark 5:19; Mark 9:22; Luke 7:11-17] demonstrates that God's compassion and mercy were major factors in the healings of the New Testament ... Jesus ... did not give them theological platitudes; he healed them.

These views that see compassion as a dominant feature in the healing ministry of Jesus have been challenged. Warrington (2003:72) questions this position over "a paucity of Gospel references" and the 'failure' of Jesus to heal everyone who was sick. His first argument is challenged by Deere's work which offers sufficient biblical support, to me, for the importance of compassion in Christ's ministry. Warrington's second point does hold greater weight, in my opinion. Jesus did not heal everyone; the man healed at the pool of Bethesda in John 5:1-15 was one of many. If compassion is seen as central then does this mean, as Warrington asks, that Jesus had greater compassion for some more than others? Shelton's (2006:226) observation that Jesus apparently missed the lame man at the Gate Beautiful who was later healed by Peter in Acts 3 adds to this point. The man had been assisted to sit daily at the temple gate and Jesus would have walked straight past him on the occasions he visited the temple. If compassion was the driving force behind Jesus' ministry why did he not heal the man on one of his own visits to the temple? Why leave it to Peter at a later date? Compassion is a significant feature to consider, but Warrington's comment does offer a caution to any view that considers it to be the focal aspect of their healing ministry.

Warrington (2005:67) does offer another option as to why Jesus adopted certain approaches to healing. He identifies a pedagogical function in Jesus' approach to healing, especially when related to the healing in stages in Mark 8:22-26. Warrington draws attention

to the fact that the gradual progression from blindness to sight is similar to the state of the disciples; their inability to see and understand being a feature of the preceding narrative in Mark 8:17. One must credit Warrington for offering this specific explanation for Christ's approach to the healing in stages in Mark 8:22-26, because it offers more to the debate than Calvin's rather escapist use of God's sovereignty as suggested earlier by Storms. Whether it is a valid explanation for Christ's healing praxis, in this case at least, is what must now be considered as we attempt to see if Christ's approach to healing is a paradigm to follow for the modern church.

I see the answer to this original question as both 'no', and 'yes'. 'No' in that Jesus' ministry was distinctly unique. No-one can claim on current success rates to have a ministry like Christ displayed in Palestine two thousand years ago; his was a truly unique ministry. I also agree with Warrington that Jesus' anointing at the Jordan was not replicated by the experience of the disciples at Pentecost, thereby, allowing for empowerment for ministry through the Spirit in the present, but in a different form. People may counter this view by saying, didn't Jesus himself say the church would continue his ministry by doing 'greater works' than he himself had done (John 14:12)? Without going into excessive detail one can answer this claim, that takes the interpretation of 'greater' in this context as better and more numerous miracles, by pointing to the changed circumstances the disciples would work in. As Storms (1990:74-78) correctly notes the disciples worked in a new situation that existed only after Christ's work was complete. This new age saw a rapid expansion in the church that could certainly be seen to be 'greater', in a numerical way at least, than Christ's own ministry in Palestine.

Where I disagree with Storms is in his assertion that the 'greater works' involves the saving of lost souls – with 'soul' being viewed in a spiritual sense. As will be seen later in this chapter this elevation of the spiritual immortal soul over the mortal body is founded in a Platonic dualism that limits God's own view of salvation as seen through the biblical record (cf. König 1986 in section 4.4 for a fuller explanation). The 'greater works' must surely involve the church making things 'whole' in a comprehensive expression of God's salvation.

So, when all the material above is considered, can one say, 'Yes, Christ's ministry continues through the church today'. I believe that it is possible if one focuses on what I perceive to be a key reason why Jesus healed: to encourage a relationship with him. Kydd (1998:1) highlights that Jesus healed individuals. These healings flowed from relationships. Kydd (1998:15-16) explains this well:

Their healings flowed out of their encounters with a person. They saw in him one who could help them, and they opened themselves to whatever he would do in their situations. This relational dimension must be at the heart of any discussion of Jesus' healing. Failure to hold that relationship central in understanding healing could lead to a distorted idea of what Jesus did ... In the New Testament they [healings] are a part of a dynamic relationship between a person and Christ. They are not mere 'wonders' performed by a 'miracle man[sic].' They flow out of a faith relationship, they confirm faith, they lead to faith.

If a relationship is seen as important then Christ can still be seen as the Healer who works through his church today. The healing narratives in the gospels can be seen as individual³ encounters of relationship with Christ. In each of those encounters Christ ministered to the needs of the individual. Kelsey (1973:86-87) looks at how Jesus healed:

... the methods Jesus used with such effect upon the sick were actions which appear to have done two things. They awakened the spirit that lay deep within these people, waiting to be touched. And at the same time his actions, words, and attitudes brought contact with the Spirit of God, the creative force of reality, which sets men's minds and bodies aright and recreates them. Deep spoke to deep, through sacramental action ... Through him the power of God broke through into the lives of men, and they were made whole.

This connection with the individual, of "deep speaking to deep" is where the church can act in a similar way today. Through the Spirit the divine nature of Christ, the Messiah, is revealed to the individual. Through this redemptive connection the individual gains an understanding of God's compassion. This compassion, as it did in the ministry of Jesus (Maddocks 1990:59), offers evidence of the presence of the reign of God. As God's power breaks through into his creation he is glorified in the victory of another individual being made whole. Faith is seen as important, not in the narrow way prescribed by many 'faith' ministries, but as part of the formation of, and a product of, the relationship with Christ.

In this way each 'healing' can be seen as unique as no two lives can be said to be the same. The central aspect of the relationship with Jesus, however, remains the same. The church's ministry of healing can be seen to follow Christ's approach if it is sensitive to this core demand. Methods, even group approaches like those proposed by Jonker (1986), must allow Jesus, through the Spirit, to touch individual lives. One can see this in the experience

³ I differ with Kydd in that I see 'individual' as more than a human person. An individual is anything that has identity in creation. God loves his creation and wants to reign in it, one, therefore, can see the healings of animals in a broader relational way rather than just as evangelistic aids.

of some at Ablewell; God has healed, and continues to do so, as the individual has been accompanied, in relationship, on a journey. Louise, an interviewee at Ablewell, had been deeply involved in the occult. Her release was in stages over a 'long ten years'. As Maddocks (1990:59) notes it is Christ, like his Good Samaritan, who has ministered to the specific needs of individuals where they have been and who does the same today through his church. When viewed in this way the incarnational ministry of Christ can be seen to continue in the present day through the church's ministry of healing.

4.4 COMMISSION: DID JESUS CALL HIS CHURCH TO A MINISTRY OF HEALING?

The idea of Christ's healing ministry flowing onwards through his church is an issue that has raised heated debate throughout church history. The main problem is whether or not the scriptural mandates given by Christ to his disciples (Matt.10:8; Matt.28:18-20; Mark 16:15; Luke 9:1-4; Luke 24; Acts 1:8) can be seen to speak directly to all Christians in the present day (cf. Grundmann 2001:29-30). This is the question that I will attempt to answer in the section below. Once again, biblical sources will be blended together with those from church tradition in a structured argument.

The initial line of reasoning in response to the question outlined above must attempt to demonstrate the overlapping similarity between the ministry of Jesus and that of his commissioned church. MacNutt (2005:41) highlights the significance of Jesus' name for his mission: Jesus, in Hebrew *Jeshua*, means 'God saves' or 'God heals' – the Hebrew, MacNutt notes, offers no distinction between 'saving' and 'healing'. He (2005:43-44) continues by showing how this healing emphasis was clear in Jesus' self-proclaimed commission in Luke 4:18-21. His final point notes the similarity between Jesus' own commission in Luke 4 and that given to his disciples in Matthew 10:7-8 and Luke 9:1-4. For MacNutt the prominence of healing in Jesus' name and ministry is also seen running through the mandate he has passed onto the church.

Other scholars would agree with MacNutt that the church must have a healing ministry. Bate (2001:42) believes: "The church has no mission of its own but the continuation of the mission of Christ. In Matthew 10, Jesus mandates the disciples to continue his own work: cast out unclean spirits; heal every disease, preach the kingdom of heaven is close, raise the dead, cleanse the lepers, and cast out demons." Bate clearly sees the commission in Matthew 10 as a continuation of Christ's work and critical to the ongoing work of the church.

Some authors do not see this as a possibility. Mayhue (1983:62-63) concentrates on the commission in the 'longer ending' of Mark 16 (v.9-20). He first queries the authenticity of the

text and, thereby, questions its value for the modern church. He continues by making five observations concerning the commission itself (v.17-20):

- 1.) Jesus was addressing only the disciples and their immediate converts (v.20)
- 2.) The only purpose of the 'signs' was to confirm the word that was preached.
- 3.) There was no indication that the 'signs' would be continued beyond the ministry of the apostles.
- 4.) All the 'signs' should be present today if any are to be present at all. Nowhere in the church today is this seen as part of a salvation experience (v.17) that confirms the truth of the word that is preached (v.20).
- 5.) Already verses 17-18 have been fulfilled in the experience of the apostles and their converts, as explained in v.20.

Several scholars would challenge Mayhue's arguments. Thomas and Alexander (2003:163-164) offer a positive view on the canonical validity of the 'longer ending' to Mark's gospel. Although they see the most ancient extant version of Mark's gospel as ending at v.8, they do question whether something being non-Markan in origin makes it non-canonical. In an attempt to validate this query they note the ancient character of the text (115-130 CE) and the fact that it was quoted in the works of a number of the early Christian writers (2003:165). They also note that it is only since the nineteenth century that the validity of the text has been questioned, thereby, acknowledging that a great quantity of church scholarship has considered it acceptable in the past. They conclude by noting that all these points do make it acceptable to consider Mark 16:9-20 as a valid source of canonical stature.

The writings of other authors also challenge Mayhue's five observations. Williams (1989:124-142) offers historical, theological and practical reasons that do challenge Mayhue's views. Firstly, Williams (1989:125) notes that Jesus has not restricted his commissioning to the apostles; he has sent out the seventy as well (Luke 10:9). He (1989:127-130) also points to what he sees as the true nature of discipleship. For Williams true discipleship follows the rabbinic method that would have influenced how Jesus viewed the role of a disciple; Rabbis would mould their disciples to be like themselves. Williams sees Jesus alluding to this process in Matthew 10:24-25 and Luke 6:40. If successful, this process should have replicated itself through the process of discipleship in the church down through the centuries. Secondly, he (1989:126) draws attention to the fact that 'signs' do not only have a narrow revelatory function in that they just confirm the word preached. 'Signs', or 'signs and wonders' as Williams prefers, actually realise the breaking in of the reign of God

around us. 'Signs' are more than just to authenticate preaching aimed at bringing about spiritual salvation.

If one accepts this broader role for 'signs' then Mayhue's fourth point must be seen in a different light. All that we should ask now is: Do all the 'signs' continue into the present day? A historical survey of all 'signs' is too large an undertaking for a study of this nature. Many scholars, however, have tracked the evidence for healings and miracles down through church history. A good overview is offered by Baxter (1979:29-126). He (1979:29-50) shows that accounts of healing and exorcism formed parts of the writings of the ante-Nicene church fathers, Justin Martyr, Irenaeus, Tertullian, and Origen. He continues to note that miraculous experiences were also recorded in the work of the post-Nicene fathers, Chrysostom and Augustine. Reports of miraculous healings continued in the Monastic orders (1979:68-70), the Waldensean revival (1979:70-72), for Luther, the Moravians, the Scottish covenanters, right through to the people like J.C. Blumhardt, who are seen as the source of modern healing movements (Dayton 1982:4; Chappell 1986:62-63). One must say that in spite of how much one has been influenced by the cessationist polemic of Warfield, as Mayhue clearly is, the historical quantity and continuity outlined by Baxter must surely challenge any notions that 'signs' – at least in the form of miraculous healings - have not continued through history to present ministries.

A final observation that must be questioned concerns Mayhue's assertion in point three that nowhere in the text is any indication that the 'signs' would continue beyond the ministry of the apostles. This is an invalid argument that draws on what is not, rather than what is, written in Scripture. It cannot be seen, therefore, as a significant argument in a discussion related to the cessation or continuation of 'signs' in the post-apostolic age.

Mayhue is not the only scholar, however, who has questioned the validity of claiming Christ's healing commission as a requirement for all believers in the church. Dickinson (1995:234-240) questions whether all have been called to a healing ministry. He (1995:235) notes Paul's assertion in 1 Corinthians 12:4 that not all have the same gift, although a variety of spiritual gifts are distributed amongst believers. He draws attention to Paul's rhetorical question of 1 Corinthians 12:30: 'Have all the gifts of healing?' The question itself implies the answer is, 'no'. This shows that not all Christians are called to be healers in the same way, according to Dickinson, for example, not all are meant to minister as apostles, pastors, or teachers. He (1995:239) continues by saying that only those commissioned to preach the Word would have a healing ministry as that pattern is seen in all commissions of Christ. He (1995:240) concludes by showing that he understands salvation as a spiritual conversion (justification) that cannot be considered in the same way as modern healing ministries.

Whilst one understands that Dickinson is responding to, what one must accept, are some fragile statements in themselves his own arguments are flawed in several ways. Firstly, one must highlight his strong Western tendency to emphasise the individual over the community. Allen (2001a:46-47) interprets Luke 9:1-4 as a call to the healing community, to present the total gospel, to the whole person. One acknowledges that all individuals will not have 'the gifts of healings', but that it will be present within the church body; in Allen's healing community. Again, Dickinson shows his Western inclinations when he divides the spiritual from physical healing, and the spiritual from bodily salvation. The emphasis on the salvation of the 'soul' over that of the body demonstrates the influence of Platonic dualism in Dickinson's thinking; a concept totally alien to salvation in its biblical context. König (1986:79-80) shows how this issue has been identified and addressed in modern times. He notes how the Authorized Version's (AV) use of 'soul' in Psalms has been altered in more recent translations like the New International Version (NIV). Psalm 6:4 in the AV reads 'Deliver my soul'; in the NIV it has become 'Deliver me', whilst the AV's use of 'my soul thirsteth for God' in Psalm 42:2 now reads, 'with my whole being I thirst for God' in the NIV. As König points out, "the Bible emphasises the unity of man. Salvation therefore means the wholeness of human life ...". This wholeness of life can be linked to Jesus' healing commission to his church. As Granburg-Michaelson (2001:135) notes: "A healing ministry which focuses on all aspects of people's emotional, physical and spiritual wellbeing is understood to be in harmony with the mandate of Jesus to preach, teach and heal."

When viewed in this light, removed from the restrictions placed on it by a dualistic philosophy, the church's ministry of healing can be seen to flow from the commission of Christ. One can see how a presentation of the 'total' gospel of Jesus will be likely to bring people into a relationship with the Triune God who will heal, in his own particular way, the wounds, whatever their nature, of each unique individual.

4.5 INTERPRETATION: BIBLE, EXPERIENCE AND WORLDVIEW?

A significant feature of this study so far has been the variation in theological praxis evident in both the literature and amongst the interviewees at Ablewell. These divergent views were probably due to the differing forms of interpretation used by those interviewed. Some felt that whatever happened they should 'hold to the Word': Scripture was *the* source of truth. Others built their beliefs on what they had experienced, whilst another common approach was to blend the biblical with the experiential to come to a conclusion. What must now be observed is the following: Firstly, do these categories exist in the literature? Secondly, what are the strengths and weaknesses inherent in each hermeneutic approach to healing? Finally, does

any other factor appear in the literature that is seen to influence a person's attitude to the church's ministry of healing?

The first category, displaying an approach dominated by 'the Word', is evident in work produced by scholars from a Conservative Protestant background. A good example of this line of interpretation is given by Storms (1990:3-4) who writes:

If we are not willing to subordinate our experiences, desires, expectations, and wishes to the standard of the inspired and infallible Word of God, there is little sense in going any further in this study. We simply must acknowledge that the Bible is the objective rule for validating all subjective experiences.

Storms sees the Bible as the 'objective' rule by which 'subjective' experience can be judged. Mayhue (1983:12) would concur. He believes:

Scripture makes both doctrine and experience essential elements in healthy Christianity. An authentic experience of God's truth always issues from the fountainhead of His revealed Word. Few areas of current interest are more confused than divine healing because God's unchanging arrangement of truth and experience is often reversed or ignored.

This Bible-experience tension, present in hermeneutical approaches to healing, mirrors that of the theory-praxis problem that dominates practical theology. Earlier in this study it was shown that the unidirectional theory to praxis route to interpretation cannot be seen to be valid because one does not start each hermeneutic task from a *tabula rasa*; all theory is influenced by our previous experience. In the same way an objective biblical approach to developing the church's ministry of healing is not possible as all individual interpretation is effected by past experience. This position is ably defended by Deere (1993:55) when he argues against the cessationist stance that the miraculous gifts of the Spirit have ceased in the present day. He believes that scholars, for example, Mayhue, who support the cessationist stance don't believe in miraculous spiritual gifts because they have not experienced them. He concludes by saying:

No cessationist writer that I am aware of tries to make his case on Scripture alone. All of these writers appeal both to Scripture and to either present or past history to support their case. It often

goes unnoticed that this appeal to history, either past or present, is actually an argument from *experience*, or better, an argument from the *lack of experience*.

The failure to recognise this tendency is shown in the work of Stumpf (1986:215-216). He sees the Bible as the “Holy Spirit inspired Word which is absolute and inviolable” and proceeds to outline his scriptural case against miraculous healing today. He then adds the following: “In addition to the above biblical evidence the writer has absolute, irrefutable and inarguable video and cassette evidence, newspaper-clippings and *South African Medical Journal* evidence of *miraculous ‘non-events’*.” Stumpf believes that these ‘non-events’ show miraculous healing to be invalid in the present, but his use of them equally shows the impact of a ‘lack of experience’ upon his own hermeneutic process. The evidence he offers may be valid, but it is his failure to recognise its effect on him that cannot be dismissed in this particular debate.

A different angle on this particular point can be seen in the work of Cassidy (1983:42-44). He went along to a Kathryn Kuhlman service in the Shrine Auditorium, Los Angeles, with a sceptical spirit, aimed at “sniffing out the phoney”. After seeing person after person healed before his eyes his mood changed. Most notable for Cassidy was the healing of a lame seven-year-old boy who went from being in braces to being able to run across the stage. This experience completely altered the sceptical views, with which Cassidy had entered the auditorium, to those of deep and true belief that it was God who was miraculously healing people before his eyes. His positive experience, in contrast to Stumpf’s negative ones, was seen to make an impact on his interpretation of the healing ministry.

If experience, in some form or another, must be seen to play a role in the interpretive process one needs to ask, how prominent a role should that be? At the start of his study on healing McManus (1994:25) states: “Pastoral theology and practice must be based not on biblical or theological theories but on pastoral experience. Good theology is never just a reflection on the reflection of others; good theology is always a reflection on the experience of the People of God.” In this case the author is clear that one must base any practical activity on experience, not the Bible: he appears to advocate an experience-experience relationship. The interviewees in the case study showed that they saw experience coming in a variety of forms: by witnessing, in one’s personal life and by way of testimonies. These forms of experience are also evident in the literature. Cassidy has witnessed healings, Anderson (2001:523-524) gives a detailed description of personal experience of healing, whilst Koch (n.d:50-72) gives dozens of testimonies of healing and deliverance as experiential evidence to endorse his arguments. Experience, in its various forms, is seen as good evidence for many involved in the theological debate surrounding healing.

There are problems related to an overemphasis on experience, however, even if Scripture forms some part in the interpretive process. Penn-Lewis (1973:3) suggests that only those with experience - positive experience in her eyes - would be able to gain deeper knowledge and understanding from God's Word, the Bible. This type of stance, visible in Pentecostal/charismatic literature like the example given above, leads to heated confrontation because it suggests a spiritual elitism as Mayhue (2003:264) recognises. One only has to look at Paul's correspondence to the Corinthians to see the divisive effect this type of attitude has normally had in church history.

One must also note that this emphasis on 'deeper understanding' does veer towards the controversial teaching of the faith movement on *rhema*, or "revelation knowledge" (Smail et al 1994), over *logos*, or normal "knowledge of revelation", as gleaned from Scripture and historic church creeds. An example of this type of thinking is given by Kenneth Hagin (cf. Warrington 2000:127) who describes an experience he had when he had broken his arm. As he lay on his bed Jesus apparently came and sat down on a chair next to him to explain that the injury had occurred because he had moved out of God's perfect will. Jesus then said that Hagin would receive 99% use of the arm whilst experiencing 1% disability to remind him not to disobey again. Hagin tries to relate his experience to Mark 11:23-25. Warrington (2000:127-128) sees this as an example of ineligible biblical exegesis used to offer support to questionable experience; an experience that, if accepted as truth one must add, can only lead to some rather warped views concerning the divine role in healing, sickness and suffering.

Similar problems can be raised when one looks at some authors listed by the interviewees as sources for their understanding of the church's ministry of healing. In *Pigs in the Parlour* the Hammonds (1973:113-135) display an intricate knowledge of the complex structures found in the kingdom of Satan. This knowledge was gained from experience and often came from demonic sources: for example, demons would give their names during deliverance sessions. This type of knowledge is what Wright (1990:99) terms, "inside information"; in this case special knowledge gleaned from demonic sources. Later on in their book (1973:141-142) they deliver a young girl from her sleep problems by removing, along with a book about a witch, a large, stuffed frog and an 'owl mobile'. Their reasoning here lies in their interpretation of frogs and owls as unclean and abominable creatures as based on Deuteronomy 14:7-19. Frogs and owls are also seen as creatures of the night which, according to the Hammonds, means that they are similar to demons which can only operate in darkness. The removal of the animals may have solved the girls sleep problems, but that still does not allow for the faulty exegesis of Deuteronomy 14:7-19 - Walker (1995:95-96) correctly sees this text in relation to Jewish dietary laws - or their unfounded statement

regarding nocturnal demonic activity. Positive experience, the solving of the girl's sleeping issues, cannot always be seen as justifying one's position, even if you have attached a biblical text for extra weight.

The main point of concern with authors like the Hammonds, and those of their ilk who allow experience free reign in their interpretive process, is that they emphasise 'evil experiences' far too much. The Hammonds would appear to exist in Walker's (1995:88-96) 'paranoid universe' where everything is either of God, or is Satanic – and they see most things faced by humans as demonic in origin. An overemphasis on the experiential can often lead to similar exaggerations of evil.

As has been shown already in the earlier discussion of Pentecostal hermeneutics neither Scripture nor experience should be given dominance in the interpretive process, but should exist in tension. Experience often challenges interpretation, but Scripture always remains the anchor. This approach can be seen in the healing literature. A specific example can be given from a negative (non-healing) experience that emphasises this tension. Hudson (2003:295-296) describes how early Pentecostal missionaries to Africa struggled when 'the holiest' among them succumbed to malaria even though they believed that God had promised divine health in the atonement. Here, experience in the form of death from malaria for even the most faithful, challenged a scripturally based belief. Hudson has noted that some missionaries still preferred to die and not disgrace God by taking any medication, but the experience certainly shook what was a firm belief for many. Similarly, one can see how the death of Anneliese Michel after a failed exorcism led to many questioning the efficacy of the Roman ritual of exorcism (Goodman 1981). In this case experience challenged a church ritual based on church tradition.

One must also note the empirical evidence that exists to show how experience makes an impact on belief in miraculous healing. Poloma (1989:60) notes that people in the Assemblies of God, USA, who have experienced miraculous healing are far more likely (80% *vis-à-vis* 20%) to go forward for healing prayer than those who have not experienced miraculous healing. A later study carried out on the Toronto Airport Christian Fellowship (Poloma and Hoelter 1998:266-270) showed that various experiential factors, for example, 'manifestations' and 'participation' could be seen to influence a person's attitudes towards an holistic model of healing. In a more recent study on British Anglicans Village (2005a:104) discovered that charismatic experience was the best indicator of a person's beliefs concerning miraculous healing. When one considers 'evidence' of this nature one realises that experience must be taken into consideration as part of the interpretive process related to the ministry of healing. Even if one sees some experiences as extra-biblical one must take

into account that if people are obediently following the promptings of the Spirit the 'experiences' should not be seen as unbiblical (Warrington 2004b:303).

Whilst there was plenty of similarity between the information offered in the case study interviews and that available in the literary material on the church's healing ministry there was one significant area overlooked by the interviewees: the issue of worldview.⁴ Most of the literature produced by the Charismatic movement on healing and deliverance has defended its particular stance by referring to worldview (Theron 1996:83). So what is a 'worldview'? Koltko-Rivera (2004:4) defines a worldview as follows:

A worldview is a way of describing the universe and life within it, both in terms of what is and what ought to be. A given worldview is a set of beliefs that includes limiting statements and assumptions regarding what exists and what does not (either in actuality, or in principle), what objects or experiences are good or bad, and what objectives, behaviors [sic], and relationships are desirable or undesirable. A worldview defines what can be known or done in the world, and how it can be known or done. In addition to defining what goals can be sought in life, a worldview defines what goals should be pursued. Worldviews include assumptions that may be unproven, and even unprovable, but these assumptions are superordinate, in that they provide the epistemic and ontological foundations for other beliefs within a belief system.

One of the most significant theological pieces of work concerning worldview was written by Hiebert (1982) and was titled 'The Flaw of the Excluded Middle'. In this article Hiebert (1982:39-41) describes three 'layers': the transcendental 'heavens' where one finds God, Angels, and Demons; the immanent material universe that is open to empirical perception; and, sandwiched between the two, a middle zone where things exist in the natural world, like spirits, that cannot be empirically perceived. He (1982:42-43) continues by saying that some see the world as organic - all things are living and interact - whilst others see things as mechanical structures worked by impersonal forces. Hiebert (1982:44) sees this mechanistic view coming into being in the 17th/18th century and links it with the philosophical stream of Platonic dualism. He sees the result of this form of thinking as a separation of science and theology: the Western world produced a secular science whilst increasingly mystifying religion. The result of this process is seen in Hiebert's own experience as a missionary (1982:36). When asked to pray for the healing of a girl from smallpox he struggled to see 'the middle'. Whilst the Indian villagers believed in evil spirits and powerful gods who could

⁴ As noted earlier in chapter 1 I do not feel comfortable using the absolute term 'worldview'. In this review of the literature, however, 'worldview' will be used as it is the term discussed by the various authors.

work in the material world Hiebert, with his Western materialist view, could not connect his scientific and theological training: he had excluded 'the middle'. He (1982:46) concluded his article by noting that Western missionaries should stop 'excluding the middle' and should try to adopt a more holistic theology that allows God to act powerfully in the natural world.

A similar view, born of experience, is noted by Kraft (1989:3-6). As an Evangelical missionary he explains how he was totally unprepared to deal with the cultural beliefs he encountered in Nigeria. He (1989:5) notes how he taught unintentionally that God only works through Western cultural ways. He continues by noting that this gave the local Nigerians a view of a 'powerless' Christianity; a God who appeared unable to deal in their immediate affairs. Kraft (1989:5-6) concludes by noting that he left Nigeria rather uncertain as to the success of his missionary endeavours.

A final point on this particular issue of Western missionary methods can be added from the work of some African scholars. Manala (2005:64) believes that the Euro-centric medical approach to healing, whilst considered useful by many Africans, is actually inadequate. His main reason for holding this view is that the medical model does not allow one to gain a comprehensive understanding of sickness and healing in African cultures. This point is further explicated by Togarasei (2008:121-122) who notes the African separation between *curing* disease and *healing* illness. He points out that even if one can cure the individual's pathogenic disease there are still many other socially related issues that require attention before an illness is considered healed. This is clearly an 'organic' view of life where different natural objects interact. It certainly differs greatly from the mechanical view that has dominated Western ministry in Africa for many years. It is also interesting to note that Theron (1999:55) feels that the influence of this dominant Western worldview has probably caused the Pentecostal ministry of healing in Africa to be less effective than it otherwise could have been.

When considering worldviews one must note that some Evangelical authors call for adherence to a 'biblical' worldview rather than a 'Western' or 'Eastern' form (Sarles 1988:71). This perspective is, however, open to critique. Obasi, *et al*, (2009:944-946) divide 'material' [Western] into the categories of 'materialism' and 'tangible realism', whilst a 'spiritual' [African] worldview is seen to be formed from categories like 'communalism', 'indigenous values' and 'spirituality'. What is clear is that a 'worldview' cannot be seen as a simple, absolute that describes all 'Westerners' or 'Africans'; many factors combine in a complex arrangement within each community or individual. In a similar way one must question what Sarles calls a 'biblical' worldview. It has already been noted by Bosch that the later Old Testament texts were clearly effected by exposure to a Persian Zoroastrian dualistic worldview. In a similar way a modern 'biblical' worldview must also be seen to be open to influence to the worldview of the location in which it is found. The upshot of this all is that whilst a biblically founded set of ideals may be best

one can never see them as separate from the worldview assumptions of the culture within which the Scripture is being appropriated.⁵

What is apparent from the broad range of literature available on this topic, therefore, is that worldviews must be seen to come in a myriad of forms. This variety, and its implications for this study, will be considered as part of the process of theological conceptualisation in chapter 5. It suffices to say at this point that a worldview, along with a balanced appreciation of Scripture and experience, must be considered as part of anybody's hermeneutical approach to the church's ministry of healing.

4.6 WORSHIP

4.6.1 Introduction

The network diagram in Fig.3.1 shows two different paths that the healing process could take. One moves straight from 'Interpretation' into 'Identity' whilst the other moves into a cycle of 'Worship' that helps form 'Identity'. It is to the cycle of worship that we know turn in this process of reflection. It must be noted that some categories are sub-divided further and these are reflected upon in detail in their sub-divided formats.

4.6.2 The 'Breaking of Bread': *The sacrament of healing?*

The first category 'Breaking of Bread' was found to be one of great significance for Ablewell Christian Fellowship in their theological approach to healing. Once again, however, belief in this ritual as a significant locus for healing was not uniform. Some differences were noted in what could be termed 'Eucharistic theology' with the majority adopting a Zwinglian theology of 'dynamic memorialism', whilst others displayed Calvin's theology of the 'spiritual presence' of Jesus in the elements through the power of the Spirit.⁶ Within each of these theological views there were further divisions over whether the 'Breaking of Bread' was an important healing event. Some, within both theological camps, saw it as 'a table prepared for them before their enemies' (Ps.23:5) and believed it was a place for healing. Others did not see it as significant in their theology of healing, again, from both theological camps. Some healings were directly attributed to action taken at 'the Table of the Lord', but these did not number more than could be counted on one hand. It can be said, therefore, that although the 'Breaking of Bread' was viewed as significant for healing by many, in reality healings were few and far between. What was apparent was that the 'Breaking of Bread' was participated in on a more frequent basis in the

⁵ Later studies by Reformed scholars like MacArthur (2003:14) have moved towards accepting a cultural impact on Scripture, but still see the Bible as totally 'sufficient' (cf. MacArthur 2003:35).

⁶ Terms drawn from http://en.wikipedia.org/wiki/Eucharistic_theology [Accessed 21 December 2009].

past than at present: every week then as opposed to once a month now. This would appear to signify a downplaying of the importance of this ritual act in the liturgy of the Assemblies of God in Southern Africa in recent years.

This reduction in the significance of the 'Breaking of Bread' is rather at odds with the literature studied in this area. Hollenweger (1972:385) concludes from his broad study of Pentecostalism that 'the Lord's Supper' is "the central point of Pentecostal worship. It is as it were the holy of holies". He also notes that it is celebrated very much along Zwinglian memorial lines. Hollenweger (1972:388-389) then attempts to construct, what he sees as, a Pentecostal theology for the Lord's Supper. This he says should be based upon the practices of the early church before they became "mutilated" by the influences of Roman emperor worship. He (1972:388) notes that these early practices saw the faithful bringing their gifts of produce to the altar where the bishop would bless them. This prayer was a prayer of thanksgiving (*eucharistia*) in which the bishop would recall the death and the resurrection of Jesus (*anamnesis*) and call the Holy Spirit down upon the gifts (*epiclesis*). The bread and wine would then be distributed amongst the people. He concludes by noting that the gifts were used for maintaining the clergy and also provided for charitable work with the poor. Hollenweger (1972:389) then uses this practical example to present a Pentecostal approach to the Eucharist. He divides this into three areas:

- 1.) The Eucharist should be a liturgy 'of common action'. The whole congregation are seen as responsible for the form and content of the service.
- 2.) The Eucharist should have a visible dimension of social criticism. This alludes to the practice of the early Christians visibly presenting gifts that were blessed before being distributed to the poor and needy.
- 3.) He notes that social action through distributing produce would not be suitable in modern society: Hollenweger says that this would turn the Eucharist into a "permanent harvest festival". He believes it should be translated into a form of social criticism to modern society. He gives two examples of this form of ministry. Firstly, he mentions the handing back by Dutch Christians of tax reductions to the Ministry of Finance with the request that they be used to increase aid to developing countries. Secondly, he describes how Swiss immigrant workers, the poor and marginalised of our time, have been allowed to be seen as the ones to distribute the elements of the bread and the wine.

In a later work Hollenweger (1997:236-237) continues his study of Pentecostal Eucharistic theology. He (1997:236) sees the Eucharist as over and against the practices of the healing evangelists because it is a corporate act in which Christ is really present amongst his people: in his words Christ must be seen as *realiter*. Hollenweger (1997:237) also believes that the

Eucharist is the place where a protest can be made against the negation of life in modern society because it is, in his experience, the place where “the purely mechanical understanding of health and sickness is overcome not just in theory but also in practice”. Here again, Hollenweger sees the Lord’s Supper as a corporate act that speaks against social issues in our modern age. His call for Christ to be seen as *realiter* is a clear positioning away from the Zwinglian theology of memorialism that he had earlier noted as being dominant in Pentecostal churches. This suggestion is significant when one considers that some at Ablewell felt a preference for the Anglican Communion service they had experienced in their youth, because it formally acknowledged the spiritual presence of Jesus in the liturgical act.

Whilst Hollenweger’s views give a good overview from a Pentecostal perspective one must also acknowledge the theological reasoning of the early Pentecostal Bosworth. He (1973:15-16) prefers to connect the healing power present in the Lord’s Supper to a doctrine of healing in the atonement. He does this by linking the healing of the Israelites in the time of Hezekiah (2 Chron.30:20) through the taking of the Passover with the healing available through the atoning death of Christ in the Lord’s Supper (1 Cor.11:30). The whole theological debate surrounding healing in the atonement is significant in Pentecostal theology and will be covered in a later section, but the link between it and the Lord’s Supper by Bosworth is notable and worth consideration here.

Outside of the Pentecostal tradition the varied views surrounding ‘the presence’ and healing and the Eucharist continue to surface. O’Malley (1982:52) has noted how in medieval times people used to burrow through church walls to catch a glimpse of the consecrated host because they believed it was capable of bringing healing just on sight. This medieval belief was based on the theology of transubstantiation: the bread and wine become the actual body and blood of Christ. Morpew (1991:129) displays the Protestant position when he says that the Eucharist is the place for indirect contact with God. The allusions of those at Ablewell to ‘magical’ beliefs clearly identify problems with the Roman tradition touched on by O’Malley.

Another issue that has been raised by the literature concerning healing and the Lord’s Supper has been the connection between it and the instruction of James 5 concerning healing. Granberg-Michaelson (2001:135) notes the insistence within some ministries that the Eucharist is the place to experience the confession and forgiveness outlined in James 5. This is a fair comment when considered in line with the teaching of 1 Corinthians 11:31 where Christians are called to examine themselves before taking the elements. This can be supported by the exegetical work of Horsley (1998:162-163) who sees the Pauline call to self-examination as being linked to understanding the individual’s position within the ‘body’. Confession and forgiveness could be seen as being part of that particular process particularly if the actions of some had caused division amongst that ‘body’.

The most detailed theological discussion of healing in the Eucharist comes from those denominations with a strong sacramental tradition. Epperley (2006:68-69) constructs his liturgy for healing services around Holy Communion. He does this because he believes taking Communion unites a person with the one who healed in life and death [Jesus]. This is not seen as an individual blessing, but part of God's universal act of *shalom*. He also notes that such a ritual act reminds us that we are always on holy ground. Maddocks (1990:113) works along similar lines when he recognises the Eucharist as "*the healing sacrament*" because it is the making present of Christ and his grace. He extends this idea further by noting that by proclaiming Christ as a present reality we are also including the past and the future reality too because Christ is the same yesterday and today and forever (Heb.13:8). Maddocks (1990:114) believes that when one celebrates the Eucharist one draws the event of Jesus' death/resurrection into the present (1Cor.11:26), as well as anticipating the kingdom banquet of the age to come. He sees it as "the holding of past and future in the 'now' of faith", and it is the past and future which are seen to contribute so deeply to the healing power present in the Eucharist. The power of the new creation is released by the cross/resurrection event and is available for the present church that obediently recalls that event now. Maddocks (1990:115) concludes by noting that this timeless character of the Eucharist does support the practice of praying for the dead, an issue covered by other scholars, for example, McCall (1982) and Hampsch (1989). This will be covered in more detail later in this process of reflection (see 'Intercessory' category 4.6.6.5).

A note of caution to Maddocks' enthusiasm is offered by Richards (1974:12-13), who, whilst agreeing that the Eucharist is *the healing sacrament*, also notes that it is not the place for healing that it should be. Many of those who desperately require healing find it inaccessible for many reasons: some are afraid of being unable to handle the elements, others don't want to be seen up at the front in their weakened state, whilst others can't physically get to the altar rail in traditional churches. Richards feels that these practical issues should be addressed if the Eucharist is to become the place for healing in the modern church.

When all these views are considered together one can see why those at Ablewell would give the 'Breaking of Bread' such a prominent place in their healing liturgy. One can also see a number of issues that do raise questions. If one ties the Lord's Supper to a theology of healing in the atonement, as some do at Ablewell, one must ask to which theory one attaches it to. If one took a juridical theory, for example, then the Lord's Supper is surely limiting healing through the Eucharist more than if one took the broader *Christus Victor* interpretation offered by Aulén (1961:160-164), for example. This angle will be covered in greater detail later on, but is worth noting in passing here. One must also query the difference between those holding a Zwinglian, as opposed to a Calvinist position, on the issue of real presence at the Lord's Supper. If Christ is

not seen to be present through the Spirit then does this alter the healing power that is seen by many to come from the presence of Christ at the event? The literature has certainly offered useful information to this category whilst also exposing several areas worthy of deeper investigation. The 'Breaking of Bread/Lord's Supper/Holy Communion/Eucharist/Mass' has always been a controversial and divisive area in church tradition and one can see how healing theology related to it is similarly diffuse and complex. One must also acknowledge its importance both for the case study congregation, the Pentecostal tradition, and the church in general and, so, it cannot be avoided when one tries to formulate any theology of healing in the modern church.

4.6.3 Water Baptism

As noted above liturgical acts have caused a great deal of debate and division within the church over its history. One of the most controversial issues involved the next category of 'Water' which signifies water baptism. The controversy that I need to cover here does not concern the issues that surround infant or adult initiation, but the traditional link between water baptism - in either form - and exorcism.

This link was noticed by one interviewee at Ablewell. The lady felt that she achieved a major breakthrough in her lengthy experience of deliverance from occult activity when she was immersed in water. She recalled her late husband had experienced a similar release from what were perceived as problems with demonic origins. What must be noted is that both the lady and her husband had already become Christians, yet they still considered themselves under demonic influence. Water baptism, in some way, was seen to help in the continued process of release from the demonic bondage. What must also be noted is that many of those interviewed could not even consider such a link possible; water baptism and exorcism/deliverance were considered by the majority to be totally separate activities in church ministry.

One must say that this inability to connect water baptism with deliverance is not surprising given the efforts within Protestant churches to distance themselves from what has always been considered a 'Roman practice' (Codrington 1987:165; Hill and Koyle 2001:104-107). What must be remembered, however, is that many 'Roman practices' were also central to the liturgy of the early ante-Nicene church. Petitpierre (1976:30) describes the whole process of Christian initiation as recorded by Hippolytus in 215 CE. Hippolytus noted how preparation for baptism lasted two years with the evil spirits in the candidates being exorcised by their godparents every day during that period. The evil spirits were then exorcised a final time by the bishop just prior to baptism. This was seen as necessary because each catechumen had been influenced by the falsehoods that existed within the cultural system of that time. These distortions were seen to be

demonically influenced, hence, the belief that exorcism was seen as a necessary part of every person's initiation into the church. Newport (1976:335-336) identifies similar practices in the works of Eusebius around 250 CE. Newport notes that it was around this time that the church was introducing infant baptism because it was believed that each child came into the world under the auspices of a demon. He continues by showing how the pre-baptismal ceremony could include commands like, "Come out of him, thou unclean spirit!" This type of practice only ceased within Protestant churches at the time of the Reformation with figures like Calvin rejecting any role for exorcism within the rite of water baptism (cf. Codrington 1987:165).

One must also note that physical healings have also been linked to water baptism in church history. Baxter (1979:36) recounts Augustine's description of a miraculous healing from cancer. The woman, who was suffering from inoperable breast cancer, believed she was told by God through a vision to intercept the first woman up from the baptistery at Easter time and ask her to make the sign of the cross on the growth. Augustine noted how she obediently did this and was immediately cured.

Testimonies of this nature may cause some, especially those from Protestant backgrounds, to be sceptical because of its 'Roman' nature. One should remember, however, that in the early church water baptism (of adults) was closely connected with Spirit baptism. It was fully expected that one would experience a filling of the Spirit during one's baptismal immersion. This belief continued until approximately the 8th century (MacNutt 2005:92). One can see how, in Augustine's post-baptismal example, a powerful anointing of the Holy Spirit could bring about a healing miracle like that described above.

Similarly, one must ask whether the church in the present age is neglecting a potentially useful practice. We will see later how some in Pentecostal/charismatic circles debate about whether Christians can be demonised or, more specifically within this discussion, debate issues concerning the transfer of familial spirits or generational curses that are passed down through a bloodline. I believe this baptismal practice of the early church shows that they believed a Christian could be demonically influenced, hence, the use of exorcism in the lengthy initiation process. Whilst one cannot make the mistake of seeing all activity in the early church as the perfect model to follow in the present, such historical practices does force the modern church to question whether they may have 'thrown the baby out with the bath water' when they purged certain 'Roman practices' from their liturgy at the time of the Reformation. If a single person's testimony is to be accepted as valid, it does appear that water baptism⁷ – even without a reference to exorcism – can be a significant component of the modern deliverance ministry that forms a part of the church's ministry of healing.

⁷ It should be noted that in this lady's account her Spirit baptism did not occur during her water baptism, but a short time afterwards.

4.6.4 Healing and the atonement

Whilst water baptism has been seen as of peripheral importance in the healing debate, the next issue concerning the connection of healing with the atonement has been a central feature in many scholarly works on the healing ministry.

One does find oneself asking what exactly is meant when people say healing is 'in' the atonement? After scanning through the literature and although a number of theories have been offered, it becomes evident that a basic position can be seen to be based upon a particular understanding of Isaiah 53:4-5 and its use in Matthew 8:17 and 1 Peter 2:24. This basic proposal understands that these texts show that physical healing of the body is available for all, in the same way as spiritual healing, because Christ not only atoned for our sins, but also for our sicknesses at Calvary. This theory, whilst not in this exact form, was evident in the case study material gathered at Ablewell Christian Fellowship. The pastor regularly used Isaiah 53:4-5 as a reading during the 'Breaking of Bread' and one interviewee spoke of promises of healing from God although these were related to her understanding of Psalm 103 rather than the texts outlined above. It was also noted that a number of interviewees linked sin and sickness closely together.

This particular angle is important when one looks at the historical background of the teaching of healing in the atonement. Dayton (1982:4-5) sees the whole idea as based in Wesleyan perfectionism with its therapeutic model of grace and the allowance for victory over sin in this life. He also notes how Blumhardt in Germany had argued that sin caused sickness, thereby, inferring that forgiveness of sin could lead to healing. Chappell (1986:63) agrees with Dayton over the significance of both Blumhardt and Wesleyan doctrine, but he pinpoints the author of the idea of 'healing in the atonement' as Stockmayer. Chappell shows how Stockmayer has believed that the connection between Matthew 8:16-17 and Isaiah 53:4 "clearly and unquestionably" has indicated that Christ had taken all our physical infirmity and disease on the cross. He (1986:64) continues by tracing Stockmayer's theory through to the 19th century healing movement. The teaching of Ethan Allen saw sanctification and justification as part of Christ's atonement. Sickness was linked with sin and purification from sin was seen to eliminate sickness. Chappell (1986:67-70) notes how this mode of thought gathered pace through the work of Cullis who pushed the idea of faith healing firmly into the forefront of the holiness movement. The central role of healing in the atonement for holiness theology can be seen in writings of prominent holiness leaders like Simpson (2000:10-11), who gives his central biblical justification for divine healing as Isaiah 53:4-5 and Matthew 8:17, and Murray (1982:114) who bases his argument on James 5:14-16.

The prominence of the idea of healing in the atonement in the holiness movement can be seen to have spilled over into the Pentecostal tradition. Bosworth (1973:23-36) centres his argument for a healing ministry on Isaiah 53:4-5 and Matthew 8:17. He (1973:24-25) believes that Isaiah 53:4 cannot be seen to refer to just disease of the soul because in its use in Matthew 8:17, where Jesus has healed the sick, it shows that Isaiah 53 must be talking about the healing of physical sickness.⁸ Bosworth (1973:27) continues by saying that the suffering servant of Isaiah 53 not only entered into a fellowship of suffering, but that He actually endured our sicknesses on the cross to discharge them from us. He (1973:31) adds that by dying on the cross Jesus has redeemed us from the 'curse of the law' (Gal.3:13). This 'curse of the law' was identified by Bosworth in Deuteronomy 28:15-62 and was seen to include a number of diseases. He concludes, therefore, that these diseases have been dealt with on the cross in the same way as sin.

Many have written in opposition to views like those expressed above. These responses have included both biblical and practical angles. Within the context of this study the practical angles will mainly be dealt with under the category of 'Faith', leaving the principal argument here related to biblical interpretation. Probably the most detailed exegetical study of the key atonement texts has been undertaken by Mayhue (1995). He focuses mainly on Isaiah 53:4-5, but also includes comments on Matthew 8:16-17 and 1 Peter 2:24. He (1995:123) commences his study by noting that the original atonement outlined in Leviticus 16:3 was unquestionably a sin offering. This text is linked to Hebrews 9:11-12 to show that the atonement, in both Old and New Testament texts, was seen to deal with sin and not sickness. Mayhue (1995:126) then moves into a detailed study of Isaiah 53. He agrees that the Hebrew words *holi*, translated 'griefs', and *makob*, translated 'sorrows', can be seen as physical sickness, but warns those who limit their interpretation to just physical sickness that it also includes mental and spiritual problems in its holistic meaning. Mayhue (1995:127) then looks at the broad context of Isaiah 53. He shows that by comparing vs 3 with vs 4, and vs 4 with vs 11-12, the emphasis of the passage is salvation. He further drives this point home by saying that the majority of the texts in Isaiah 53 are devoted to redemption – not physical healing. He (1995:127-128) then moves onto Isaiah 53:5 where the scourging is seen to speak of either physical or spiritual wounds. Mayhue again draws on the general character of Isaiah 53 to note that this should be seen figuratively. He supports this view by showing that *rapa* is used by Isaiah on six other occasions and on each of those it is used figuratively to speak of healing from sin. The study on Isaiah 53 is drawn to a close by Mayhue (1995:129-130), noting that any attempt to see Christ suffering sickness on the cross does not

⁸ One must note here the similarity in approach between Bosworth and Stockmeyer. Matthew 8:17 is seen to interpret Isaiah 53:4-5.

take into account Paul's comments in 2 Corinthians 5:21 where Christ was seen to be made sin but not sickness.

Mayhue (1995:133) then moves onto Matthew 8:16-17. His main argument here is that Matthew changes the meaning of the Hebrew words *nasa* and *sabal* used by Isaiah, which mean 'to bear sacrificially', to Greek words *lambanō* and *bastazō*, which mean 'to take away from', or 'to remove'. Mayhue argues that Matthew 8:16-17 cannot be directly linked to Calvary, therefore, because Christ 'bore' sin on Calvary, whilst he 'removed' sickness in Matthew 8:16-17. He also notes how Matthew uses *therapeuō* (heal, restore in a physical sense), whilst Isaiah 53:5 uses *rapa* and 1 Peter 2:24 uses *iaomai*, which both mean 'heal' or 'cure' in a broader physical or spiritual sense. Mayhue believes that this shows that Matthew was focused on the physical healings of Jesus, whilst Isaiah and Peter were describing issues of a spiritual nature.

The final section of Mayhue's study looks at 1 Peter 2:24. He (1995:136) ends by looking at the wider context of 1 Peter 2:18-25 and concludes that Peter is preparing his audience to endure more suffering. He notes that all the verses surrounding 1 Peter 2:24 are related to sin, so, it would be surprising if 1 Peter 2:24 was focused on sickness. Mayhue (1995:137) then returns to an earlier theme by noting that Peter uses *anapherō* ('bring up', 'offer', bear) as a direct translation of Isaiah's *nasa and sabal*. This contrasts with Matthew's earlier use of *lambanō* and *bastazō* which he again sees as a disparity between the two texts. Mayhue (1995:138) concludes by noting that Peter's use of *iaomai* links him with other New Testament writers who quote Isaiah in spiritual and not physical explanations.

The work of Baxter (1979) can add to Mayhue's detailed dissection of the relevant texts. He (1979:132-133) solely focuses on Matthew 8:16-17 and raises four comments that can be used to support Mayhue's arguments contra healing in the atonement. Firstly, Baxter notes that Matthew 8:16-17 is set in Capernaum and was two to three years before Christ's death at Calvary. He believes this sets it distinctly apart from the cross event. Secondly, he points out that the healing ministry of Jesus described in Matthew 8:16-17 was continuous, whilst Calvary was a 'once and for all' act. Thirdly, he does not see why sickness needed any atonement because no guilt – and therefore no legal penalty – could be attached to it. Finally, although people believe that sin and sickness have been dealt with in the same way, he draws on practical experience to show that the evidence, (non-healing, etc.,) suggests otherwise. Baxter concludes that healing cannot be seen 'in' the atonement, but does allow for it 'through' the atonement. In this way he sees healing as ours, but 'not yet' in full until the future return of Christ.

This idea of healing 'through' the atonement is seen by some as an attempt to appease both sides in a difficult debate. Bokovay (1991:35) believes that one should fall on one side or the other. He believes one should ask the question: 'For what did Christ atone?' He feels the only

answer here could be that he atoned for sin. He does not believe this displays the body/soul dichotomy that he warns against earlier in his article, but that it merely shows a temporal separation of the effects of the atonement. Bokovay (1991:36) explains this idea in detail when he writes:

Provision of that comprehensive sense of total well-being that is the meaning of *shalom* is still God's ultimate redemptive purpose for His people. Salvation and healing are coupled together in this all-encompassing idea of wholeness, but just as this ideal was never achieved under the old Israel, neither will it be achieved in the new Israel until the Bridegroom returns. Not only will God's people be fully re-deemed/re-created in the City of God, but all of creation will as well (Col 1:20). Only when all things are made anew will all the pain disappear (Rev.21:1-5).

Although Bokovay sees his approach as different to those offered by Mayhue and Baxter the idea that total healing will come with the return of Christ is common to both. The variance comes with his use of *shalom* offering a more holistic view of God's redemptive plan. This idea is stretched further by J.C. Thomas (2005b) who moves away from the traditional atonement texts to search the Johannine texts for evidence that could support a view that healing is in the atonement. He (2005b:26-27) searches the healing 'signs' in John's gospel for common features. He concludes that each of the healing signs, [the nobleman's son (Jn.4:46-54), the man at the pool (Jn.5:1-11), Jesus' general healing ministry (Jn.6:2), the man born blind (Jn.9:1-41), and the resurrection of Lazarus (Jn.11:1-57)] reveal the holistic nature of Christ's healing ministry; salvation and healing do not appear as separate entities. He adds that further support for this idea can be seen in John.10:10 where the superabundant life offered by Jesus includes this holistic idea of salvation. Thomas believes that this shows that healing is grounded in the atoning *life* of Jesus. This broadening of the atonement is also seen to challenge the forensic view of the atonement, (see below for detail), that has dominated the debate concerning healing and the atonement.

Further support for Thomas' argument can be found in the work of König (1986:93). He believes that Matthew's use of Isaiah 53 shows that the early church saw the atonement stretching through the entire ministry of Jesus, and not just his death. König (1986:81) challenges what he feels is a narrow view of salvation that is limited to just spiritual redemption. He believes the Bible emphasises the unity of the human being and both forgiveness and healing should be included in any view of salvation. These arguments, like those offered by Thomas above, once again challenge the forensic theory of the atonement and do lead us to seek an alternative approach.

As has been shown by most of the arguments above it is generally accepted that the atonement fits a single theory: the Forensic/Latin/Juridical form that has dominated Western theology since the Middle Ages (Aulén 1961:160). This form sees the human being before the righteous judge (God the Father) in a court of law. We are correctly judged guilty, but then our place is taken by a righteous substitute (Jesus) who bears the penalty of our sins. Justice is served and the human being can be declared innocent because of a grace-filled act of God (Menziez and Menziez 2000:160-161). This idea can be seen in the thinking of some scholars quoted above; Baxter talks of 'a legal penalty', whilst Mayhue's argument focuses on showing how it was sin, and not sickness, that was taken by Jesus as a substitute. As the work of Thomas and König has already shown, however, this view does not allow for the unified vision of salvation that runs through Scripture. It is rather dominated by a dichotomised view that separates the spiritual (sin) from the rest. What would appear to be required is a view of the atonement that embraces a more holistic appreciation of salvation.

A possible option has been offered by Aulén (1961) who supports what he sees as the 'Classic' view of the atonement. Aulén (1961:160-164) sees this idea emerging with Christianity itself. Here, the atonement is accomplished by God in Christ. He is reconciled only because He himself reconciles the world with himself and himself with the world. This is accomplished by the triumph of Christ over evil holding creation in bondage: the evil powers are subjected to a devastating defeat. Aulén calls this the *Christus Victor* model. Whilst this model is clearly favoured, Aulén notes that the other theories of the atonement (Forensic/Latin, Subjective/Liberal) also have something to say concerning Christ's atoning work on earth.

Aulén's *Christus Victor* model has been utilised by several scholars as they have sought to develop current ideas relating to healing in the atonement. The two Menziez (2000) identify several important issues. These are:

- 1.) Jesus is sovereign Lord because he was the Lamb who was slain (Rev.5:9). This argument is seen to counter those who attempt to separate healing from the atonement by saying that it is a sovereign act of God (2000:162-163).
- 2.) Salvation is progressive in nature (2 Cor.3:18). This counters those who see the immediacy of the spiritual dimension of salvation in contrast to the more ambiguous common experience of physical healing. The Menziez (2000:164) note that the spiritual elements of salvation also come to us in a progressive manner as we are 'transformed into his likeness'; a process that culminates with the resurrection of the body (1 Cor.15:42-54). Although they note our physical form will grow frail with time it will eventually be transformed when we reach our ultimate destiny in Christ. Both the spiritual and physical must therefore be seen as progressive.

3.) The cosmic nature of salvation (Rom.8:23). Here the Menzies (2000:165-166) challenge what they see as a truncated view of salvation. God's redemptive purposes did not stop with human spiritual salvation, but are seen to extend to his creation. The atoning work on the cross sets free God's world – not just humanity.

4.) Matthew's use of Isaiah 53 in Matthew 8:17 must be seen in the context of Matthew's gospel. The Menzies (2000:166-167) note that a common theme throughout Matthew's gospel is the presentation of Jesus as the Messiah-King who ushers in the reign of God. This is seen to connect together the ministry of Jesus, that of his disciples, and the cross event. The cross and the ministry of Jesus, therefore, are not seen as separate events, but they merge together.

When this is viewed within a *Christus Victor* framework one can see how it challenges the work of other scholars on this matter. To my mind, Mayhue's exegetical work is detailed and lexically accurate, but as the Menzies (2000:166) note, it is really irrelevant for any holistic view of the atonement that moves beyond a dichotomised human sin/sickness argument. Baxter's comments are challenged by the bonding together of Christ's ministry and the cross. If Christ was 'defeating the powers' at Capernaum, then, within a *Christus Victor* framework, the atonement stretches to that activity and cannot be seen just as a part of a juridical procedure on the cross. Baxter's call on experience also appears flawed when the Menzies' comments on the progressive nature of salvation are taken into consideration. Whilst one can argue effectively against healing in the atonement within a Latin/Forensic framework for the atonement, it is clear, however, that these opinions are greatly weakened when viewed within the alternative Classic/*Christus Victor* model.

Bearing in mind this evidence, and the material that has already been covered in the study, one must say that if one adopts the *Christus Victor* view – which the research does – then one can say that healing, in all its comprehensive wholeness, is in the atonement. This particular view can be seen to be supported by Newport (1976:334) who believes that missiological studies in the area of demonology would be greatly improved if Aulén's model was adopted over the forensic view that only deals with sin. Brown (1999:42) also supports the use of the *Christus Victor* model in postmodern situations where evil, seen in the form of the abuse of power, must be countered by the church. Again, one must acknowledge the work of scholars, for example, Reichenbach (1998:560) who has found flaws with what he terms 'the conquest model',⁹ but his suggestion of a 'servant' model only caters for "the human predicament" and does not stretch to all creation; this presents a problem if one views healing in broad, holistic terms. Aulén's *Christus Victor* model, as explained by the Menzies, does appear to be the most suitable view of the atonement for this particular study.

⁹ He asks why an omnipotent God had to resort to the death of his son to defeat the evil powers. Reichenbach sees no necessity for this route.

4.6.5 Faith and healing

It was noted at the start of the previous section that healing in the atonement has been a central issue in the healing debate for as long as it has existed. The next category of 'Faith', identified in the Ablewell case study, is strongly linked to the atonement and is probably the most commented on in the healing literature. Authors ask a number of questions: What actually is faith? Why is the relationship of faith to healing such a controversial topic? Why is faith such an integral part of healing and should it be considered in this way? It will be questions like these that the study will attempt to cover in the discussion below.

Before tackling these more specific issues, a basic idea of what is involved in faith and healing, and where these ideas originated, needs to be identified. A good example of the type of attitude involved in this topic is shown by the early Pentecostal Woodworth-Etter. She, (cited in Baer 2001:744), responded to a reporter who asked her if she ever failed to heal the sick, by saying: "Never. I cannot fail while God is with me. Personally, I could accomplish nothing, but to him all things are possible; therefore, when I put my hands upon a sufferer and tell him or her to rise, I know that if the sufferer has faith in Christ he [she] will be cured." Urquhart (1993:150-151) follows a similar line when he quotes Matthew 21:22: "*If you believe, you will receive whatever you ask for in prayer.*" He concludes that 'whatever' must include healing. The basic premise that is evident in both these individuals is that if the sufferer has faith in Christ, or if they believe God has promised healing (in the atonement) and receive that promise, then they will be healed. The logical progression of this particular view is, however, that if the sufferer is not healed they clearly do not have sufficient faith or belief. It is this attachment of 'the failure to heal' to the sufferer that causes some of the greatest controversy within the 'faith' / healing debate.

This link between faith and healing can be traced back to the mid-nineteenth century with the 'faith work' principles of Muller (Dayton 1982:6). Muller prayed in faith and 'expected the blessing'. Similar ideas were espoused by the American revivalist Finney who spoke of 'prevailing' prayer or 'effectual' prayer. He believed that this type of prayer in faith always obtained its object (Dayton 1982:6). This form of prayer came to specific prominence in healing through the 'faith cure' work of Cullis in Boston. His emphasis was the 'prayer of faith' in James 5:14-16 (Dayton 1982:7-10). Cullis' 'faith' healing influence can be seen to have overflowed from the holiness healing movement into early Pentecostalism. We have seen already that faith was a feature of the healing evangelism of Woodworth-Etter. Strong beliefs in the importance of faith for healing were also evident in Bosworth (1973:170,185), Lake (cf. Susanto 2007:169) and Wigglesworth (1999:93-97). In the modern day healing by faith is an integral feature of the 'Word of Faith' movement's teaching. A South African example of this form of thinking is offered by

MacCauley (1986:226-227) who uses Mark 9:23 and Mark 11:23-24 as biblical texts upon which to base his views. Although not all the above have exactly the same view on what faith is, as will be shown, they all commonly believe that if one has enough faith, in whatever form that may be, then anything, including healing, is possible.

As noted above, faith is seen to come in many forms. The faith involved in this particular debate cannot be seen as 'having a faith' like Christianity or Islam. This particular angle has interested some scholars studying spirituality and health (Benn 2001), but it is not the specific form of faith being studied here. Wigglesworth (1998:77) sees three forms of faith: The first he calls 'saving faith' which he sees as a gift from God. The second is the faith of the Lord Jesus which fills us when our own faith has reached its limit. The third is the spiritual gift of faith which Wigglesworth (1998:82) says occasionally comes upon a person so that they know what God is going to do. Wagner (1988b:37-43) agrees with Wigglesworth about saving faith, but then goes on to list three other forms distinctly different to those offered above. Wagner identifies a 'sanctifying faith' that he says is the fruit of the Spirit. He believes 'saving faith' comes in a single measure, but that 'sanctifying faith' is built up over time as one walks through the Christian life. His third facet of faith is 'possibility-thinking faith' where one sets goals as 'things hoped for' (Heb.11:1). His examples of 'possibility-thinkers' are Abraham and Noah who set goals and believed God to reach them. Wagner's final facet of faith is 'fourth-dimension faith' or a faith for miracles. Wagner says that 'fourth-dimension faith' is described in Matthew 17 where Jesus' disciples could not cast out the demon from the epileptic. Wagner believes that the disciples already had elements of the other forms of faith, but lacked this particular miracle-believing element.

Although offering differing perspectives, both men do raise interesting points. Wigglesworth notes that it is possible for us to come to the end of our own faith which he sees as given by God. By this he implies that God wants us to rely on him to provide the extra faith when necessary, rather than always believe we have to 'produce' enough on our own. His comments on the gift of faith will be covered later under that particular category. Wagner raises the issue of 'sanctifying faith' which raises a progressive issue within this study once again. It must be noted, however, that if one is considering healing, his most obvious form of 'power' faith is the 'fourth-dimension' or miracle-believing facet of faith. These differences aside, both authors would agree that faith involves God, in that God can supply it, and that true faith is directed towards, and is in, God alone. They also agree that one cannot limit any problems because of the lack of the sufferer's faith, but mainly emphasise the need for 'the healer' to have the necessary faith – in whatever form that may be.

The 'classic faith' perspective of Wigglesworth (King 2006) and the 'power encounter'¹⁰ perspective of Wagner offer a number of angles on faith, but the most prominent, and controversial, position on faith is held by those in the 'Word of Faith' movement. Prominent 'Faith' teachers, for example, Kenneth Hagin (Snr) (cf. Warrington 2000:125) have spoken of faith as a law or a force. Faith as a law is seen like the law of gravity: if one understands how it works one can gain automatic results. As a law it is seen to have control over all things, even of God. Faith as a force is seen as something impersonal and a power that can be exercised. This form of thinking has attracted a great deal of intense criticism that is mainly focused on faith as a force or law, as being attached to a metaphysical cult. King and Theron (2006:316-319) view some of this criticism as overly harsh, but do point out that if faith is a law God still controls them and if faith is a force it is not impersonal, but a living force of God. Faith as something that binds or controls God is certainly not seen as acceptable.

Having discussed what faith is and where the various theories surrounding the faith debate have emerged from, we now need to focus on what must be seen as the central question in this section: Is faith required for healing to take place? The Pentecostal Osborn (2004:70-71) believes that having faith in the promises of the Word of God is what ensures divine healing. Similar ideas are espoused by Hagin (cf. Warrington 2000:120) who concluded that the healings of Jesus demanded faith. Lederle (1986:137) is less adamant, but notes that Jesus often connected healing with faith. He continues by saying, it is probably best to say that God generally operates within the bounds of our expectations. Faith, in some form, is certainly deemed necessary.

Other scholars would tend to disagree with this dependence on faith. Dickinson (1995:103) notes that on the 26 occasions that Jesus performed healings, on only five of them was the faith of the individual sufferer recognised; 14 times faith was not mentioned at all. Wagner (1988a:252) works along similar lines when he accepts that on a few occasions – he notes the healing of the two blind men in Matthew 9:27-31 – Jesus has acknowledged the faith shown by the sufferer, but continues by pointing out that Jesus never fails to perform a healing because of an individual's lack of faith; a point supported by Gross (1990:61). Wagner (1988a:252) also notes that the healing of the man at the temple gate by Peter and John in Acts 3:6 has demonstrated that no faith has been required on the part of the sufferer to complete the healing. Mayhue (1983:113) uses James 5:14 to show that it is not the faith of the sufferer that is in question in this healing process, but the 'prayer of faith' of the elders.

¹⁰ Lederle (1991:285-287) disagrees with Wagner's narrow definition of the 'Third Wave' movement that just sees it as solely related to the 'power encounter' theology of Wimber. Lederle does see the 'power encounter' movement as part of the 'Third Wave', but also includes other groups, for example, the 'Word of Faith' ministries and the 'Kingdom Now' movement.

The biblical evidence against pinning the sufferer's non-healing to their lack of faith, noted above, can also be supported by empirical material. Theron (1986:172) has studied a number of personal healing testimonies and concludes that the faith of the sufferer cannot be seen as centrally important to healing. He adds that if faith is to be seen as an important aspect of healing then it should be the faith of the bystanders or healers themselves that should come under scrutiny, not that of the one who has come forward for healing.

The faith, or lack of it, of those that surround the sufferer is given significance by a number of authors. The main focus for those who see significance in the faith of the healer/s is Matt.17:20 where Jesus links the disciples' failure to cast out an evil spirit with a comment regarding their lack of faith (Wagner 1988b:40; Schwartz 1993:72; Grundmann 2001:57). The other area people have studied relates to the faith of the surrounding community. Here, the biblical passages of Matthew 13:58 and Mark 6:5 recount Jesus' failure to do many miracles in Nazareth because of the lack of faith of those around him. Schwartz (1993:72) once again sees this admission as showing an interrelationship between faith and healing. Storms (1990:68) cautions against such an assumption because he says that the use of 'could not' must be interpreted in relation to Jesus' messianic mission. He explains this by noting that in Matthew 4:1-4 Jesus 'could not' turn stones into bread, not because he was physically unable to, but because it would have 'corrupted' his messianic task. Storms continues by saying that any healings performed before an unbelieving and unrepentant audience, like the inhabitants of Nazareth, would have also been against his overall mission. Whilst this is an acceptable explanation it still means that Jesus did not heal, even though he was able to, because of a lack of faith. This view is put more succinctly by Dickinson (1995:102) who identifies the central issue in Nazareth as the lack of 'saving faith'; they did not recognise Jesus for who he really was: the Messiah.

Whilst focusing on the relevance of the faith of the community for healing it is interesting to note some quantitative empirical data produced from studies on faith and healing in the United Kingdom. In a study on Pentecostal ministers Kay (1999:122) discovered that the 'Faith' position – tested by the statement 'Divine healing will always occur if a person's faith is great enough' – was more likely to be held by older ministers who had received less ministerial training. Cartledge's (2003:208-209) study on Charismatic churches in Merseyside, which used a similar question to Kay, showed that the 'Faith' position was more likely to be held by people with less education, lower social class, and who held a preference for a dualistic demonic worldview. This information is interesting for the current discussion because it is relevant to the issue of the faith of the community. It does prompt several questions. An example could be: If the 'Faith' position is to be believed then Cartledge's data would appear to show that those from lower class areas with lower educational standards should have greater belief in healing by faith. Could we not expect, therefore, more healings to occur in lower class areas where the community has a

limited education? A further empirical investigation of questions such as this that concern the role of the faith of the community could offer much to what is, from a limited biblical study, still an issue open to variable interpretations amongst scholars from differing church traditions.

Although varied, the literature has provided some interesting points: According to the study it has been shown that the faith of the individual sufferer does not need to be seen as a prerequisite for healing; rather, it should be seen that Christ challenges faith through his healings. By telling Jairus in Luke 8:50 to 'just believe' Jesus is challenging his faith. One can see how Christ used this challenge to increase faith. In Luke 8:39 Jesus tells the freed Gerasene to 'Return home and tell of what God has done for you' – a move that was intended to increase faith in Jesus as Messiah amongst others. Rather than to be *required* for healing, faith can be seen as the right *response* to Jesus' saving presence (Dickinson 1995:101). God's reply to this 'right response' is to provide more faith. In the case of some it may be 'saving faith' that comes with spiritual salvation; if Wigglesworth's terms are to be applied, in others it may be more of Christ's own faith that encourages the individual to respond to the promptings of the Spirit. The Argentinian, Annacondia (2008:63), sees an increase of authority with an increase in faith given by God. This stance, however, does beg the question: Does God respond more readily to the healing prayers of one with authority, increased by faith from God? I believe the answer must be 'yes', but only if one truly understands the meaning of 'one with authority'. Theron (1986:172) has concluded from his interviews that the faith of the individual is less important than that of the community in the healing process. He suggests that the healing ministry be spread amongst the variously gifted members of the church community. Although Theron is probably alluding to charismatic gifts, I believe a similar spreading of 'authority' through faith amongst the church 'body' is possible. Although God has healed, and will continue to heal, through individuals, for example, Wigglesworth, I believe that God's chosen approach to healing is through his church. Here, the 'one with authority' becomes the church 'body' who heal and grow in faith together as one. No success is owned by a single member, for example, Woodworth-Etter who 'never failed' to heal; and if there is any problem it cannot be related to the faith of the sufferer. The church 'body' is seen to heal, and grow in authority, together, as God gives them faith.¹¹ In this form faith can be seen as an important part of the church's ministry of healing, but it is certainly not the prerequisite necessity for healing that some of the literature covered makes it out to be.

¹¹ This approach would alleviate some of the problems associated with pinning the failure to heal on an individual. See Bosman and Theron (2006:7-10) for examples of negative feelings experienced by Pentecostals who have not been healed through healing prayer.

4.6.6 Prayer

4.6.6.1 Introduction

The discussion now moves to a new category: that of 'Prayer'. Although separate from 'Faith' in our model, 'Prayer' is often linked with faith. It has already been shown how 'the prayer of faith' forms part of James 5:14-16, which will form the basis of the discussion on unction. One can also see how some authors see prayer as an important part of building faith (Baxter and Lowery 2006:131-152; Annacondia 2008:63). Prayer forms a separate category here because it overarches a number of categories that have been seen to lead to an anointing. This process has been seen to involve touch and often has included unction; it also includes intercessory healing prayer when separated. Biblical, historical, and empirical sources where possible, are used to develop the literary discussion.

4.6.6.2 Spirit baptism

The initial category that will be considered in this section is 'Spirit' and relates to Spirit baptism. This has been touched on previously in this review when considering the significance of the incarnational ministry of Jesus. A significant argument focused on the baptism of Jesus and his Spirit baptism, and whether it was the same as that experienced by the disciples at Pentecost. Some saw it as identical to that of Pentecost, whilst others preferred to see their experiences as analogous to, but ultimately different from, the messianic affirmation of Jesus at his Jordan baptism. As already explained, I would tend to lean towards the latter view, but still believe that a baptism in the Spirit affirms us and gives us a position of authority in the kingdom (cf. Sarraco 2004:416). I would also agree with MacNutt (2005:63-65) that it gives us a greater awareness of God at work in and through us. It is an experience that develops our relationship with God.

The main points of contention related to Spirit baptism are: Firstly, whether or not it is necessary for one to minister God's healing in power through the Spirit – a pneumatological approach – or whether one just relies on Jesus' atoning death on Calvary – the soteriological method. Secondly, whether or not one needs to have been baptised in the Spirit to operate the gifts of the Spirit. Some, for example, MacNutt (2005:95) feel that the entire basis of healing and deliverance must be based on the power of the Spirit. He believes that if Jesus needed baptism in the Spirit to empower him for ministry, then so should we. Möller (1987:178) does not see a tension between the pneumatological and soteriological because he believes that baptism in the Spirit brings an intense and powerful realisation of the risen Christ in a believer's life; one compliments the other. If one is taking a social view of the Trinity then Möller's view must be accepted because any presence of the Spirit implies the presence and activity of Christ. It is not an either/or distinction, but a both/and association.

The second issue is not so clear cut. Möller (1987:180) notes that some Pentecostals like Allen would strongly disagree with anybody exercising spiritual gifts separate from the baptism of the Spirit. Möller (1987:180) prefers to follow Van Dam's more moderate view that spiritual gifts, aside from speaking in tongues and interpretation of tongues, do not pre-suppose the baptism in the Holy Spirit. This is supported by Möller's assertion that all gifts, aside from the two mentioned above, had been in operation before Pentecost. So, whilst baptism in the Spirit is seen as preferable it is not deemed absolutely necessary for the operation of certain spiritual gifts. Möller (1987:178) also notes that the baptism in the Spirit does give a believer power over habits that have previously dominated their lives. Spirit baptism, therefore, is seen to lead to holier living, an interesting point for consideration in the study.

These points are critical for this review of the church's ministry of healing. If one sees Spirit baptism as essential for the healing ministry then all pathways should flow through it. This is certainly not something believed by those at Ablewell as shown by Fig. 3.1. One must note, however, that the biblical and historical evidence shows that one is far more likely to be involved in a successful healing ministry if one has experienced the baptism, filling, or an anointing of the Spirit.

4.6.6.3 *Unction*

If one is looking at issues associated with prayer, anointing, and healing the issue of unction, or anointing with oil, is often seen as the most prominent aspect for discussion. Several of the interviewees at Ablewell saw this particular ministry as significant because it was scriptural; the text cited being mainly James 5:14-16, although some mentioned Mark 6:13 as biblical support, linking unction and healing.

Whilst supported in theory it was evident from the time of observation at Ablewell that this particular form of ministry, although on offer, was only administered on a single occasion. When this is considered in relation to the significance given to it by the interviewees, and also the important position traditionally ascribed to the practice within Pentecostal circles in South Africa (Badenhorst 1986:212), one wonders what reasons could possibly lie behind the apparent reticence to use this form of ministry.

Several comments were made that do raise certain questions that need addressing by the literature. The first issue that must be addressed is the common view that it is only a ministry for 'the sick', with emphasis on physical sickness. Another area that appeared sensitive is the use of oil: it could not be seen to have 'magical' properties, but it was just symbolic. This was especially evident in the complete rejection of the use of other substances like water, salt, and string that have been used in the church's healing ministry. The interview item concerning this issue was

dropped from the schedule after it quickly became clear that the use of anything other than oil was not considered an option within this Pentecostal congregation. A final issue is, who did the anointing; and the authority of the anointer being seen as significant. All these issues, and several others not raised in the case study material, will be covered below by studying both biblical and historical sources in tandem.

The first question of whether only those who are physically sick should be anointed with oil, has brought forth a great variety of exegetical discussion amongst scholars. The debate has focused around the translation of the Greek originally used by James. The initial point of discussion focuses on the use of the Greek word *astheneō*, translated 'sick' in James 5:14, and the use of the Greek *kamne*, translated 'sick' in James 5:15. Many scholars note that although *astheneō* can be translated as 'to be sick', a more inclusive and accurate translation would identify weakness in a broad sense (Mayhue 1983:110; Storms 1990:111; Dickinson 1995:80; Warrington 2004a:347-348). Storms (1990:111) draws attention to the fact that a spiritual use of *astheneō* is normally accompanied by a qualifier: for example, its use in Romans 14:2 is qualified by 'in faith' and its use in 1 Corinthians 8:7 is qualified by 'in conscience'. He concludes, therefore, that the lack of a suitable qualifier in James 5:14 indicates that the focus is on physical healing. Mayhue (1983:110) extends this interpretation further by focusing his argument on the use of *kamne* in James 5:15. He believes that the most suitable translation of *kamne* in the context of the passage is 'worn out', which he sees as meaning that the person concerned would be hopelessly sick in a physical sense. He (1983:111) finds further evidence for this view in the fact that the individual can't get to the elders; the elders must be called to the individual.

Whilst the arguments of both scholars offer some significant angles to the discussion of their narrowing of the 'sickness' in James 5 to just a physical form is challenged by Warrington (2004:348), who sees *astheneō* in a much broader context. He notes that when Hebrew words related to 'sickness' or 'disease' are translated into Greek, *astheneō* and its cognates are never used. He sees this as significant, considering that the author, and his audience, are both Jewish. *Astheneō* is seen, therefore, as a broader description of weakness that encompasses health in a holistic fashion. Warrington (2004a:351) continues to develop this point by noting that the use of *sōzō* (save) and *eguirō* (raise) in James 5:15, and *iaomai* (heal) in James 5:16 can all also have a wide variety of meanings that can be broader than just physical sickness. His explanation of the use of *iaomai* is of particular interest here. Although he notes that it is often used to refer to physical sickness Warrington adds that it can also point to the healing of relationships and the forgiveness of sins. He sees this as particularly significant when considered in the context of confession and forgiveness found in James' healing practice. I believe he sums up the issue surrounding the nature of 'the sickness' in James 5:14-16 when he writes:

The keywords in the text are capable of receiving a number of interpretations. Although these may relate to the physical healing of sickness, other scenarios need not be excluded. James is best understood as offering pastoral guidance that encompasses a comprehensive range of weakness and/or illnesses for which prayer may be offered. He reminds the readers of the benefit of existing in a relationship with a God who cares for all aspects of their lives, his aim being to provide restoration and wholeness.

It is also interesting to view this particular evaluation of Warrington through the experience of church history. One of the most significant issues related to James 5:14-16 and the anointing of the sick was the move that saw it become an 'extreme unction', or as the anointing of those near death. MacNutt (2005:125-128) notes how this change occurred over a period of several hundred years. He (2005:125) first notes the importance of the Latin Vulgate translation of the Bible by Jerome (ca.342-420 CE) who translated *sōzō* in James 5:15 as 'save' rather than 'heal'. MacNutt says that this gave James 5:14-16 a spiritual emphasis over a physical one. He (2005:127-128) continues by noting that the penitential system in the church between 600 CE and 1200 CE was so harsh that many people neglected to attend confession – the normal process at the time for dealing with spiritual matters. To combat this problem the church introduced the extreme (meaning last) unction to make sure that the person was spiritually 'healed' before death. What is evident, therefore, is that a move to isolate healing to one particular form, in this case spiritual healing, can lead to a rather warped ministry praxis. Discussing whether James 5:14-16 is related to spiritual *or* physical healing, Dickinson (1995:78) cannot really be seen to do justice to the biblical record because it once again shows how a Western dualistic view based on Platonic philosophy can alter the interpretation of a text produced by people who worked in a different, more holistic, framework. I believe Warrington's broader view is much more in tune with the Jewish context of James and, therefore, does offer the best interpretation of 'sickness' in James 5:14-16 for this particular study.

Apart from the interpretation of sickness another area, highlighted by those at Ablewell, concerned the use of oil. The major issue is related to what role the oil actually performed in the healing process. A secondary matter of how it was administered was also raised. The literature provided a number of interesting angles on both these topics. Several scholars (Mayhue 1983:112; Maddocks 1990:117; Storms 1990:111) noted that the oil commonly used for anointing in biblical times was olive oil and that this was seen to have therapeutic qualities all of its own. One must agree with Mayhue (1983:112-113) that although the Greek word *aleipho* translated as anointing in James 5:14 does not normally mean symbolic anointing; one cannot say that olive oil itself offers medicinal properties that heal cancer or broken bones. If one is to accept Warrington's broad interpretation of sickness in James 5:14-16, one must also bear in

mind that a medicinal use of oil would only cover a limited physical aspect. I concur, therefore, with Mayhue that the purpose of anointing in James 5:14 is purely symbolic. Both Storms (1990:113) and Warrington (2004a:355) see this symbolism as indicating the presence of the Spirit. Storms, however, sees it as an act of consecration or a setting apart, whilst Warrington believes it displays a restoration or a welcoming back into community. The work of both scholars is validated by numerous biblical verses, but Warrington's perspective would appear to be the more acceptable, certainly, when seen within the confessional context of James 5:14-16.

Although the general consensus of the scholarship regarding anointing the sick sees it in a symbolic light; there is no such unanimity when one considers how the anointing is carried out. The single anointing witnessed at Ablewell saw the minister put a small quantity of oil that had previously been blessed onto his thumb before smearing it on the forehead of the supplicant. This use of blessed, or consecrated, oil is seen in a wide range of church traditions, but a difference is seen in who does the consecration. In the Anglican tradition a bishop usually blesses the anointing oil during the process of the Eucharist on Maundy Thursday (Maddocks 1990:117), but, if deemed necessary, the oil can just be blessed by the person/s who will use it (Maddocks 1990:118). Richards (1974:17) believes the reason for this secondary blessing is two fold. He believes that healing is a ministry of the church and, therefore, a corporate blessing; sometimes in addition to the prayers of the bishop, it is deemed necessary if many will also pray for healing. Richards feels that this also prevents any belief that the blessing of the bishop gives the oil 'magical' properties. The caution noted here towards the 'magical' properties of the oil appears well founded when considered in relation to some Pentecostal anointing praxis in Asia and Africa. Bergunder (2001:107) describes how some people in southern India believe that oil blessed by a 'wonder-worker' is particularly effective when used for anointing the sick. Kwabena Asamoah-Gyadu (2005:237) notes that some churches in Nigeria advocate the use of a particular brand of olive oil for its supernatural power whilst other church leaders (2005:238-239) claim that olive oil imported from Israel and oil that is prayed over by a particular pastor is particularly efficacious for healing. This particular issue goes even further when one considers the claims by some 'healers' that they have had oil appearing on the palms of their hands (Hollenweger 1972:357). An example of this would be the Scottish minister Peddie (1961:82-84) who claimed that the oil, that appeared occasionally on his palms, was a "precipitate from God". A more recent example is given by Schwartz (1993:182) who notes how a Swedish 16-year old 'healer' called Samira claimed that oil flowed from her palms as a symbol of the blood of Christ. It is not easy to explain these occurrences in any way, but I believe it suffices to say that they are not the norm, although they may have happened by a sovereign act of God. Similarly, one must note that this type of thing, as one can see in the examples given above, moves away from healing being a ministry of the church to it becoming an individualistic process.

The final area that concerned those interviewed at Ablewell relate to the issue of who performed the anointing. One interviewee felt that the anointing that came from a figure of authority, like the pastor, was particularly powerful, whilst others saw it as something open to all. Some authors would agree with the authority position, with their opinion divided between the elders (Mayhue 1983:111; Dickinson 1995:79; Thomas 1998:36-37) and ordained ministers (Richards 1974:17; Maddocks 1990:118).¹² Chappell (1986:64), however, notes that Stockmayer did not limit this action to the elders but to 'the righteous person'. This point is considered by Warrington (2004a:360-362) who acknowledges that James' use of 'righteous' does indicate a person with a particularly upright and holy lifestyle. He (2004a:360) notes that if one was looking for a righteous person to pray one could assume that they would be found amongst the elders/leaders of the church who were selected for that role on the basis of their upright lifestyle. Warrington (2004a:361) continues by saying that these righteous persons would be believers who, by the nature of their upright lifestyle, would have a strongly developed relationship with God and, therefore, would have a better understanding of the will of God for the situation. He (2004a:362) concludes by noting that this understanding would best be developed through corporate action; a healing activity validated by James' call to 'pray for one another' in James 5:16. So, although the leadership must be seen to be influential in the activity, the body of believers must be seen to have a role in the healing process or corporate restoration of the person into community.

Although these were the only issues raised at Ablewell concerning the anointing of the sick, several other areas were raised in the literature. The first point that will be considered concerns who can be prayed for. Mayhue (1983:110) believes that James 5:14-16 can only be applied to the healing of sick believers. One must remember, however, that Mayhue only considers this passage to deal with serious physical illness. If one takes a more holistic view then the spiritual healing of an unbeliever becomes a distinct possibility, a point emphasised by Harakas (2001:82) when discussing the Orthodox Church's position on sacramental healing. Whilst this becomes a possibility I prefer to see James 5:14-16 within a pastoral framework and believe that it is much more likely to involve the spiritual healing and forgiveness of a believer; he feels that most biblical validation for anointing the sick within a more evangelistic context must be drawn from the practice of the disciples in Mark 6:13.

Another issue related to this concerns confession. Thomas (1998:36-37) sees this addition by James as significant because it indicates that sin can be a cause of sickness. Mayhue (1983:113-114) takes this further by saying that the emphasis on confession in the healing

¹² Although one must add that in both Richard's and Maddocks' descriptions they allow for the inclusion of the corporate body in the healing activity, although the process is led by the ordained minister.

process means that the practice outlined in James 5:14-16 will only prove efficacious when the 'sickness' is related to chastisement sent from God for particular sins that may have been committed. Whilst I can see Mayhue's line of reasoning I feel that this view rather limits God. The sovereign Lord must be seen to be in control over all situations. Koch (n.d:51) notes how the use of anointing with oil as directed in James 5:14-16 resulted in the deliverance of a woman from a demonically inflicted paralysis. I understand that one could argue that this is God chastising sin in a rather roundabout way, but I believe it is certainly outside the more direct physical chastisement suggested by Mayhue. What I do believe this particular emphasis on confession shows is that, although not all sickness is sin-related, a significant amount of it, especially when considered in the interlinked framework described by Koch above, can be effectively dealt with through the practice suggested in James 5:14-16.

When all these issues are considered, it is apparent that anointing practice in line with James 5:14-16 has an important role to play in the healing ministry of the church. The key feature would appear to be relationship. In the case of the sufferer relationship involves the restoration to the community and to God, whilst in the case of the healers, the use of the plural form being important, the relationship involves a personal holiness in their Christian walk that leads to a close bond with God and, therefore, an improved understanding of the Lord's will. This is probably best emphasised by the use of the 'prayer of faith' that is seen as important by many Pentecostals. If one is walking closely with God one will have a better understanding of the will of God. As Warrington (2004a:358) notes the prayer of faith can only be effective if the prayer itself is in keeping with the will of God. One can start to see how within the broad scope of 'sickness' and its possible causes as related to James 5:14-16, a close walk with the Lord is considered essential. One can also not ignore the fact that in Pentecostal/charismatic circles this closeness would be achieved far more probably post Spirit baptism – a point worth noting in the study.

4.6.6.4 *Laying-on of hands*

One normally finds within the Christian literature on healing that the previous category of anointing with oil is often seen as working hand-in-hand with the laying-on of hands. Whilst one can see both sacramental acts forming part of the practice advocated in James 5:14-16, it must also be noted that the laying-on of hands can be seen as a healing category in its own right. Biblical examples of healings that involved touch in some form abound outside of the passage in James. It has been noted by Maddocks (1990:121) that Jesus' healing ministry saw about half the healings involve touch in some way. One must also note that some modern authors like Chavda (2001:118) attempt to justify their ministry by pointing towards the Great Commission in

Mark 16:15-18 and its assertion that ‘... they will place their hands on sick people, and they will get well.’ One can see that healing touch extends beyond James 5:14-16.

What one must also accept, however, is that healing through touch can be found beyond the bounds of the Bible and the church. Although claimed as a ministry by the church, healing touch has been a feature of other world religions for at least the last 15000 years (cf. Wuthnow 1997:221). Healing touch is a major part of the alternative therapies like *reiki* and body psychotherapy that have rapidly become so popular in the current holistic milieu (Partridge 2005:13; Epperley 2006:63). This has overflowed into professional nursing with the introduction of ‘therapeutic touch’ by Krieger (Wuthnow 1997:222). This particular issue has led to a great deal of friction between the practitioners and the church, especially the church’s more conservative element.

Even within the church itself many questions and problems exist in relation to this issue. Several of these were evident in the case study on Ablewell Christian Fellowship. Firstly, it was evident amongst the interviewees that there were different views on what was actually accomplished by laying-on hands. Some felt power whilst others saw it as an expression of compassion. Several people felt uneasy about letting people lay hands upon them. Their reasons varied from a belief that it involved a transfer of authority, thereby suggesting that it should only involve authority figures, through to stories relating to demonic transfer when others had touched, or been touched by, a demonised individual. One interviewee just said that she felt uneasy about letting people touch her. It was also interesting to note that on the two occasions when outside speakers came to the church, who were considered to have ‘anointed’ ministries, the congregation flocked forward for prayer and the laying-on of hands. When similar ministrations were offered by the pastor and leadership on a weekly basis it was infrequently accepted and then only by a few individuals. This disparity was noted and will be commented on, along with the other relevant issues, below.

The ‘empowered individual’ phenomenon experienced during the case study forms a major part of the literary discussion concerning the laying-on of hands. Pentecostal authors, for example, Annacondia (2008:155) see the laying-on of hands as a release of an anointing of power from the Holy Spirit through the faith-filled ‘healer’s hands. He (2008:156) continues by saying that the people see the faith and authority of the healer and respond by increasing their faith. The issue of faith has already been covered in an earlier category, but the emphasis on authority and power in a specific individual is interesting to note. Wimber and Springer (1986:221) advocate a more communal laying-on of hands, but they still emphasise a release of the power of the Holy Spirit through the extended hands of those praying. This type of power release was experienced by Watson (1984:56) who was prayed for by Wimber and a number of his associates when he was terminally ill with liver cancer. Watson felt heat surging through him

and vibrations all over his body. Schwarz (1993:116-117) notes how people are often 'slain in the Spirit' when this power comes upon them through the touch of a healing evangelist. He also points out, however, that many who are 'slain' when the power comes upon them do not actually experience any healing as part of the experience.¹³

The power emphasis can also be seen in the work of other healing authors. Peddie (1961:80) speaks of a healing power that flowed through him. He saw it as rays emanating from the throne of God which passed through his hands. Sanford (1972:101) describes the healing power as a law; something one can attune to a channel. She speaks of this healing energy like an electric current that needs a complete circuit to flow. This concept of energy flow from the hands of healers has been the focus of several scientific studies. Althouse (1977:59-60) describes a series of experiments that were conducted on a noted healer called Colonel Estabany. Wounded mice were seen to recover more quickly if 'treated' by Estabany, and vials of enzymes known to be active in the body's natural healing processes were either accelerated or decelerated according to their particular healing function when Estabany placed his hands on them. Althouse (1977:62) continues to describe how experiments on another healer called Worrall led the scientist conducting the tests to conclude that an energy that could be quantitatively measured was released from the healer's hands. This healing energy was measured in units called 'Worralls'. Althouse (1977:63) adds that the scientist also noted how water, when subjected to this healing energy became unstable and changed its hydrogen bonding. The result of this was a release of the waters energy to any object that came in contact with it. This was noted as being significant for the use of holy water within Roman Catholic circles.

As acknowledged earlier, healing touch is not unique to Christianity and the flow of healing energy through touch is a feature of other world religions as well. Goodman (1988:22) writes that healers, in what she terms 'possession cults', seem to radiate some form of energy. Wuthnow (1997:224) talks about Eastern healing techniques that also involve energy. She speaks of a 'Qi' or 'life force' in Chinese medicine that is mirrored by the '*prana*' or 'vitality' found in the Sanskrit language. Wuthnow (1997:227) groups this healing energy together and sees all the healing power, even in other world religions, as emanating from God. She argues against what she sees as the conservative Christian view that these religions are demonic in origin by stating that she believes that "God is never absent when healing occurs". One can agree with her to a certain degree in that all healing power was/is sourced in God as creator (cf. Grundmann 2001:32). One must be aware, however, that the conservative Christian argument she rejects is based on the view that we live in a fallen world where Satan exercises usurped power. One only has to look at the work of Koch (n.d:50-58) to see how physical healing can occur through occult practices that

¹³ Watson's case is of interest here. He (1984:56) felt a surge of energy and felt uplifted emotionally by the experience. The 'healing' energy, however, did not deal with his liver cancer.

often result in greater threats to holistic health than originally existed. Power that 'heals' cannot always be seen as 'good'.

What one must also note is that 'power' is not the sole emphasis of healing touch. Maddocks (1990:61) prefers the love and compassion expressed by Jesus' tactile healing ministry. Maddocks (1990:121) sees healing touch working in two separate ways. Firstly, he identifies the psychological benefits of touch; the bonding of a mother and infant being his example of how touch can help to heal the trauma of birth. He continues by looking at the theological angle which he sees as an act of adoption. The laying-on of hands is seen as a congregational act that draws the individual into community. This particular point is also noted by Roschke (2006:470) when he visits a healing service in a Malagasy church. He explains how on entering the service he felt '*vazaha*' or 'a white foreigner'. The laying-on of hands he experienced at the service was seen by Roschke to 'cast out' the '*fady*' or offensiveness of being an 'other'. He now felt accepted as part of the gathered community. This communal emphasis is continued by Epperley (2006:63-64) who notes how there is no individual designated healer when people gather to lay-on hands in healing circles in the United Church of Christ; the corporate act of laying-on hands is seen to mediate the 'real presence' of God through his body, the church.

This communal aspect of laying-on of hands has often been ignored throughout church history. Wuthnow (1997:222) recounts how healing through touch was originally prevalent in Christian homes, but became clerically dominated post 800 CE. When the laying-on of hands for physical healing became almost absent from the church (MacNutt 2005:133) the only healing through touch was by the sovereigns of England and France who used their divinely anointed 'Royal Touch' to 'heal' the 'Kings Evil' or scrofula (Schwarz 1993:107-114; MacNutt 2005:133-137). The church's ministry of healing has since recovered from this low point (MacNutt 2005:185-217), but one should note this particular lesson from history. The church's ministry of healing has been at its strongest when "All could play" (MacNutt 2005:129), and when it is not meant to be the distinct activity of a specially 'empowered' few. This is certainly a point worth noting by those who prefer the 'anointed' power ministry of the individual over the more compassionate and inclusive form offered on a regular basis by their own church body.

The final point that concerned those interviewed at Ablewell involved the matter of where one should lay-on hands. Again, opinion across the various church groups is divided. The Anglicans, Maddocks (1990:122) and Richards (1974:15), advocate placing the hands upon the head, but allow for people if they feel led by God to place their hands on particular affected parts of the body. Maddocks also adds that it is not the healer's hand that is laid on for healing, but 'the hand of the Lord'. Richards points out that by placing one's hands upon the head one can pray for the whole person, whilst when one places one's hands on a specific area one may be missing that which God actually wants to heal. Wimber and Springer (1986:221-222) feel that the best is to

lay hands on the diseased/injured area, but do note a need to be sensitive to the person's feelings; for example, if a woman is suffering from breast cancer one could ask her to place her hands on the area before you place yours on top. This form of practice was evident in the prayer for Watson (1984:56) whose liver cancer was prayed against by the laying of hands upon his abdomen. Goodman (1988:22) describes much more variable healing touch practice. She has recounted how a Christian minister held a child suffering from respiratory problems in his arms for over an hour on one occasion before it recovered, whilst another minister healed a lady by briefly touching her forehead with two fingers. What is apparent from this brief example is that the healing touch of God can be successfully administered in many ways that God appears to find acceptable.

If anything stands out in this particular category it is the mysterious nature of God. The common theme through most of the literature is that God is the source of the healing power that is administered through the laying-on of hands. The big problem, however, is over the issue of who is making use of this power. One cannot say that God does not allow his healing power to flow through particular individual 'healers', but one must also note that it is in this form that the healing power of God is open to the greatest abuse. I believe that a more secure option is offered by a corporate ministry through the church. The communal laying-on of hands expresses the elements of love and compassion that in some way temper some of the dangers involved with an overemphasis on healing power. One must acknowledge the concerns of some at Ablewell over being opened up to evil forces working through certain individuals, who may infiltrate a church 'body', but it is issues of this nature that should be simple to discern for a church ministering to one another through the Holy Spirit. It is the anointing presence of the Spirit, working through God's people, that allows the Lord to touch specific hurts through the laid-on-hands of his church.

4.6.6.5 *Intercessory prayer*

Categories, for example, 'Lay-on' or 'Unction' that have been linked to prayer are often covered in significant works on the healing ministry. A healing topic that tends to move 'under the radar', and most authors tend to shy away from, is intercessory prayer; it is often mentioned in passing, but never really acknowledged as central. A similar situation was seen at Ablewell Christian Fellowship with only one lady in the interview sample professing to regularly intercede for the health and healing of others.

Before continuing further it is worth noting that intercessory prayer as outlined here will only focus on the form of intercessory prayer - for the wellbeing of another individual - mentioned in the case study. It will not include, therefore, Kydd's (1998:95-114) 'Intercessory' model of healing

that involved people going to an intercessor like Brother André of Montreal or Mary of Medjugorje to intercede before God on their behalf for healing.

A biblical example of intercessory prayer is found in John 17:6-26 where Jesus prays for his disciples and then for all believers to come. One must note, however, that intercessory healing prayer as practiced today was not a recorded part of Jesus' or the disciples' healing ministries. Any support for intercessory approaches to healing, therefore, must come from other sources.

The healing literature on this topic can generally be split into two distinct groups. The first of these involves intercessory prayer for the wholeness of the living. This practice can be viewed across a wide spectrum of church traditions. It is included as part of what the Evangelical Powlison (1995:149) would call the 'classic mode' of spiritual warfare against demonic opposition. The United Church of Christ includes intercessory prayer as part of its healing services (Epperley 2006:9). Allen (2001b:122) shows how intercessory prayer cells and prayer chains are part of a Baptist 'whole person healing' programme in Jamaica; and one can also see how intercessory prayer formed a part of the healing process in the wife of the Pentecostal Anderson (2001:523). This broad spectrum of use and lack of criticism evident in these examples shows that intercessory healing prayer is one of the least controversial activities presently utilised in the church's ministry of healing.

The other angle that covers intercessory healing prayer for the dead, however, must certainly be considered one of the most controversial issues in current church healing practice. It has already been noted in the section on the 'Breaking of Bread' that prayer for the dead is considered acceptable by the Roman Catholic and Higher Anglican traditions, but is strongly rejected by those who hold to an interpretation of Hebrews 9:27 that says that people die and then face judgement – there is no 'in between' holding phase. Hampsch (1989:203-204) argues plausibly against this biblical interpretation of Hebrews 9:27. He is worth quoting at length:

This question [concerning said interpretation of Heb.9:27] wrongly presupposes that there is *only* an *immediate* personal judgment after each person's death and not also a final judgment: 'When the Son of man comes, and when *all nations* will be gathered before him, he will separate the sheep from the goats' (Matt.25:31-32). *At that point*, it is true, there will be only heaven and hell – no intermediate stage of purification (Dan.12:2; John 5:29). This second (universal) judgment 'at the great white throne' is detailed in Revelation 20:11-15.

Hampsch continues to build his argument by noting the scriptural references to Jesus preaching to those who were already dead after his crucifixion (1Pet.3:19; 1Pet.4:5-6). He concludes that if

this form of after-death evangelism was possible then spiritual growth through intercessory prayer, in the form of purification, not justification, can also be seen as possible.

This biblical angle is also supported by the experiential accounts of McCall (1982:5-21) who records in detail how intercessory prayer, often through the Eucharist, can bring a form of spiritual healing to the dead, which can also bring a wide variety of healing to the living. A good example of this form of ministry is offered by his account of the case of a lady called Mavis. McCall (1982:10) recalls how Mavis was the grand-daughter of a rather unpleasant lady called Miriam who had experienced a turbulent life that had involved, amongst other things, her cursing her own family. He continues by noting that after Miriam's passing away several family members started to display irrational hatred and Mavis began to suffer from epileptic-like fits. Then, he records how a group of people had offered to pray for Mavis' condition, a process that had involved breaking the grandmother's curse whilst also offering a prayer of forgiveness for Miriam. McCall concludes by saying that Mavis' fits ceased and she returned to living a normal life. Whilst nothing is said about Miriam's condition one can assume that because the prayer of forgiveness had played a part in bringing about Mavis' healing something must have happened on Miriam's side too. This account may not offer conclusive evidence in support of this practice, but the many other accounts offered by both McCall and Hampsch do build an interesting base of experiential evidence. It is my belief that this experiential material, at the very least, should be allowed to challenge the current perceptions of certain church groups concerning this intercessory practice of praying for the deceased.

Whether one agrees with intercessory prayer for the dead or not, it is clear that intercessory prayer for the healing of the living does form a part of the broad ministry of healing across church tradition. Although somewhat understated, it is an important part of the healing ministry that enables many in the church community, who feel unable to play a part in other healing work, for example, the laying-on of hands, to be an active part of the corporate healing ministry. That was certainly the case in the case study example. The lady who was most influential in intercessory prayer for healing was physically restricted from attending many church events in person and found that intercessory prayer still enabled her to feel that she was participating in general 'body' ministry. Prayer for her was time consuming and required great dedication. Her ministry efforts must certainly be seen to raise an important issue for the church's ministry of healing as a whole.

4.6.6.6 Conclusion

The literary review and discussion conducted above offered many insights into the healing practices related to prayer that were observed at Ablewell. The key issues that surfaced from this process involved the tension between the common desire displayed at Ablewell, and

mirrored by some authors, for healing to be ministered by select, anointed individuals, and that offered corporately by the church. Whilst I feel that the reflection has supported the emphasis on anointing leading to authority and identity, he does believe it has also cautioned against the idea of the 'empowered individual'. Practices such as anointing with oil and the laying-on of hands have been shown to fit much more readily into a communal, rather than individual, ministry form. One can say, therefore, that it is preferable for any 'anointing' and 'authority' to be viewed within one's role in the church body. One must also note that although intercessory prayer is not seen as necessarily leading to anointing, a fully developed intercessory prayer ministry, involving both prayer for the living and the dead, must surely be seen to benefit from a close union with the Spirit. This should also counter a perception gathered during the case study, and also evident in the literature, that intercessory prayer is rather peripheral to the main healing topics. Its availability to all and broad acceptability, at least concerning prayer for the living, across the whole spectrum of churches do identify intercessory prayer as a practice that should be given greater significance in the overall ministry of healing ministry as practised by the church.

4.6.7 Praise

The final topic to be covered under healing worship can already be seen in several other categories. Praise can be evident in both forms of baptism, the 'Breaking of Bread' and the ritual of unction, but it particularly comes to the fore in certain prayers and also singing. One interviewee at Ablewell noted how an ability to praise God had enabled her to find a deeper peace after an emotionally traumatic experience of loss. Praise for her had been the factor that had released God's healing into the situation. Epperley (2006:9) focuses on a similar line when he commences his study by identifying the importance of the Psalms in the healing experiences of certain individuals. He notes that one man called Brian had felt he had received a deep spiritual healing from Psalm 23 that dispelled the fear that was afflicting him, although the cause of the fear, his physical liver cancer, was still present. He (2006:66) then gives an example of a healing prayer that is used within a communal context in the United Church of Christ healing services. Epperley (2006:67-68) goes on to list a wide range of hymns and choruses that also currently form an integral part of the praise offered in the healing services. Hymns like 'It is Well with My Soul' by Spafford and Bliss, and choruses like 'On Eagle's Wings' by Joncas are seen by Epperley to "convey the intimate, loving presence of God and transform body, mind, spirit, and relationships". Hollenweger (1972:385-387) notes a similar theme in the wide affection shown within Pentecostal congregations for the song 'The Old Rugged Cross' to be played as part of the Eucharist. He writes that, although the song is viewed by some ministers as "unbearable sentimental rubbish", many rank and file members think it is a "beautiful song" that helps clarify and reinforce their Eucharistic experience. If one recalls the earlier link between the

'Breaking of Bread' and the atonement one can see how a song sung in praise as part of this ritual is very much part of a Pentecostal healing experience.

Some interesting empirical support for praise as a healing medium is offered by Theron (1986:164) who recounts the testimony of a lady called Blyde Steinberg. Theron notes how Steinberg, who was suffering from an unknown illness¹⁴ that had left her blind and quadriplegic, experienced a miraculous restoration of health as her congregation sang worship songs. He adds that minutes after the first sensations in her body she was able to accompany the singing by playing the piano with hands that she had not been able to move for two years. Her healing was totally linked to the praise and worship setting within which she was participating.

4.6.8 Conclusion

There is little need to search at depth for the conclusive theme of healing within worship because I believe the literature studied has made it plain to see for all. Epperley (2006:71) sums it up well when he writes: "Worship is a communal adventure in healing and wholeness. We gather together to affirm our interdependence with God and with one another as members of the body of Christ." The emphasis on 'adventure' displays the mystery and a variety of healing that has been seen to be on offer through the wide range of worship experiences connected to this form of ministry. Epperley's identification of 'wholeness' points towards the broad holistic healing that can be seen to be available through worship. The prominence of 'interdependence' with God and others highlights the communal relationship that is at the core of the worship experience as part of the church's ministry of healing. What this section has shown is that healing within the context of the category of 'Worship' cannot be seen as an individual mission with set rules concerning such things as 'faith' and 'healing in the atonement'. It has rather shown that healing through worship should be centred on the church as a loving community that walks with, and finds its communal healing identity in, the compassionate presence of their mysterious sovereign God.

4.7 IDENTITY

4.7.1 Introduction

When one considers the results of the reflection on 'Interpretation' and 'Worship' one can justify the focal category of 'Identity'. One can see how a biblical interpretation when viewed through the combined filter of experience and worldview can help individuals form their identity as

¹⁴ Theron later said that the disease Steinberg had previously suffered from was Multiple Sclerosis (MS).

believers. 'Worship' in all its various forms can also be seen to help define identity. The key feature involved in this formation of identity is the category of 'authority' that was solidly linked with key Pentecostal areas of 'Faith' and 'Anointing'.

What must be noted, however, is that the diagram in Fig.3.1 indicated that identity could be formed without passing through worship. Although this is technically unlikely – a Christian would normally be involved in some form of worship – it is worth noting. The majority of those interviewed at Ablewell included medical treatment as part of their healing beliefs. Most of that medical healing practice could not be seen to flow from Christian worship; the local general practitioner may be a Christian, but he does not 'break bread' with his patients for example. One must also note that some of those interviewed had participated in, or received, forms of healing prayer, but had not received the baptism of the Spirit. One, therefore, cannot automatically link the category of 'Spirit', for example, as an essential feature of the church's healing ministry (diagram in Fig.3.1) because some, who have seen God heal through their prayers, would say that that has not been part of their experience. 'Identity', it would appear from the case study, cannot always be linked with 'Power' from Spirit baptism.

4.7.2 Medical

One of the areas that was considered for research in the case study concerned the attitudes of the Pentecostals at Ablewell to medical care. It was noted through general observation that many of the congregants at Ablewell visited the local general practitioners when ill and would have no hesitation in taking prescribed or over-the-counter drugs to aid recovery. The interview material supported these observations, but added some interesting detail of its own. Most interviewees said that they would pray before visiting the doctor, but that would often depend on the nature of the ailment. One particular attitude that stood out was an interviewee who employed several locals who were living with HIV/AIDS. They noted how they had got their workers onto anti-retroviral therapy (ARVs) as quickly as possible. No mention was made of any prayer for healing. As has been noted earlier in the study praying for healing has been considered an integral part of Pentecostalism since its inception. One, therefore, must question the disregard for it in preference for a medical approach.

A possible answer for this inclination towards medical means may be found in the work of Theron (1999:58) who feels that the dualistic tendency, to separate the spiritual and physical in the Western culture that these Pentecostals live in, may alter their attitude towards the healing ministry. This is certainly a valid point as it can be shown to have caused major disruption throughout church history.

The early church existed in a world dominated by a Hellenistic culture whose philosophical constructs exalted the soul over the physical body (Seybold and Mueller 1981:99). The medical science of the age scorned 'magical' approaches to healing as unnecessary because all illness was seen to have a natural root. Although this may have been true the 'magical' or religious healing cults still had a strong following; the healing temples of Asklepios offering a good example (O'Malley 1983:46). The feature that bonded both the physicians and Asklepiion temples together was the fact that they charged for their services, hence, only the elite could afford to frequent them; the plebeian majority were excluded on cost.

Harakas (2001:85) describes how the early church in the East stepped into this vacuum. He notes that around the 4th century the church developed healing centres in its monasteries. These centres employed physicians, but the monks also cared for the sick and ministered to their spiritual needs. These monastic healing centres, where medicine and religion coexisted harmoniously, eventually served the whole strata of society.

O'Malley (1983:49) explains why this 'harmonious' situation may have existed. Around the 6th century the Eastern Emperor Justinian closed all medical centres in Athens and Alexandria who were not attached to the church. One, therefore, could say that medicine was forced to coexist with religion if it was to be practiced at all. This view certainly finds support as one moves on through church history. Around the 11th century in the East the medical guilds managed to gain imperial support and assumed total control of the healing centres that had been founded by the church (Harakas 2001:85). In the West in the 13th century Pope Innocent III condemned surgery by papal edict and in the process further alienated medical science from religion (O'Malley 1983:49). Medicine, therefore, treated the body whilst the church dealt with the 'soul'.

If we fast forward to the 19th century this medicine/church issue can be seen to develop in two ways of relevance to this study. Firstly, Appiah-Kubi (1975:230) highlights how many Western missionary strategies in Africa revolved around setting up mission hospitals. He notes that although these relieved a great deal of physical suffering they were not sensitive to the spiritual needs of those Africans they were treating. They adopted what Lederle (1986:121-122) would call the 'materialistic' model where physical healing is seen as the preserve of the doctor. As noted earlier in this study this unfortunately has resulted in a number of problems for church-based medical care in developing world situations where those with different worldview assumptions prioritise what Hiebert (1982) calls the 'excluded middle'.

The second development follows a rather different path through the holiness healing movement to present day Pentecostalism. Synan (2000:191) records how Cullis, a qualified doctor, initially set up his faith home for consumptives in 1864 and offered 'full medical care'. In 1870 he added prayer, and after the miraculous healing of a lady called Lucy Drake from a brain

tumour, he decided to open 'healing homes' where healing prayer, minus medicine, was offered. Synan (2000:193) continues by highlighting that although Cullis removed medicine from his homes it was Dowie, who had started a successful healing ministry, who totally attacked medicine as evil labelling doctors 'agents of Satan'. Illness, according to Dowie, was from Satan and could be vanquished by standing in faith on the promise of healing in the atonement. Unsurprisingly, Synan (2000:194) records that Dowie's outbursts elicited a vitriolic response from medical practitioners and Dowie was even taken to court to answer charges related to practicing medicine without a license.

Dowie was an influential figure who, though he died before the Azusa Revival in 1906, certainly made an impact on Pentecostalism. Many influential early Pentecostals had been involved with Dowie at his Zion City and carried his teachings with them around the globe. Hudson (2003:291) describes how one such Zion City worker, Harry Cantel, played a major role in early British Pentecostalism until his untimely death from peritonitis. Hudson notes that Cantel's refusal to undergo surgery resulted in his death that caused concern and confusion for many British Pentecostals. Hudson (2003:295) continues by recounting the work of a missionary called Burton who tells how 45 Pentecostal missionaries from South Africa had died in the Congo from malaria because they had refused to take quinine. These deaths challenged Burton's beliefs concerning faith and medicine. Despite these practical challenges to their anti-medical stance many influential teachers and healers associated with early Pentecostalism continued to speak out against using 'remedies'. One such example was Wigglesworth (2006:161) who wrote: "So many are tampering with drugs, quacks, pills and plasters. Clear them all out and believe God."

Despite such exhortations it is evident that this position mellowed as the 20th century moved on. Synan (2000:199) shows how the healing evangelist Oral Roberts moved from just offering prayer for healing to opening the 'City of Faith' hospital in Tulsa, which was meant to showcase a marriage between prayer and medicine. Although it ultimately failed this project did show how far attitudes had changed in Pentecostalism towards medicine. Theron's (1999:55) comment that Pentecostal pastors in South Africa now have mutual medical aid funds shows that Robert's acceptance of modern medicine is not unique. One only has to look at the healing testimonies of the South African Pentecostal Anderson (2001:523) to see how acceptable medicine has become for a modern African Pentecostal.

Despite this development there are still some on both sides of the medicine – religion debate who continue to separate the two. Howard (2001:182-183) attempts to show how Jesus' healing miracles were successful because he utilised certain medical techniques. He believes that Jesus' healing of the blind man in Mark 8:22-26 demonstrates the medical technique of 'couching' which can be used to cure congenital cataracts. Whilst one must acknowledge

Howard's superior knowledge of medical procedures his arguments must be challenged. Firstly, Howard (2001:65) himself acknowledges that some of his diagnoses of the conditions that Jesus' healed are "highly speculative" in nature. Secondly, he demonstrates a clear demythologising agenda that is firmly rooted in Western worldview assumptions that can be seen to totally 'exclude the middle', when viewed alongside the work of Hiebert (1982).

One must also acknowledge, however, that problematic attitudes also exist on the opposing side of the debate. The 'Faith' movement has a prominent following worldwide and several of its main proponents, for example, Freeman (cf. Barron 1987:30) see the use of medicine as showing a lack of faith (Barron 1987:30). This has led to some tragic situations which have resulted in some searching and embarrassing questions for the movement (Barron 1987:12-20).

Despite these examples one can see that the attitude of the majority, even within Pentecostal churches, now sees healing prayer and medicine working together. Synan (2000:201) concludes his study by noting that on one side [Pentecostalism] doctors are no longer totally excluded, whilst on the other [medicine], Jesus has been allowed back into the sickroom to administer his healing touch alongside that of the medical fraternity. However acceptable this balance appears to some, one cannot help thinking back to Theron's (1999:58) earlier comments concerning current Pentecostal healing ministry. The case study revealed a rather limited healing ministry when compared to that of early 'ordinary' Pentecostals (cf. Alexander 2006:222). Although biblical evidence and practical experience has cautioned against the strong anti-medical views offered by healers, for example, Wigglesworth, one must also note that God worked in a much more powerful way through many of these faithful believers than through the modern variety viewed in some at Ablewell who preferred to hand the 'serious' illnesses like HIV/AIDS solely to the physician. The 'balance' does appear, at least in practice at Ablewell, to favour medicine over more religious means. One cannot help but feel this is a rather strange situation for a 'Pentecostal' tradition.

4.7.3 Power

4.7.3.1 Introduction

However far Pentecostal attitudes have come concerning medicine, one must still see the role of 'Power from on High' (Acts 1:8) as central for their healing praxis. The South African Pentecostal De Koch (2000:108) sees power coming from a divine-human encounter (baptism in the Spirit) that he believes is signified by speaking in tongues. He (2000:109) feels that the experience not only empowers individuals for ministry, but that it transforms their lifestyles as well. De Koch notes that although Peter was racially intolerant for years after Pentecost his Spirit baptism did enable him to deal with his racial attitudes and conditioning in a progressive way.

Thus, for De Koch 'Power' can be seen to work in two distinct ways. In one way it is transformative; a power that aids sanctified, holy living. 'Power' is also seen to empower the believer for ministry by conferring specific ministry 'gifts'. Menzies (1995:274) adds a third category that he believes runs through Lukan texts: 'staying power' or the ability to keep bearing bold witness in the face of persecution. For the purposes of the following study Menzies' 'staying power' is included within the category of 'Holiness'. What must now be seen is how the separate categories 'Holiness' and 'Power' are involved in the healing ministry of the church.

4.7.3.2 Holiness

Holiness is an important issue for this study for several reasons:

- 1.) Holiness was a prominent topic in the interview data. Several interviewees mentioned holiness as an integral part of the healing process whilst others selected various 'fruits' like love and faithfulness.
- 2.) It has already appeared in earlier sections of this theological reflection. One only has to look at the emphasis many scholars have already put on love and compassion as part of Jesus' ministry, the individual category of 'Faith', or the requirement for a 'righteous' man to pray in James 5:14-16, to see how holiness has already featured prominently in this study.
- 3.) Holiness, in the guise of sanctification, has always been a significant issue within Pentecostalism. Sanctification was an original feature of the five-fold 'full' gospel' message of Pentecostalism, but its position within this schema was greatly challenged by the work of Durham (2006:81-92) who proposed a 'Finished work' theology that saw justification and sanctification occur in one single salvific event. Durham's views ran contra the main Wesleyan-holiness line of the day whose position was ably defended by other Pentecostals, for example, King (2006:109-121). The important issue in relation to this healing study is that this schism caused two distinct models of Pentecostal healing theology to form: a Wesleyan Pentecostal Model and a 'Finished work' model (Alexander 2006). The Wesleyan Model is seen by Alexander (2006:198-209) to begin with the Triune God and focuses on a view of the atonement that offers 'full' salvation through God's victory over evil powers. It holds to a Wesleyan idea of grace as power working in the earth, church and believer. Healing is viewed as holistic and can be progressive. The 'Finished work' model as outlined by Alexander (2006:209-215) also has a Trinitarian root, but holds to a limited judicial or forensic view of the atonement. All healing is seen as having being accomplished on the cross, with grace seen in the Reformed sense as judicial pardon. Healing in this model is generally limited to spiritual and physical problems and is always instantaneous.

The views expressed at both Ablewell, and in some of the category conclusions expressed so far, have tended to favour the Wesleyan-Pentecostal model. The views on holiness that have been expressed have revolved around two areas: the role of the healer and the lives of those seeking healing. What must now be seen are the more specific arguments related to each of these different topics.

Holy living has often been seen as integral for a successful healing ministry. Ramaila (1986:224) notes that those involved in the healing ministry must sacrifice a 'normal life'. They must die to self and try to walk closely with Jesus. He supports this with Paul's call in 2 Corinthians 5:16 to put off worldly things and focus on new Christ-like living. This attitude is certainly visible in some Pentecostal healing ministries today. Bergunder (2001:103) notes how southern Indian Pentecostals see regular fasting as an important feature of their ministry. He (2001:106) also identifies a belief that it is the celibate lifestyles of Pentecostal 'wonder workers' that enables them to move so powerfully in the Spirit. Moltmann (1992:176) uses Galatians 5:19-22 to challenge this form of thinking that attributes healing power to specific actions. He notes that the works of the flesh are made, but the fruits of the Spirit grow. He explains how this happens: "When he breathes upon us with his power, he works divine life in us, so that we no longer let ourselves be driven by ourselves, but are ruled by his guidance and his impelling potency: so all that is good in us is a fruit of his grace."

Certain 'fruits' have been seen by scholars to be important bases to healing ministries. Allen (2001a:50) identifies love as the primary motivation for healing. A study by Susanto and Theron (2008) also attempts to show how love and compassion was the driving force behind the successful healing ministries of Lake and Wigglesworth. Whilst their arguments for this are well 'sourced' one can also add, especially for the ministry of the 'Apostle of Faith' Wigglesworth, that faithfulness, as a 'fruit' that released power, can also be seen as the defining feature of his ministry (cf. Wigglesworth 2006). The question here, however, must be whether one is dealing with a 'fruit' in faithfulness or a 'gift' of faith: my initial conclusion is that Wigglesworth's (2006) work identifies it more as a gift.

Various authors do connect the working of spiritual gifts with holiness. Grundmann (2001:30) notes how Archbishop Malingo saw his healing gifts as rooted in a life totally dedicated to Jesus. Buller (2002:88) is more specific when he sees love as the context in which spiritual gifts can function. One, however, must caution against any approach that focuses on specific 'fruits' of holy living, releasing gifts. Lloyd-Jones (1996:265) whilst discussing 'seeking the gifts' follows a similar line to Moltmann when he advises that if you are being holy to gain certain spiritual gifts then one is acting in error. He adds that if your desire is to walk closely with Jesus (be holy) the gifts will just come naturally when necessary.

The issue of holy living is also seen to concern the lives of those seeking healing. Several authors have noted a connection between sickness and sinful living in both the Old and New Testaments. Onyinah (2006:119-120) explains how the primary requirement for healing in the Old Testament was covenantal obedience. If people kept the commandments (Ex.15:26-27) and walked in godly humility (Prov.3:7-8) they could expect good health. Onyinah also recognises the flip side of this arrangement with disobedience resulting in sickness and death (Deut.28:15-68). Prince (1990:53) also uses Old Testament passages to develop his ideas on blessings and curses. His overarching text for his study is Proverbs 26:2 which states that 'a curse without cause shall not alight', meaning that a curse, often resulting in illness, can often be linked to a particular sin either in an individual or a family. He (1990:68) offers some biblical explanation from Deuteronomy 27:15-26 by describing some moral and ethical sins that could result in curses and possibly sickness. Prince identifies some of these sins as idolatry, disrespect for parents, oppression, injustice and illicit/unnatural sexual acts. Other authors, for example, Reichenbach (1998:551) prefer to offer more specific accounts from the Old Testament where sinful acts resulted in sickness. He shows how God punished Miriam with leprosy when she complained to Moses concerning his recent marriage and failure to share power (Num.12:1-16). He also offers the similar example of Gehazi's greed (2 Kings 5:20-27) being punished with leprosy. Reichenbach (1998:552), however, does acknowledge that, contrary to the evidence offered above, Job repeatedly resists his visitors' suggestions that his sufferings are the result of personal sin. So, although there are strong links in the Old Testament between unholy living and sickness one still cannot say that the former always incurs the latter.

A similar story is also seen by some scholars in the New Testament. Reichenbach (1998:552) explains how Jesus connected sin and sickness when he instructed the healed leper in (Matt.8:4) to present the atonement offering. He notes a similar occurrence in John 5:11 where the healed paralytic is told to 'stop sinning or something worse may happen to you'. Reichenbach also notes how James links a need to confess sin with the healing of sickness (James 5:14-16). He, however, does believe that although these narratives offer evidence for making a connection between sin and sickness one cannot discount the textual evidence offered in John 9 where Jesus categorically refutes the universal link between sin and sickness. He also recognises that James writes, 'if he has sinned', which also rejects any universal sin/sickness connection. Thomas' (1998:36,89,128,160,189,227,294) detailed analysis of the New Testament texts follows similar lines. Although he finds examples, for example, James 5:14-16 and John 5:11, where sickness is clearly linked with sin he also sees evidence, specifically John 9, that clearly refutes any universal connection.

This assertion does somewhat challenge those authors like Wright (2006:58) who see a particularly direct relationship between a lack of sanctification, sickness and sin. He (2006:46-47)

writes that 2 Corinthians 7:1 shows that holiness is needed for healing and goes as far as suggesting that there is no healing and deliverance without submitting to God. This 'lack of sanctification' is seen as the reason why we see so few healed and delivered in the modern age (2006:48). Whilst one can see how submitting to God could be beneficial for healing one must note that some have been physically healed without showing a great deal of submission to God (Peddie 1961:89). Biblical examples, such as the healing at the pool of Bethesda in John 5:1-5, also caution against this idea that sanctified submission is a necessity for healing.

One must note that a link between holiness and healing is acknowledged by scholars across a wide spectrum of church traditions. The Reformed Evangelical Powlison (1995:148) bases his 'classic' model of spiritual warfare on living a holy lifestyle. The Evangelical Charismatic Sandfords (1992:18) define inner healing as "prayer and counsel for sanctification and transformation". The Pentecostal Bosworth (1973:182-183) believes some of the reasons people are not healed is because "they regard iniquity in their heart" and because they may have an unforgiving spirit. The Roman Catholic Bate (1995:167) connects wholeness or healing with holiness. The involvement of holiness in healing, in some form, is certainly acceptable across many diverse church traditions.

Experiential evidence is similarly positive. Koch (n.d.:152-153) sees healing and forgiveness as "inseparable" and recounts the story of a woman who was healed from a tumour when she confessed her bitterness and was forgiving. A similar story is told by Theron (1986:161-162) who notes how a woman was healed from a skin condition called psoriasis when she confessed her bitterness towards life and God, and asked for forgiveness. Irvine (1994:147-154) recalls, that although she had become a Christian and had been delivered from a multitude of demons, how it was only when she gradually released her bitterness and fear that she received a deep emotional healing that enabled her to 'live' her new Christian life. The process she experienced at her 'Bethany retreat' was clearly a central part of what she saw as her healing from her occult-tainted past.

Another issue raised by scholars concerns the importance of collective holiness for healing. Park (2004:140) sees sanctification as a setting apart and the *ecclesia* is called out of the world to seek community holiness. As Moltmann (1992:175) correctly identifies holiness belongs to the same semantic word group as healing and wholeness. It can be argued, therefore, that a holy community would be more likely to experience forms of holistic healing; sanctified living once again being linked to healing.

When all the biblical and experiential evidence covered above is considered one must acknowledge that holiness can be linked to a holistic, progressive form of healing. Any healing viewed in this light must be seen under the Wesleyan healing model outlined earlier. Although

some link can be seen between healing and holiness the evidence consulted cannot be seen to support a view that regards all sickness as being related to sin. Sickness can come from non-sin related sources and healing can occur separate from sanctified living, although one should note that it would appear that healing is more likely to occur when those concerned, in whatever way, are in a close relationship with God. It is this relationship that is the central aspect that has been identified as the key concern. As a 'healer' one should not be holy just to gain power; as the one to be healed should not try to be holy to obtain healing. One could suggest that this follows Jesus' teaching from Matthew 6:33, to 'seek first the kingdom of God, and his righteousness; and all these things shall be added unto you'. The close relationship with God, displayed in a holy lifestyle, is of primary importance; the healing that could follow should be the secondary concern.

4.7.3.3 Gifts

Whilst sanctification has proved to be a divisive issue within Pentecostalism no such schismatic influence has been evident in relation to the other area associated with the category of 'Power': 'Gifts'. These 'gifts of the Spirit' (Fee 1994:164) or 'spiritual gifts' (Chant 1993:7), however, do still cause a fair degree of disagreement within Pentecostal circles. Chant (1993:6-8) believes that the gift list in 1 Corinthians 12:8-10 is the only one of the Pauline gift lists that is 'spiritual' because it is preceded by the Greek word *pneumatikos*, that is often translated as 'spiritual'. He sees the gift lists in Romans 12:3-8 as 'personal' and Ephesians 4:11 as 'ministry' gifts – not spiritual. This view is also evident in the work of Wigglesworth (2006) though only because his work on spiritual gifts only covers those described in 1 Corinthians 12:8-10. One can also see a similar pattern of thought in the case study material. The majority of interviewees only considered those gifts listed in 1 Corinthians 12:8-10 when questioned on spiritual gifts. There was also a tendency to divide these gifts up between the 'miraculous' and the 'revelatory'. The exception to this pattern was a lady who spoke of the need to be 'sensitive' to the needs that the Spirit wished to meet. Her view moved away from the solely 'supernatural' stance towards a more inclusive grouping that allowed for more 'natural' gifting like those outlined in Romans 12:3-8.

This more inclusive approach is echoed by some Pentecostal scholars. Fee (1994:164-168) divides his 'gifts of the Spirit' into three groups. His first group includes gifts like 'helpful deeds' from 1 Corinthians 12:28 and 'giving' from Romans 12:8, and is titled 'Forms of service'. The second grouping is 'the Miraculous' and includes 'faith', 'gifts of healings', and 'working of miracles' from 1 Corinthians 12:8-10. Fee's final collection is called "inspired utterance" and involves gifts like 'prophecy' and 'tongues'. Fee (1994:164) takes the matter even further by

suggesting that one cannot speak of “the nine spiritual gifts” because none of the various lists was meant to be complete – a point that he believes is proved by the fact that no two lists are identical.

This dispute over the ‘spiritual’ nature of the various gifts between Pentecostals, however, is not the main point of concern for this study looking at the significance of ‘gifts’ for the church’s ministry of healing. The key issue rather resides with the debate between a group of Reformed scholarship that believes, what they see as ‘sign’ gifts (cf. Stitzinger 2003:166-172), have ceased to operate in the modern church: the cessationists; and those believers who believe they still operate today: the continuationists. It is this particular debate, and its consequences for the church’s ministry of healing, that will form the main focus of this section.

The cessationist polemic builds itself on a particular form of dispensationalism. This theory splits redemptive history up into multiple dispensations (Morphew 1991:123). The method of division often revolves around whether miraculous events were commonly seen to occur in a particular period: for example the Mosaic era was full of miraculous signs whilst that of Ezra and Nehemiah was seen to be devoid of any. Morphew (1991:124) shows how this form of thinking has been carried over into the New Testament period with three distinct dispensations being identified: the time of Jesus, the age of the apostles and the era of the post-apostolic church. He then highlights the key point for the discussion here. This form of dispensational thought sees the first two periods as times where miraculous ‘signs’, like healing, authenticated ministry. They do not believe, however, that this power was transferred onto the post-apostolic era of the church.

The structure of this form of thought is well summarised by Dickinson (1995:72). He notes that the arguments for cessation of the *charismata* run as follows:

- 1.) Christ’s power to work miracles was transmitted by the Holy Spirit to the Apostles.
- 2.) The *charismata* were the authentication of the Apostles as God’s agents in establishing the church.
- 3.) The Apostles transmitted the *charismata* to others through the laying on of hands. This was the only means of transmission.
- 4.) Since they related specifically to the Apostles the *charismata* ceased with the Apostles.
- 5.) While miracle-working continued in the church and progressively increased after the passing of the Apostles, it was to be attributed not to the power of the Holy Spirit, but to pagan superstition in the use of relics and false sacraments.

More specific arguments can be added to this general pattern. Mayhue (2003:268-269) offers a variety of biblical evidence to support his view that ‘the gifts of healings’ were a temporary

'sign' gift. He (2003:268) commences by noting that the 'gifts of healings' is only mentioned on three occasions in Scripture and all are within 1 Corinthians 12. Mayhue (2003:269) sees this limitation as important because the epistles to the Corinthian church were written fairly early on in his Apostolic ministry. He believes it is significant that the later list in Romans 12 does not include this particular gift; a point he relates to the fact that the Apostles had already been authenticated by this 'sign' gift (Heb 2:4) and the early church had become established. Mayhue (2003:269) continues on this tack by noting a lack of 'gifts of healings' in later epistles to Timothy and Titus even though Timothy suffered from frequent afflictions (1 Tim. 5:23).

Another Reformed scholar Gross (1990:66) offers a range of biblical arguments that he believes refute the claims of modern healers who claim to have a healing gift. He notes that there are no instances of people with the gift of healing [sic] ever failing when attempting to heal another person (Acts 3:6-8; 8:6,7; 14:8-10). He also emphasises the fact that they healed diseases of organs (ailments where an organ is unable to function) and did so totally and instantaneously (Acts 9:34). Gross believes, therefore, that any suggestion that a gift of healing can be associated with the psychosomatic, partial or gradual healings reported by 'healers' today is in error. A similar supporting argument is also raised by MacArthur (1992:161).

Gross (1990:71) then targets the experiential evidence offered from charismatic quarters for continuing spiritual gifts today. He suggests that many so called 'words of knowledge' are rather vague and generalised and involve guess work. He acknowledges that some, like Wimber, have experienced promptings or 'impressions' from the Spirit that have led lost souls to a saving knowledge of Christ, but he does not believe that these 'impressions' are 'words of knowledge' that lead to healing. Gross (1990:62) continues to query the current operation of charismatic gifts by turning to a study on physical healing by the medical practitioner Nolen. Gross emphasises the fact that Nolen could not find a single instance of what he could see was a miraculous healing. It should be noted that Mayhue (1983:95) covers Nolen's material in a similar fashion. Both authors follow Gross' conclusions that Nolen's study offers further experiential evidence that any biblical healing gift cannot be in operation today if no obvious healing miracles are in evidence.

This cessationist position has been strongly challenged by many scholars who prefer to take a continuationist stance. Morphew (1991:125-126) argues that one can only see two distinct ages in the scriptural record: an age of promise that has been replaced by the time of fulfilment. The age of promise was the time of the law and the prophets that lasted until the ministry of John the Baptist; since then the reign of God has been forcibly advancing. Morphew sees no apostolic division in this age of fulfilment. In his challenge to the cessationist polemic of Warfield, Ruthven (1997:127-159) offers a more detailed biblical defence of Morphew's 'kingdom' theory. He does this by drawing out what he believes to be the eschatological essence of several key biblical

texts (1 Cor.1:4-8; 1 Cor.13:8-12; Eph.4:7-13). Ruthven emphasises a 'now and then' character in each of these texts. Most striking is his use of 1 Corinthians 13:8-12 which has often been used by cessationists to support their own position (cf. Lederle 1986:123-124). Ruthven sees the ceasing of tongues and prophecy 'when perfection comes' as indicating that those gifts will continue until Jesus returns, not, as some have argued, until the 'perfect' New Testament canon was formed (cf. Lederle 1986:124). He continues to offer support for this thesis with a range of texts from Paul's epistle to the Ephesians (Eph.1:13-14; 1:17-21; 3:14-21; 4:30; 6:10-20). Ruthven (1997:115) concludes from this study that "the Bible sees the outpouring of the Spirit and his gifts upon the church as characteristic of the age of the Messiah and his reign in the kingdom of God". I feel this conclusion is valid and that the weight of textual evidence offered by Ruthven does offer strong support for his argument. It would certainly appear to challenge the cessationist position outlined above.

Continuationist biblical arguments have also been offered that tackle Mayhue's observations concerning the limited number of references within Scripture to 'gifts of healings'. Firstly, one must note Fee's (1994:164) point referenced earlier in this study that not all gift lists can be seen as complete. Both Dickinson (1995:63) and Hollenweger (1972:372-373) can be seen to offer similar lines of argument. Hollenweger (1972:372) goes as far as to say that there could be new gifts not listed in Scripture whilst some of those listed could just "fizzle out". He bases this view on the fact that the lists found in the New Testament epistles were determined by the situation of those who received them. One does only need to think about the particular charismatic complexities of the Corinthian congregation to see how Hollenweger's point can be justified. One cannot assume that a lack of mentioning charismatic gifts such as the 'gifts of healings' means that they were unimportant and fading from view. It could just be that they were not problematical issues that raised questions that Paul felt he needed to address in his epistles to the various churches.

Ruthven's engagement with Warfield's cessationist polemic is not limited solely to biblical texts. He (1997:119) also notes problems with Warfield's Calvinist soteriology and the rationalistic worldview that appears to dominate Warfield's thinking (1997:84-88). Ruthven notes that Warfield sees healing as an 'object' lesson of Jesus' substitutionary dealing with sin. The limited nature of Calvin's soteriology has already been challenged by the work of König (1986) earlier in this chapter, but this is an important point to note when considering arguments in relation to charismatic gifts. Calvinists see physical healing as 'extrinsic' to salvation – they offer evidence for salvation - whilst others see it as an 'intrinsic' part of the comprehensive salvation offered by God (Turner 1996:248). As Turner (1996:250) notes if one sees physical healings as part of a holistic soteriology 'healings' are no longer seen as evidentialist 'signs' of apostolic authority; they are part of the salvation offered to all. Ruthven's (1997:84) identification of

Warfield's rationalistic worldview is also worth noting. Warfield is seen to dismiss the historical healing claims of believers, for example, Irenaeus and Augustine because they were seen to be influenced by a "pagan worldview" that "inflamed enthusiasm". The problems associated with this type of interpretive issue have already been noted at an earlier stage in this chapter but it does need to be noted how worldview assumptions can influence attitudes towards the operation of spiritual gifts.

Whilst dealing with experiential healing one must also note the use of Nolen's work by both Gross and Mayhue in the defence of their respected cessationist position. Nolen's work has been seen by many to offer scientific proof against spiritual healing (cf. Althouse 1977:58). What, however, must be pointed out, especially in an empirical study of this nature, is the poor scientific quality of Nolen's work. Althouse (1977:59) describes Nolen's research as "hardly adequate for a college freshman's term paper". He continues to list the very limited qualitative research undertaken by Nolen. A stand out example is Nolen's work on Kathryn Kuhlman. Althouse notes that this study included one visit to a Kuhlman healing service followed by some "clumsy follow-up" of the people who were allegedly cured. He also highlights Nolen's failure to properly review other authors who had studied Kuhlmann. The Kuhlman example is important because it is her healing approach that is chosen for scrutiny by Gross (1990:62) who uses Nolen's work to support his negative critique of her healing ministry. The questionable quality of Nolen's work, as revealed by Althouse, does damage the credibility of those authors who use it as evidence upon which to base their own arguments.

One should also note that some authors who profess to have a form of a healing gift have allowed for empirical study concerning their ministry. A good example is provided by Wimber and Springer (1986:252-273) who include a study by Lewis conducted at a conference in Sheffield, UK. Lewis notes that 'words of knowledge' were spoken at the event and people did admit to having many of the conditions identified (1986:259-260). He (1986:271-273) also notes that healings did occur, although difficult to verify. A notable example concerned a lady called Ginny who had suffered from a lower spinal problem that had required two metal pins to be inserted. After healing prayer it was confirmed that her vertebral problem was healed and the metal pins had disappeared. Although not related to 'organs', as defined by Gross or MacArthur, this type of healing does appear to be beyond rational explanation. If one believes the case above the healing power of the Spirit would appear to work in some rather strange ways that do not fit what cessationists see as the rigid biblical pattern of healing.

This point does bring us to a final issue that has been raised concerning the pneumatological position of cessationism. The belief that 'gifts of healings' should always bring total, instant healing has been challenged by the work of Tanner (2006:87-105). She (2006:87) believes that a polarised understanding exists regarding the working of the Spirit. On one side is the view that

the Spirit works immediately – in both instantaneous and direct ways – without any obvious mediating forms. On the other side the Spirit is seen to work in a gradual, often unpredictable, way through ordinary human operations. She (2006:105) sees both these forms of thought influenced by modern science but does raise an important point. In conclusion she notes how the unpredictable view of the Spirit offers a future beyond “ultimate human control and any self-serving human interest in fixed orders or rigid institutional mechanisms for enforcing the status quo”. The Spirit is given freedom to operate in whatever way It wishes (John 3:8) and is not limited by the controlling desire of man that is clearly evident in cessationist theology.

The desire to control, however, must be viewed in the light of the charismatic excesses that have provoked it. Koch (n.d.:150) recalls the problems he had with Branham’s healing methods. He notes how Branham’s ‘visions’ started in childhood before any recognised ‘baptism in the Spirit’. This caused Koch to suggest that Branham’s powers were more related to the occult than to the *pneuma*. Storm (1993:221-215) reports on how the powerful use of suggestion through specific ‘words of knowledge’ have been used by Horrobin in healing and deliverance. Storm writes how one woman eventually believed that she had been involved in ritual infanticide as part of satanic worship even though she, and many who knew her, originally saw this as an impossibility. In these examples there are clearly problems with ‘power’. Individual people are seen to influence the lives of others through the operation of supernatural power. Schwarz (1993:38-41) shows how the supernatural power offered by these ‘professionals’ often leads people away from seeking healing through their local church and its more ‘natural’ means. As Anderson (2004b:496) points out the supernatural is given emphasis over the natural with an imbalance existing between a theology of power and a theology of the cross. Hollenweger (1972:371-373) notes the supernatural-natural divide is not recognised by Paul and any move towards individualism goes completely against the theme of his response to the Corinthian congregation where the emphasis is on them operating within the church ‘body’ for the common good (Menzies and Menzies 2000:179-187).

This does leave us with a problem as to how to progress towards a theology of the *charismata* that allows for their operation in the present but also avoids the ‘power’ pitfall that appears to influence a number of healing ministries. A possible option is offered by the work of Berding (2000) and Aker (2002). They feel this supernatural/natural problem is because people have spent too much time discussing the ‘spiritual’ nature of the gifts without looking at the validity of the word ‘gifts’ itself. Berding (2000:37) takes up the argument of James Barr concerning the common confusion between word and concept in biblical studies. Berding focuses specifically on ‘spiritual gifts’. He writes: “But where did we obtain our idea of what a ‘gift’ is? Is it from the exegesis of the relevant Biblical texts or from a widespread conception that has gone unchallenged for too long?” He notes that ‘spiritual gifts’ are one such concept;

one that is imbued with the popular theological understanding that it is a Spirit-given ability (2000:38). This 'ability meaning' is mainly drawn from the English definitions of 'gifts' that are 'ability-laden' (2000:39). This concept is then imposed on the word *charismata* in many contexts where it is not natural (2000:38).

A good example of the above process is given by Aker. He (2002:56-57) supports Berding's claims by showing how broad the semantic range of *charisma* is in Romans. Aker summarises the meanings of *charisma* taken from Romans 1:1, Romans 5:15, Romans 5:16, Romans 6:23, Romans 11:29 and Romans 12:6 into four categories. These are the following:

- 1.) The whole plan of salvation
- 2.) Eternal life
- 3.) God's plan for Israel
- 4.) Spiritual gifts

He continues to show the conceptual breadth of *charisma* by drawing attention to the semantic field where a writer like Paul will use similar words (synonyms) that will apply to the same concept. His example here is Romans 5:15-16 where NIV translators use the same English word (gift) to translate two related Greek words *dōrea* and *dōrēma*. Aker concludes that the divergence of meaning displayed cannot be carried by the 'gift'/ability concept that is loaded onto *charisma/charismata* by many modern interpreters.

The rejection of the 'gift'/ability does cause one to ask: Does anything link together all the Pauline uses of the word *charismata*? Berding (2000:46) provides a possible alternative. He asks what the 'theological reality' is behind the list passages of 1 Corinthians 12, Romans 12:3-8 and Ephesians 4:11-13 in the contexts in which they are found. He believes that the similar features found in each of these passages point to the unifying concept of 'ministries'. These are ministries that are given to individuals for the common good. He is quick to distance this from becoming a new technical definition for *charisma*, stating that it is only a concept that links the various words in the list passages together.

A key part of his support for this thesis is found in the general idea of function and the role these activities play in strengthening the community (2000:48). He notes Martin's assessment that the body analogy in 1 Corinthians 12:12-27 points to functionality as its key feature. Berding's argument continues as he identifies Paul's reasons for writing 1 Corinthians 12-14 were to counter an emphasis amongst the Corinthians of special abilities. Paul rather promoted the functionality and edificatory role of the activities in the church. Berding concludes: "For Paul the issue at stake was ministry and edification. The Corinthians, not Paul, were the ones who emphasized [sic] abilities." Berding (2000:51) does accept that God gives general spiritual

enablement for every spiritual task but he identifies the items listed by Paul as ministries given by God to build that particular community up in Christ. He draws his ideas together well in a rather cutting conclusion aimed at those delivering classes on Spiritual gifts. He writes:

You can teach your class to get involved in ministry and not to wait around until they have figured out what special abilities they do or do not have. You can tell them to dispense with their 'spiritual gifts tests.'^[sic] You can stop using the word 'gift' and talk about ministries instead. And after you have done all these you might consider cancelling your Spiritual Gifts Class altogether and replace it with one called 'Ministering to One Another.'^[sic]

If one follows Berding and Aker's call for 'ministries' rather than 'gifts' one can see how a supernatural/natural divide can be eliminated. Spirit ministry can proceed, in all its unpredictable variety from a united Christian community. This freedom of diversity is tempered, not by controlling laws and theories of men, but by the love that is experienced within the fellowship of the Spirit that is the church (Moltmann 1992:194). It is only within this environment, I believe, that one can truly and faithfully undertake the church's ministry of healing through the power of the *charismata*.

4.7.3.4 Conclusion

When all these views are taken into consideration one can see how identity can be seen as an integral part of a Pentecostal church's ministry of healing. Modern Pentecostal thought allows for medical treatment, but as advocated by a number at Ablewell, this should not be viewed as the primary response to illness; this should involve spiritually sensitive prayer. The Wesleyan healing model as outlined by Alexander is certainly seen to be preferred to the 'Finished work' approach. Holiness is seen to be important for, but not always a necessary part of, the healing ministry. This emphasis on 'fruits' of the Spirit must also be seen to allow for the whole range of 'Spirit ministries' instead of the limited supernatural understanding of 'gifts' that was seen to be prevalent at Ablewell and also in some Pentecostal literature. The church's ministry of healing can be seen in one way to be flexible and inclusive whilst also demanding high standards of holiness that display a full understanding of what it means to identify oneself as part of a Pentecostal healing church.

4.8 HEALING

4.8.1 Introduction

The final major category into which all the above flow is 'Healing'. As has been suggested in several previous categories this 'healing' process must be seen to be holistic in nature. This comprehensive view of healing was evident in many of the interviews conducted at Ablewell. Testimony was given to physical, spiritual, inner, social and deliverance forms of healing. Some of those interviewed tended to see spiritual healing as the most significant form of healing ministry offered by the church. All mentioned physical healing at some point in their interview but only one lady gave any reference to social forms of healing. All these areas, and one that was excluded by all at Ablewell, will form the various parts of the discussion below.

4.8.2 Physical

The first category to be covered involves healings of a physical nature. This is not because it is the most important but because it is on physical healing that most of the major arguments surrounding the church's ministry of healing have been focused. Many of the categories covered earlier in this chapter, for example, 'Incarnation', 'Commission', 'Atonement' and 'Faith', have already dealt with many of the central issues that make up the debate concerning physical healing of the body. There are, however, several other issues that have been raised by the literature. These include: what are 'hard' and 'soft' healings? Does a physical healing ministry also extend to animals? Are physical healings important for evangelism? Each of these questions will be dealt with in turn.

The first of these concerns what König (1986:88-90) terms 'hard' and 'soft' healings. A 'hard' healing for König involves the verifiable restoration of an obvious medical ailment like a withered arm. A soft healing would be something like a headache that the sufferer claims has been healed but that cannot be verified. Most opponents of modern physical healing claim that the majority of the healings claimed as 'miracle cures' today are of the 'soft' variety, whilst those performed by Jesus were 'hard' healings of 'organ' disorders like blindness or paralysis (Gross 1990:63-67; MacArthur 1992:160-161). The evidence offered for this often comes from doctors who travel to watch healing events. Whilst it is true that many healings are considered 'soft' or explicable as 'psychosomatic' in origin what must also be noted is the rather limiting criteria used by those determining the miracle nature of the cure. For example, Alexander (2000:126) challenges Kydd's acceptance of Latourelle's criteria for a miracle cure because they do not allow for a 'miracle' if medical assistance has been given. An example of this could be if a person has been diagnosed with terminal cancer and they have received medical attention. According to Latourelle's criteria even if the cancer disappears after healing prayer it can not

count as a miracle healing from God because of the previous medical attention. Whilst one can agree with König concerning the need for more 'hard' examples of healing one must also acknowledge the somewhat uneven playing field upon which the various protagonists are engaged.

One should also note that 'soft' healings cannot be dismissed as altogether a bad thing. Watson (1984:55-56) received post-operative prayer from Wimber and some Vineyard pastors. He recovered more rapidly than expected from the operative procedure but eventually succumbed to liver cancer. Watson (1984:57) believed he had undergone some form of healing through the prayers of Wimber and his associates but this is often ignored because he eventually died because of the physical effects of the tumour.

This interrelated aspect of healing featured strongly in several testimonies from those at Ablewell. It is also a feature in the healing literature. MacNutt (1974:211-218) demonstrates this possibility with a testimony from a Columbian lady called Flor. Flor's daughter was not physically healed of her eczema until Flor had received an inner healing and deliverance from resentment towards her parents. This interlinked aspect of physical healing is not catered for by those who dismiss other reasons for physical healings as 'psychosomatic'. One can say, if Flor's account is accepted, that these 'psychosomatic' healings probably involve greater theological depth and significance than those 'organ' cures that are given more credence by scholars like Gross (1990) and MacArthur (1992).

Another controversial topic has involved the healing of animals. A famous example is the healing of a horse by Lake in Johannesburg (cf. Theron 1999:49). Peddie (1961:113) also claimed to have healed people's pet animals during his healing ministry. In Lake's case the healing appeared to have an evangelistic purpose, whilst Peddie's was just an act of compassion. Either way, physical healing does appear to extend beyond humans.

This does lead us to the final issue concerning the evangelistic nature of physical healing. Ma (cf. Anderson 2005:341) believes that Pentecostals place primacy in their ministry on evangelism and healing has been seen by many Pentecostals like Gee (cf. Wright 2002:282) to be solely an evangelistic activity. As noted below Pentecostals like Anderson (2004b:496) do not agree with this view and rather see the healing ministry as a compassionate response to people's needs.

Others, for example, like Dickinson (1995:270-274) also find problems with healing as an evangelistic technique. He challenges Wimber's 'signs and wonders' power evangelism approach because he feels that 'signs and wonders', like physical healing, are not used to support the gospel message but are actually seen to be the gospel message. Here Dickinson's problem is clearly with the assumption that 'the gospel' is seen as more than

justification by faith. Again, this raises the issue of what is incorporated in the process of salvation. If we follow König's (1986) broad classification of salvation, as we have done before in this reflection, then Dickinson's argument can be seen to be based on a narrow soteriology that can be biblically challenged. Evangelism through powerful miracle working, therefore, can be seen as a valid practice because it is not just proclaiming but realising the gospel message of salvation. One must note Ma's (cf. Anderson 2005:341) caution, however, that the language of power and triumphalism that often goes with this form of evangelism can corrupt and hinder the Christian message. His belief, like his fellow Pentecostal Menzies (1995:274) a decade before, is that Spirit empowerment should be seen to support one in and through suffering rather than as an all-purpose evangelistic tool. So, whilst physical healing can be used in evangelistic contexts it should not solely be seen as an evangelistic tool and must be used with discernment and caution only when deemed suitable.

Physical healing will continue to be a controversial area in church ministry because so many people can be seen to be entrenched in totally opposite positions. The key point for me relates to how people view the activity of God through the Spirit. Some see God working in a rigid, unchanging way (immediate, complete, 'hard' healings) whilst others feel God is more flexible (gradual, partial, 'soft' healings) and free to choose how he wishes to bring healing. Which approach is most suitable for the ministry of healing to be undertaken by the African Pentecostals at Ablewell will be discussed in more depth at a later stage in this study.

4.8.3 Spiritual Healing

Spiritual healing has often been seen as the most important form of healing. Wimber and Springer (1986:82) see the healing of the spirit as the "lynchpin" around which all other healings revolve. MacNutt (1974) sees it as the "first and deepest". These views were certainly reflected by some at Ablewell who felt that spiritual healing was the most significant of all forms of healing.

These views noted above, however, do raise a difficult question. If spiritual healing is 'the first and the deepest' form of healing does that mean that all healing is for believers only? As Anderson (2004b:496) notes a healing ministry should be an extension of Christ's compassion to those that need it without expecting them to come to church; it centres on compassion rather than evangelism. Scholars like Grundmann (2001:32) have already shown that healing can be seen as *creatio continua* or the process of God's continuing creative work amongst his creation. A similar point is made by Hollenweger (1997:229) when he writes that God's live-giving Spirit is present in all his creation. Take that Spirit away and creation dies. Whilst I agree that spiritual healing is an important part of a holistic healing ministry one must note how comments, for

example, those of MacNutt, Wimber and Springer can be seen to limit that ministry only to those 'believers' that have experienced spiritual healing.

One should also note that disagreements also exist over the form of spiritual healing that can take place. It has already been shown in this chapter that Pentecostalism itself is split between those who see spiritual healing as a two-phased process (Wesleyan justification and sanctification), and others who see spiritual healing as a single 'Finished work' that justifies and sanctifies all in one. One, therefore, is left asking what form of 'spiritual healing' would be necessary if it was assumed that spiritual healing was a pre-requisite to other healing,? Similarly, one must say, that by seeing spiritual healing as 'the first' form of healing one would also discount deliverance as a form of healing ministry for the many who believe that a Christian cannot be demonised. I believe both MacNutt and Wimber, and Springer have both made rather 'throw away' comments without fully contemplating the confusing implications that their particular statements engender. One must see that one cannot separate the spiritual element of healing from the rest without creating some rather testing problems; healing must be viewed as a whole, or not at all.

4.8.4 Inner Healing

Whilst spiritual healing can generally be viewed in two distinct forms, the next category of inner healing is connected with a far broader, more complex, range of meanings. For the purpose of this section it suffices to say that some authors, for example, Scanlan (1974) and Pytches (1987) tackle inner healing as a single subject whilst others have sub-divided it; Seamonds (1981, 1985) sees the healing of damaged emotions and the healing of memories as separate entities. Others have chosen to approach the topic of inner healing as something different; Sanford and Sandford (1982) see it as a process of sanctification and transformation; Kraft (1993) talks of 'deep-level healing', whilst Smith (2000) has developed a 'theophostic' form of ministry.

This diverse range of terminologies does make defining inner healing a difficult task. A basic definition is offered by MacNutt (1974:183) who says that inner healing involves "bringing to light the things that have hurt us" and then prayer for "the Lord to heal the binding effects of the hurtful incidents of the past". Some authors have offered helpful visual descriptions for this inner healing process that can help to clarify understanding. Pytches (1987:20) compares the locking away of past hurts to her experience of a rat infested larder in her missionary accommodation in Chile. Whilst the door was kept locked nothing was done about the rat problem and they suffered the noise, smell and inconvenience for a year. These problems ceased when they unbolted the door, fixed and cleansed the larder, and then put it to use again. The Sandfords (1982:11-12) take a biblical line (Rom.6:4-8) when they explain that inner healing cannot be

seen as fixing our own self image but must be seen as the putting to death of the old self and rebirth in Jesus' righteousness.

This process of sanctification and transformation described by the Sandfords can certainly be seen to best fit the case study situation at Ablewell. The pastor had both *The Transformation of the Inner Man* (Sandford, J and Sandford, P. 1982) and *Healing the Wounded Spirit* (Sandford, J and Sandford, P. 1985) in his personal book collection. During the period of observation he also delivered a strong sermon related to the need for forgiveness for healthy living. Several of those interviewed also mentioned the importance of confession, forgiveness and transformed living as part of their personal healing processes. 'Inner healing', in this form at least, certainly featured in the lives of the Pentecostals studied at Ablewell.

This is an interesting feature as inner healing is not a ministry that one would traditionally associate with the Pentecostal movement. It is, rather, a more recent development that bloomed in the Charismatic Renewal and has continued through into 'Third Wave' movements like the 'Power Encounter' theologies expressed by Wimber and Springer (1986) and Kraft (1993). Several authors (Sandford, J and Sandford, P. 1982:3-5; Thiessen 2006:210-211) see this form of healing ministry emanating from the work of Sanford (1972) who first started this work back in the Second World War. She (Sanford 1972:190) would ask God, through the Holy Spirit, to reveal any past problems that could be causing current issues in a person's life. She would often receive a vision that would uncover the past events that the individual needed release from; her main example being the story of a young, Jewish-American soldier who was relieved of his problem of uncontrollable rage after Sanford had prayed for release and forgiveness for racial abuse he had suffered in childhood.

This work of Sanford was diversified throughout many different denominations in the Charismatic Renewal, but does appear to have been particularly popular amongst Roman Catholic Charismatics with many inner healing ministries coming from that church tradition (MacNutt 1974; Scanlan 1974; Linn, M. et al 1988; MacManus 1994). New dimensions such as praying for the eight different stages in the lives of individuals (Linn, M. et al 1988), or the linking of certain conditions like anorexia or dyslexia with specific past problems (Sandford, J and Sandford, P. 1985:75-87) have gradually been incorporated over time into the inner healing ministry concept. The most recent development is Smith's (2000) theophostic form of ministry that he claims to be separate from all other inner healing approaches. This claim, along with the range of concerns that have been expressed in relation to theophostics, will be discussed below.

One of these concerns centres around what are perceived to be exegetical flaws in the work of Smith. Entwistle (2004a:27-28) notes how Smith's attempts to support his work biblically are flawed because the texts used are often taken out of context. An example is 2 Corinthians 10:5

which speaks of the need to 'take every thought captive'. Smith (2000:364) believes this can be applied to the theophostic practice of exposing the lies that exist within traumatic experiences. Entwistle disagrees with this application because he believes that Paul was advocating the confrontation of false teaching with clear doctrine rather than a cleansing of memory.

I believe that Entwistle's comments concerning exegetical error do need stretching further to a fuller investigation of the biblical basis for inner healing itself. When one does this it quickly becomes apparent that inner healing, unlike say physical healing or deliverance, is not an obvious feature of biblical ministries. Wimber and Springer (1986:104-106) use Matthew 18:21-35 as an example of the importance Jesus attached to giving and receiving forgiveness. They (1986:106-108) continue by offering the more specific example of 'inner healing' or restoration of Peter in his post-resurrection conversation with Jesus concerning his denial of Christ and Peter's future ministry (Luke 22:31-34, 54-62; John 21:15-19). Kraft (1993:19-20) also uses this example as biblical evidence to support inner healing ministry today.

One, however, must acknowledge that whilst these scriptures do offer some textual evidence for the importance of giving and receiving love and forgiveness in a healing process they do not support many other practices that form inner healing ministry today. However much Wimber and Springer or Kraft believe that Peter's restoration offers biblical support for inner healing, one must note that many of the practices such as going back through life stages and visioning Jesus speaking into those situations are techniques borrowed from modern psychology. One must reiterate here Warrington's (2004b:303) comment that because something is extra-biblical does not necessarily make it unbiblical, but one should not attempt to stretch Scripture to cover inner healing.

It should be noted, however, that there is one form of inner healing ministry that has been advocated that can be provided with strong biblical support. The Sandfords (1982:8-9) provide a wide range of texts (Matt.23:25-26; Rom.12:2; Col.3:5, 9; Col.3:12, Heb.12:15) to support their call for inner healing as sanctification leading to transformation. This idea is offered further support by Park (2004:134-135) who believes that Christ's call to self-denial in Luke 9:23 is a way to heal the deep wounds of victims, what he terms *han* (cf. Park 2004:10-16 for detailed description). Park (2004:135) explains his reasoning:

Self-denial is self-emptying in reality. There are two selves: the inauthentic (false) self and the authentic (true) self. An inauthentic self is the self projected by the offender, and the authentic self is the self created by God. Self-denial is to empty our inauthentic self and to let our authentic self live. It is an act of negation of the negated self, followed by affirmation of the true self in Christ. This authentic self is the image of God in us. Emptying is not merely an act of ridding ourselves of our inauthentic self, but also an act of allowing the fullness of the image of God in us to become real.

When one views both Park's and the Sandfords' arguments together one can see how similar they are. Both speak of a need to get rid of an identity that is inauthentic in exchange for our true identity in Christ.

The biblical issue often raised with this line of reasoning challenges the need for this ongoing process of sanctification. Kraft (1993:15-16) describes how one preacher used 2 Corinthians 5:17 to rubbish the need to deal with old issues because Christians are 'new creations' for whom 'the old has passed away and the new has come'. This shows once again how strongly the conflict between the Wesleyan pursuit of sanctification and the Reformed 'Finished work' theology exists in another area of the healing ministry. One cannot ignore this comment but I do still feel that the strength of the biblically supported arguments of the Sandfords and Park do stand up against the 'Finished work' argument if one cares to take them into consideration.

Whilst the biblical evidence concerning inner healing may be open to debate, the glut of experiential material does appear to offer strong support for inner healing ministry. Linn, *et al*, (1988:10-12) relate how a lady called Linda was sexually abused by relatives as a child. Linda was left with anger, guilt and emptiness because of the abuse. Through inner healing prayer she was able to feel loved and to forgive the relatives who had harmed her. The Sandfords (1985:78-84) relate how an anorectic called Annette had been left feeling worthless by the lack of affirmation from her family. The Sandfords felt called to prayers that would affirm her identity as a beautiful child of God who was replanted in new soil enfolded by the light of a loving God. Over a period of time they record that these prayer sessions gradually helped Annette overcome her anorexia. In another example the Sandfords (1985:100-102) describe how a young man was released from homosexual tendencies because the suppressed child abuse that had caused the issues was revealed through a 'word of knowledge' and was then faced and dealt with.

This final example does raise an important issue because it highlights the important role played by the Holy Spirit in inner healing ministry. Whilst I disagree with the Sandfords limiting 'spiritual gifts' to only the nine listed in 1 Corinthians 12:8-10, this is an important point for the study. The first example given involved Jesus working in Linda's memories. The second spoke of a loving fatherly God who created and affirmed Annette. This inclusion of the Spirit in the final example shows the acceptance of Trinitarian activity in this particular form of healing ministry.

One must note, however, that any mention of the Spirit does often bring with it a certain degree of controversy. Hunt and McMahon (1985:175) warn against visioning techniques that they equate with the healing practices of American Indian shamans. Ma (1997:190) also questions Kraft's recommendation to imagine an 'Inner Child' in the healing process as part of his 'lower-level' spiritual warfare. This type of ministry in 'the freedom of the Spirit' does often

move outside of what some see as biblically verifiable. I believe that the Spirit can move in this way, but, as with many 'good' ministries, it is open to demonic counterfeit and deception. One can say, therefore, that it is just another example of a form of ministry where Lewis' (1976:346-363) instruction on 'discerning of spirits' must be given serious consideration.

What is interesting about a number of the experiential accounts given by the various authors is the number of ways inner healing interrelates with other forms of healing. An example is offered by Wimber and Springer (1986:92-94) who recall how the physical healing of an alarming lump in Wimber's wife's breast was linked to the inner healing of past hurts related to a division in their church community.

The strongest link between inner healing and other forms of healing ministry appears to be with deliverance ministry. Kraft (1993:257-259) describes demons as rats and unresolved emotional and spiritual issues as garbage. He believes if one removes the garbage then there is nothing to attract the rats. The Sandfords (1992:19-22) go so far as to say the two forms of ministry are inseparable. They believe that inner healing should always precede deliverance and sometimes means that deliverance is not actually required because the legal means by which the demons have gained entry to the individual have been removed. As they say it is a 'both/and' situation rather than an 'either/or' one concerning the use of inner healing and deliverance.

A final point worth noting is found in an empirical survey conducted by Garzon and Poloma (2005) at a theophostic training event. In their descriptive work they (2005:395-396) note that 95% of those participating in the training had previously received theophostic ministry themselves. They also found that 93% of the trainees claimed to be 'Spirit-filled' Christians whilst 97% of them claimed to be Evangelical. Whilst Garzon and Poloma note the limited nature of this study it does offer some interesting information concerning those interested in this most modern form of inner healing ministry. Most participating in the training claimed, like theophostics' detractors, to be Evangelical with a strong dependence on the Bible. This antagonism clearly reveals a problem related to how each set of 'Evangelicals' interpret the scriptural texts and does beg the question how far their 'Spirit-filled' experiences have been involved in their interpretive framework. It is also interesting to note Entwistle's strong scientific rationale that runs through his arguments contra theophostic ministry. One, therefore, must query whether or not Western worldview assumptions are, as suggested earlier, affecting his interpretive activity.

I feel that Entwistle's concerns over many issues in theophostic ministry are valid with the ethical and legal issues inherent in the ministry displaying, in my eyes at least, a lack of Christian holiness. One, however, must say that the same cannot be said for the inner healing approach that calls for a sanctified and transformed life as described by the Sandfords and Park. Here is a

gradual process with strong biblical and experiential evidence to support its success. It can also be seen to offer support to other forms of healing ministry with its eradication of old issues which have a clear impact on deliverance ministry.

4.8.5 Deliverance

In the previous section a strong link was seen to exist between the ministry of inner healing and that of deliverance and it is to the latter that we now turn. Although these ministries were seen to work in tandem they have very different historical and biblical roots. Whilst inner healing is a fairly recent development, deliverance/exorcism is a pre-Christian phenomenon. While it was shown in the previous section that the biblical evidence for inner healing is limited, the textual evidence for deliverance/exorcism would appear to be strong. One, therefore, is left asking how these two strands of ministry have come to be so closely associated in modern healing ministry.

An issue that does need resolving prior to any further work on this topic relates to the use of the terms 'exorcism' and 'deliverance'. Different authors use the terms in a wide variety of ways but for the purpose of clarity in this section we will use Perry's (1996:2) definitions of deliverance as the broad ministry of releasing from demonic bondage, and exorcism as a specific act of evicting demonic spirits. The study, therefore, will use deliverance rather than exorcism as the general term, even though it is a far more recent and distinctly Christian term for this form of ministry. I, however, will use exorcism where it has been used by authors to describe the same broad ministry. This basic terminology will be developed further at a later stage in this section.

Having clarified terminology the first area that must be studied is the historical tradition of deliverance. Twelftree (1985:52) identifies the earliest available evidence of exorcism, found on an Egyptian papyrus from around 1250 to 1100BC. He (1985:53) continues by showing how a tradition of exorcism also existed in Jewish culture with Josephus recording the exorcisms conducted by famous figures, for example, David and Solomon and the use of various objects such as silver amulets and finger rings by the writer of the *Magical Papyri*. It, therefore, must be noted that exorcism, as a ministry practice, cannot be seen as uniquely Christian but is a common practice in other cultures (cf. Goodman 1988).

Exorcism, however, was a feature of Jesus' earthly ministry, the details of which will be considered in the biblical part of this section. What should be noted here is that the practice of exorcism did continue into the post-apostolic church. Goddu (1992:6-7) records how Justin Martyr, writing in the 2nd century, claimed that every evil spirit exorcised in the name of Jesus Christ was overcome and expelled. As noted earlier in section 4.6.3 much of this exorcism was liturgical in nature and was aimed at purifying the candidates before they entered the church.

Perry (1996:149) notes how this particular baptismal practice is continued in the Eastern Orthodox tradition until the present day.

Exorcism has changed, however, in the Western Christian traditions. Perry (1996:150) highlights how the office of 'Exorcist' was established by Pope Cornelius in the 3rd century; this particular office being retained in the Roman Catholic Church until the 1960s. He (1996:151) continues by describing how the Roman Catholic Church then introduced the *Rituale Romanum* or 'greater exorcism'. Goddu (1992:10-11) comments on how this rite was gradually reinforced with various superstitious practices and paraphernalia so that the modern rite is greatly different from the simpler practices performed by the early church. An interesting addition to this is offered by the work of Goddu (1992:10) who notes how the reports of successful exorcisms recorded in the *Acta Sanctorum* changed over church history. He identifies a peak success rate of 96.7% in the 4th century as opposed to a 51.5% success rate in the 16th century. Goddu also highlights how this increased 'failure' of exorcism coincided with an increased use of the 'ultimate remedy' or eradication of witches by the church.

This decline in exorcism has been commented on by several scholars. Nischan (1992:180) notes how the reformers denounced exorcism as "an unnecessary relic of papal magic". Goddu (1992:13) describes how some 13th century scholars like William of Auvergne had started to use Greek medicinal and philosophical texts to show how the symptoms of certain conditions were purely functional, rather than demonic, in origin. He (1992:15) concludes by noting that through a combination of these various rational and reformed influences exorcism had been practically banned in countries like England by 1604.

The next significant date in the historical tradition of exorcism is 1841 and involves the ministry of J.C. Blumhardt to a lady called Göttlieben Dittus who was suffering from a variety of physical and mental ailments. In his personal account of the events Blumhardt (cf. Boshold 1970) records how through a long process of prayer hundreds of demonic spirits were expelled from Göttlieben. This long struggle culminated in a final release after two years of prayer ministry in 1843. The result of the ministry was that Göttlieben was completely cured of her many ailments and was employed by the Blumhardts as a nanny for their children.

This ministry of Blumhardt has been seen by many (Chappell 1986, Synan 2000, MacNutt 2005) to be a significant point in the recovery of the church's ministry of healing. One, however, must note that it did not bring exorcism back as a prominent ministry in the church. Anderson (2006:118-121) describes how various Christian missionaries who came to the 'dark' continent of Africa described what they saw as 'pagan' and 'demonic', but did not offer any particular ministry other than a Christian conversion that involved the complete rejection of their African cultural heritage. Exorcism was totally disregarded as a viable ministry option.

Exorcism, as a significant ministry, can only be seen to make some sort of comeback with the Pentecostal revival of the 20th century. Deliverance was certainly part of the ministry of Wigglesworth (Wigglesworth 1999:39-49) and also Lake (cf. Nel 2001:175-177). Hollenweger (1972:377-378) describes how this ministry continued amongst post-war healing evangelists, for example, Allen. This Pentecostal revival of exorcism has made a significant impact on healing ministries in Africa. Anderson (2006:117) believes that exorcism has become a “prominent expression of Pentecostal practice” in Africa. Adogame (2007:478-479) describes how various forms of deliverance ministry have become an integral part of Pentecostal HIV/AIDS ministry in Nigeria. Kwabena-Asamoah-Gyadu (2004:404-406) sees the ministry of “healing deliverance” as an essential part of the holistic pastoral care offered by Ghanaian Pentecostals. Onyinah (2004:331-332) believes that deliverance/exorcism in the African context should be called “witchdemonology” and once again sees it as an essential feature of African Pentecostal ministry. Whilst these scholars may differ in their terminology for the ministry it is clear that deliverance has become an essential feature of Pentecostal healing ministry in a broad range of African contexts.

To some degree this emphasis was evident in the case study at Ablewell. It was noted in the meeting minutes that a couple who had been elders of the church conducted a ministry ‘to set the captives free’. An interview with the surviving partner of this couple produced a wide range of examples of this deliverance ministry. Several of those interviewed had undergone significant deliverance ministry and much of this had revolved around work by Orffer (2000). One of the more controversial issues that surfaced during the period of observation was related to generational curses with a definite divide existing between the beliefs of some at Ablewell and the regional ‘Group’ AOG leadership. This confusion was not limited to this single issue, but included a wide range of ‘classical’ Pentecostal, Charismatic and ‘power encounter’ theologies being displayed by those interviewed.

This confusion is only exacerbated when one starts to look at the popular literature that has been published on this topic. At one end of the spectrum one finds authors like Basham (1972:12-14) and the Hammonds (1973:3) who appear to view deliverance as a necessity in most ministry situations, whilst at the other extreme one has an author like Powlison (1995) who views what he terms “ekballistic” ministry as totally unnecessary for the modern church. Deliverance can be seen to involve the individual, family lines, and places. Some like Orffer (2000:30) believe it only involves demons whilst others like Petitpierre (1976), McCall (1982) and Perry (1996) believe it can also involve earth bound human spirits. The whole deliverance issue is all rather confusing.

What must be seen, therefore, is whether the biblical material can offer greater clarity. As noted at the start of this section a great deal of this confusion can stem from the linguistic

diversity used to describe this ministry. Firstly, it must be noted that the word exorcism is derived from a Greek word meaning 'to command' (Petitpierre 1976:29). One can also point out that biblical texts related to exorcism use the Greek *ek-ballo* which can be translated 'throw out' (Richards 1974:119).¹⁵Petitpierre (1976:29) sees no problems when this procedure is carried out on demonic entities, but believes issues arise when people attempt to command human spirits to depart from the life of the sufferer. His reasoning for this is that God has given mankind free will, therefore meaning that these human spirits must have a choice whether to stay or go.

This does move us onto our next point relating to *what* can actually be thrown out. When one reads accounts of demonic activity in Charismatic literature one often gets the idea that demons are formidable foes for Christ and his followers (cf. Brown 1986 for an example of this type of dualistic thinking). Petitpierre (1976:32) points out that the word 'demon' comes from the Greek diminutive *daimonion* which means 'little power' or 'little demon'. He prefers to refer to 'little demons' because it emphasises that they are not all powerful and should be seen as a nuisance that needs removing rather than as centrally important in the grand scheme of things. Petitpierre (1976:37) believes that most conditions related to this activity can be dealt with by what he terms a 'minor exorcism', which involves a simple 'disinfecting' prayer rather than any 'major' rite, he feels, that only becomes a factor in the most extreme cases.

One can also see linguistic issues in how these 'little demons' act. It is notable that some authors always refer to demonic 'possession' (Penn-Lewis 1973:95), others talk about 'oppression' and 'possession' where, what are termed 'true believers', cannot be 'possessed' but may be 'oppressed' (Codrington 1987:170). Still others, for example, Annacondia (2008:50-51) and Perry (1996:118) speak of different 'levels' of demonic activity. Perry identifies 'temptation', 'obsession', 'oppression' and 'possession', whilst Annacondia sees 'oppression', 'torment', 'possession' and 'insanity'. Theron (2006:199-200) points out that all this discussion of various levels of demonic activity is biblically in error. Utilising the work of Arnold he explains how the Greek word *daimonizomai* means 'to have a demon' or to be 'demonised'; it does not mean 'possessed', neither does it speak of levels of demonic activity. Theron adds that in the Bible demons are seen as squatters or invaders who own nothing. One, therefore, cannot say that a person is 'possessed' because the demons cannot be seen as possessing or owning the individual. Nor can one say, from a biblically valid standpoint at least, that there are levels of demonisation

The linguistic elements concerning this topic offer much to improving our understanding and they will be covered in further detail when we cover the issues surrounding the demonisation of Christians by studying the biblical texts. Before any New Testament study of the biblical record

¹⁵ One must note that Richards prefers the term 'chuck out' because it better describes the getting rid of things that are not wanted. Richards feels we can sometimes 'throw out' things reluctantly.

can be made, however, we must first see what the Old Testament texts have to say concerning deliverance. In his detailed biblical study of this topic Hamm (1981:50-52) notes that the Old Testament has little to say concerning demonology. He notes that nowhere in the Old Testament literature is Satan seen as a distinct demonic figure in opposition to God with a vast demonic army at his side. Hamm sees this form of thinking starting to appear in apocalyptic Jewish literature, for example, 1 Enoch and in the canonical book of Daniel that were written in the post-exilic period.¹⁶ He concludes that the Old Testament itself cannot be seen to support modern deliverance ministries.

Hamm (1981:53-59) continues his study by searching for New Testament texts that can be seen to support a modern deliverance ministry. He commences by highlighting how there is an ever decreasing emphasis on exorcism as one works through the 27 books of the New Testament. He points out that the only direct reference to *daimonia* in the Pauline texts is 1 Corinthians 10:20f and does not mention exorcism. He adds that the two texts of Ephesians 6:10-17 and 1 Peter 5:8 that have often been used to support modern deliverance practices are broad in nature and cannot be seen to be dealing solely with exorcism. Hamm is clear that the New Testament record, aside from the ministry of Jesus and the apostles, offers no direct instruction specifically related to exorcism.

Even in the ministry of Jesus himself one does not see an elaborate rite or set procedure. Twelftree (1985:70) points out that Jesus did not call up any power or authority and he did not use any objects. Twelftree believes that by doing this Jesus drew attention to himself and showed that it was through his own resources that the demons were being expelled. J.C. Thomas (1998:302) draws attention to the variety of demonically induced cases that Jesus encountered. Thomas notes that Jesus exorcised demons that caused deafness, muteness, blindness, epilepsy, spinal deformity and fever. He accomplished these by using a range of approaches. In some cases he used a simple command. In others he laid on hands whilst with Peter's mother-in-law he rebuked the fever. Whilst Thomas agrees that some of these conditions may be challenged as demonic in nature, with the rebuke of the fever, for example, one cannot deny that Jesus did not use a specific, detailed, methodology.

Whilst a detailed methodology is lacking in the New Testament the centrality of the clash between the 'in-breaking' reign of God and the earthly dominion of Satan is recognised by several authors. Hamm (1981:60-67) points to Matthew 12:28/Luke 11:20 as a key text in this regard. He believes that here Jesus is emphasising how his successful confrontations with the demonic demonstrate the 'in-breaking' kingdom of God. Hamm (1981:62) continues by concluding in his summary of the Markan record that if one removes exorcism one would

¹⁶ Bosch's earlier comments in footnote 1 related to the change from monistic to dualistic thinking in later OT texts should be noted at this point.

destroy the fabric of Mark's gospel record. He (1981:63) feels that Luke-Acts offers good evidence for the continuation of this form of kingdom proclamation from the ministry of Jesus to his church. Twelftree (1985:86) agrees with this theme of kingdom proclamation and sees Jesus as the first to link exorcism and eschatology. He says that this ministry should be seen as pointing to an imminent coming reign of God that has been passed onto the post-apostolic church. Hamm (1981:67) cautions that although it does show that deliverance is a relevant ministry for today it should not be seen as all important. He feels that the normal way of overcoming the demonic prescribed by Scripture is by walking in the Spirit – deliverance should be seen in a subsidiary role.

Bearing this in mind our attention must now be directed to the key question that dominates the work of many scholars concerned with deliverance: can a Christian be demonised? The literature offers a broad range of views. On one side are people like Penn-Lewis (1973:95) who believes that "multitudes of believers are possessed to some degree". At the other end one finds people, for example, Codrington (1987:166) who states that it is "absolutely impossible for a Christian to be demon possessed". In the middle we find Möller (1987:188-189) who is left rather 'sitting on the fence' because his experiences challenge his biblical interpretation.

Before considering the role experience plays in dealing with this question one must first ask what the Bible has to say regarding this matter. Codrington (1987:166) bases his Evangelical position on 1 Corinthians 6:19 (the believer as a 'temple for the Holy Spirit') and 2 Corinthians 5:17 (the believer as a 'new creation'). His argument revolves around the fact that a holy God cannot share his 'temple' with demons and that if one is a 'new creation' all the old problems are dealt with. Hence you get someone like Du Plessis (2004:269-270) saying that the resurrection and the new life that comes from it mean that there are no 'old life' issues and demons that need exorcising.

Once again it is clear that these type of arguments are based on a Reformed 'Finished work' view of salvation: the believer is justified and sanctified in one conversion experience. As has been noted before this position does tend to neglect a number of other scriptures related to an ongoing process of sanctification. Theron (2006:201) draws on the work of Arnold to question how Paul can say sin 'reigns' in him (Rom.6:12-13) if he is completely sanctified. He also asks why Paul warns against 'giving the Devil a foothold' (Eph.4:27) if it is impossible for him to influence 'sanctified' areas in a believers life. Theron (2006:202) also mentions the use of the temple imagery and adds that the biblical record does allow for the possibility of demonic presence in the temple because God's people, the Israelites, frequently set up idols in the temple throughout their history. Clearly much depends on one's soteriological stance, but it is evident that if one takes the Wesleyan view, along with the comments of Theron, the biblical

record does challenge the interpretation of texts like 1 Corinthians 6:19 and 2 Corinthians 5:17 offered by Codrington above.

Another area often linked to the debate surrounding the demonisation of Christians relates to generational curses. Hickey (2000:13) defines a generational curse as “an uncleansed iniquity that increases in strength from one generation to the next, affecting the members of that family and all who come into relationship with that family”. The biblical basis for this teaching is related to the commandment against idolatry (Ex. 20:4-6, Deut 5:8-10). Authors like Prince (1990) have expanded their teaching to cover the wide array of curses listed in Deuteronomy 28. This is often countered by scholars quoting a range of texts with prominent ones being Ezekiel 18 and Jeremiah 31:29-30 – their main argument focusing on the New Covenant and the responsibility of the individual for sin before God. James (2007:46) argues that texts, for example, John 1:9 and John 3:17-19 show that once a person has turned to God for mercy their sins are forgiven. He (2007:47) continues by saying that the idea of ‘visiting the iniquity of the fathers on the children’ as found in Exodus 20:5-6 cannot mean God punishes the innocent children for the sins of their fore-fathers. James (2007:47) believes punishment will only come if the children take up the evil practices themselves.

James’ conclusions are plausible but they are challenged by Chintapalli (2004). He (2004:65) firstly notes that the moral law as laid out in the Ten Commandments cannot be seen to have been superseded by the New Covenant as outlined in Jeremiah 31:29-30, but must be seen to continue in all humans (Rom.2:14-15). With this point established, he (2004:120-122) then continues by looking at what it means to ‘visit’ the iniquity on the children and says:

Now what does it mean to visit the iniquity? It means God’s hand of protection and his presence is withdrawn in those areas where an iniquity is committed by the parents or forefathers (Isa.59:2). When God’s protection is withdrawn, the children – whether they be believers or non-believers – are essentially at the whims of Satan’s deception.

In a way Chintapalli is agreeing with James in saying that the children should only be responsible for their own sins. But by translating ‘visit the iniquity’ as a withdrawal of God’s protection over the family one is able to see that God is not laying the punishment for ancestral sins on an ‘innocent’ child. By stepping back from active involvement in the life of a particular family God is just allowing free will to run its course and cannot be seen to be open to accusations of unjust punishment. The children are just left open to greater demonic

temptation, and are hence more likely to sin, than those who are under the blessing and protection of God.

One must agree with some critics of generational curse theory that biblical texts are often taken too literally. An example of this is Hickey's (2000:100) claim that families, where every single member wear glasses, are under a curse of blindness. She bases this statement on a reading of Deuteronomy 28:28. My personal view is that some spiritual dimension cannot be discounted but neither can that of physical genetic inheritance of the condition. Hickey, and others, for example, Prince (1990) and Wright (2006), attempt to draw far too much from some biblical texts. Wright (2006:172) for example sees 'the itch' of Deuteronomy 28:27 as a curse that can be linked to skin conditions like eczema. This type of overly literal translation of specific biblical passages can lead to difficult pastoral problems where 'curses' are found which, when all cases are studied, cannot be justifiably supported.

What must be noted is that much of this type of overly literal translation of biblical texts is supposedly supported by experience. Experience is a valid part of the hermeneutic process and does offer a great deal of insight into the whole deliverance debate. One can see how Möller's (1987:188-189) strongly biblical line on the demonisation of Christians is challenged by his experience. Time and again in the literature one sees examples of born again believers experiencing demonic interference. A classic example is the former witch Irvine (1994:116) who clearly proclaimed Jesus as Lord of her life but then had to undergo a process of deliverance over a seven month period (1994:143-148). Whilst this is an extreme example it does suggest that one cannot just assume a 'Finished work' at the cross especially when one is dealing with a person who has been deeply involved in occult practices.

The experiential evidence also shows that deliverance practices can be extensive and varied. One sees Anderson's (1990:185-187) call to claim an identity in Christ, MacNutt's (1995:165) allowance for the use of blessed water and salt, Koch's (n.d.:51) example of anointing with oil, through to Annacondia's (2008:69) direct challenge to Satan at evangelistic meetings. The testimonies offered by McCall in an earlier part of this chapter must also be considered when one is looking at the diverse nature of deliverance work. If one allows for this experiential evidence one must challenge the biblical interpretations of those like Orffer (2000:30) who states that deliverance work only involves demonic entities. All of the above claim that successful deliverances have occurred through their ministry practices.

We, however, should also highlight the tensions and failures of deliverance ministry. Petitpierre (1976:38-40) recounts how a man who had experienced strange visions and

physical phenomena had been left in “a sorry state” from repeated exorcisms. Petitpierre continues by commenting that the man’s condition improved when he was helped to deal with his ‘ordinary’ psychological problems. Tennant (2001:52) describes the mass deliverance techniques of Larson. She speaks of Larson “working the floor” and “getting in the face of anyone in whom he discerns a demon”. Although she does allow that God can work through Larson’s ministry she does critique it for being manipulative and financially motivated. As part of his detailed study of deliverance ministry in the United States Cuneo (2001:110) records how in an interview MacNutt called deliverance “a loaded gun” which in the wrong hands could do a great deal of damage. Peck (1983:187) supports this view when he suggests that exorcism can often cause “spiritual rape” where the sufferer is left deeply hurt by the process. One must also note the times where deliverance or exorcism has failed to solve the ‘demonic’ problems. Goodman’s (1982) account of the life, and subsequent death from starvation, of Anneliese Michel and the failed exorcism performed by Catholic priests is probably the most significant case in modern times. A failure of this nature shows that one can never assume that there is a simple set formula for deliverance that always brings success.

The complex nature of deliverance ministry is shown by some empirical studies. In a study on British Pentecostal ministers Kay (1998:26) discovered that individuals who scored highly for the Eysenck psychotic dimension of personality were also more likely to hold what he terms a “demonised worldview” – the belief that Christians are in daily conflict with demons. In a reflection on Kay’s article Strange (1998:31-33) describes the tough-minded, combative ‘agonistic’ worldview of the Greco-Roman world in which the early church existed. Strange (1998:35-36) suggests that this agonistic ‘warfare’ was significant in the development of Christian ‘spiritual warfare’ against demonic entities. He concurs with Kay that those who tend to have aggressive, psychotic personality traits would appear to accept more readily the combative theme of spiritual warfare, and the deliverance ministry it entails, than those who exhibit less aggressive personality traits. A person’s personality, it would appear, does influence their attitude towards the deliverance ministry.

This review has only been able to scratch the surface of the mass of material that has been produced concerning deliverance ministry. What is apparent is that deliverance would not always appear to be as simple as some, like Anderson (1990), make it out. It would appear to have a role to play in the church’s ministry of healing but not as *the* dominant form of ministry. I believe that the most nuanced work on this topic has been offered by Petitpierre (1976) who sees ‘minor’ exorcisms or short, often inaudible “disinfecting” prayers, as probably the most common ‘exorcism’ used in ministry. The stand-out feature of his work is his sensitivity to the needs of particular situations which displays deep spiritual discernment.

This quality of discernment is described as “crucial” by J.C. Thomas (1998:316) for those involved in this form of healing ministry. Discernment, as a Spirit ministry, should operate within a body of believers and not as some ‘lone ranger’ like Larson. What is also evident is that this ministry can be lengthy and does require a compassionate spirit. Peck (1983:186) notes that a tension exists in exorcism between power and love. He recalls the exorcisms in which he has participated have all involved lengthy sessions spread over several days. Walker (1995:105) writes: “The love of power is the way of the devil, and it is strong, triumphant, but transient. We can only defeat it with the power of love. Love is meek and lowly, but is everlasting.” Once again, it would appear that the short ‘power encounter’ is not the best form for deliverance ministry. It is rather something that occurs only when necessary and is carried out by a group of loving, and therefore patient and persistent (1 Cor.13:4-7) believers who are sensitive to the prompting of the Holy Spirit. Deliverance is an option for Christians but cannot be seen as a ‘quick fix’ solution for every believer’s problems. The close link, suggested by authors like the Sandfords (1992), between sanctified living and the defeat of demonic ‘nuisances’ in a believer’s life should be emphasised as the main scriptural way to cope with diabolic intrusions.¹⁷

4.8.6 Social

MacNutt’s (1974:162) original division of the church’s ministry of healing consisted of the four categories covered above. Bate (1995:278-279), however, added the extra category of social healing; a view that was mirrored in the case study categories for beliefs in healing at Ablewell. One can see how this omission of a social aspect to healing could have occurred in the early lists like that of MacNutt (1974) or Wimber and Springer (1986:75-158). Any reference to a ‘social’ form of the gospel message has often been met with disdain by those parts of the church, and the study includes Pentecostals in that group¹⁸, whose sole focus is evangelism (cf. Chester 2004 for more detailed explanation). One can see, therefore, how any reference to ‘social healing’ could also be rejected for similar soteriological reasons.

What must be noted, however, is the lack of understanding of what ‘social healing’ actually entails by these Christian bodies. Van Laar (2006:236) sees social healing occurring in the ‘Galilee areas’ of the world and involves restoring relations with God, with one’s fellow human

¹⁷ See Powlison (1995:148-152) for a detailed description for what he terms the “classic” form of spiritual warfare. One must note, however, that I do not agree with his sole reliance on this technique but do allow for the use of “ekballistic” ministry when required.

¹⁸ I note that this is rather a generalised comment. As Hollenweger’s (1997:237) earlier comments show, Pentecostals have used certain acts of worship to express social concern. It must still be recorded, however, that evangelism still dominates the ministry concern of a many Pentecostal ministries. This was certainly my perception from ‘The Group’ Assemblies of God under study.

beings, and with oneself. He (2006:237) continues to build his argument by offering several biblical examples from Jesus' own ministry with a key one being the healing of the leper in Matthew 8:2. Van Laar points out that although this has primarily been viewed as a physical healing the social aspects cannot be ignored. Lepers were excluded from normal society and temple worship. By healing the man from leprosy Jesus offered *social* redemption; the man could rejoin society and worship at the temple. This, however, is not the main point for Van Laar in this particular narrative because this social aspect was a common feature in many of Jesus' physical healings (Russell 1997:4; Van Laar 2006:237)). What stands out for Van Laar is that in Matthew 8 Jesus has just given his most significant teaching on the kingdom of God in his Sermon on the Mount. The presence of a leper near this location, so Van Laar suspects, would mean that this major teaching had been given in close proximity to a leper colony. Jesus, therefore, had given this most important message not in the temple grounds, but on the very margins of society.

Kang (2005) takes this social angle into a modern missiological context. She (2005:377-378) argues against what she perceives as an androcentric use of the English language in mission communication, believing this particular dominance of androcentrism causes an 'othering', (denigration) along lines of race and gender that should not exist.¹⁹ Kang (2005:379-381) continues by suggesting that the only way to break down the many forms of 'othering'²⁰ that exist around the globe is if the mission community embark on a process of "deep-justice-orientated healing and reconciliation". For Kang (2005:380) this process primarily involves developing a deeper understanding of the specific forms of injustice that dominate the marginalised groups. She believes one cannot just proclaim reconciliation but one must attempt to understand the 'why' of injustice so that one can develop a form of "life-affirming justice". Kang (2005:381) describes how this process could start:

Too often, we in churches see the individual way of healing and reconciliation but not the social way. We as Christians are sensitive to individual ways of stealing, but too insensitive to the social ways of stealing, which is [sic] practiced even now in globalisation, neo-imperialism and neo-colonialism, international intellectual property law or patents – all these under the umbrella of The New Empire. A crucial step toward healing and reconciliation as mission is, I believe, refusing to permit those in power to define reality, to define what is right and wrong, to define what is superior and inferior or to define who is included and excluded from the mainstream.

¹⁹ Reuther (1993:6-7) also focuses her critique on social healing around race and gender.

²⁰ Here Kang extends her description of 'marginalised' to include 'differently-abled people', the poor, PLWHAs etc.

She (2005:384-385) adds that having accepted our view of 'justice' may be in error; we should develop a better understanding of "life-affirming justice" by listening to the marginalised and their accounts of "concrete otherness".

Kang's views certainly raise several important issues for a ministry of social healing but her general ideas of listening to the 'other' and co-operating in diversity have been raised before in both practical theological and Pentecostal studies. Astley (2002) advocates an 'ordinary' theology where the beliefs and attitudes of 'normal' non-theologically trained Christians are considered in theological study. This approach could certainly be extended to include the experiences of Kang's 'concrete others'. The Pentecostal Land (1993:218) has also suggested a shared approach to the healing ministry that acknowledges a mutual gift in the Holy Spirit. When one considers the tendency of God to work more powerfully in more excluded social contexts, through the power of the Spirit, (Van Laar 2006:232) one can see how those in the traditional positions of power could learn a great deal from those traditionally excluded from the discourse. Any attempt at bringing 'social healing' by understanding and tackling injustice, therefore, must be seen to incorporate those who have experienced that injustice in its harshest forms.

4.8.7 Environmental

It is interesting to note that even though some at Ablewell, and a number of Christian authors, for example, Bate (1995), have proposed what they perceive to be holistic approaches to healing, the issue of environmental healing has not been considered. This is not really surprising when one considers that ecological issues, with their 'New Age' tag, have not traditionally been seen as a focal area for a church that has taken Genesis 1:28 and its call to 'subdue' and 'rule over' as its justification for a strongly anthropocentric approach to the world and its ministry (Partridge 2005:51-53). Bookless (2008:39) explains how some American Evangelicals do not see environmental issues as part of the gospel Jesus preached. He notes that they prefer to see environmental problems as a sign that Jesus is returning soon and Christians must accelerate their evangelistic efforts before it becomes too late.

Bookless (2008:40-41) disagrees with this assessment and offers a range of biblical arguments to support his view. He starts by looking at humanity's place in creation as the 'image of God' (Gen 1:26) who is seen to rule over the earth (Ps. 115:16). Bookless (2008:41) points out that the human being (Adam) came from the earth as part of creation. He (2008:42) continues by explaining how humans were set apart from the rest of creation for a specific task: "to reflect God's just and gentle rule towards the rest of creation". Bookless feels that when humanity fails to carry out this 'commission' from God they fail to be the 'image of God' they were called out to be, apart from the rest of creation. He also notes that this commissioning

extends to the New Testament with Jesus' call to 'preach the Good News to all creation' in Mark 16:15, being relevant to how we relate to God's creation around us. For Bookless (2008:41) humans may have been given dominion over the earth (Ps. 115:16) but only as a tenant who should recognise that the earth is the Lord's (Ps.24:1) and is holy ground.

The biblical arguments of Bookless are developed further by Deane-Drummond (2008) who concentrates on the environmental aspects of God's dealings with his people in the nation of Israel. She (2008:55) highlights how God's law for his people extended to creation: animals were expected to rest on the Sabbath (Ex.23:12), land was left uncultivated every sabbatical year (Lev.25) and certain practices, such as the felling of trees during siege warfare (Deut.20:19-20), were regulated. One must note, therefore, that, in the particular 'place' that God chose to work out his plans for his people the environment was not neglected; it was considered as part of the relationship between God and his chosen people. Deane-Drummond (2008:53-54) extends this relationship to the New Testament ministry of Jesus. She notes how the theme of God's providential care for his creation is a feature of the Sermon on the Mount (Matt.6:26-30), and must be taken into consideration by those who feel that the gospel message proclaimed by Jesus does not encompass the created order. As Bookless (2008:43) asks, "Wasn't it God's plan to reconcile all things in heaven and on earth to Himself through the cross (Col.1:20 and Rom.8:18-22)?"

If concern for the environment is seen to be a legitimate part of the healing ministry of the church one must see examples of how it can function. Jenkins (2008:178) describes how churches in the Philippines have responded to the destruction of the local environment through logging and mining through a campaign of outspoken criticism that has led to martyrdom for some individuals. Bookless (2008:47-48) offers some more Pentecostal/charismatic examples. He relates how Pentecostals in India felt called by the Spirit to start a mangrove regeneration project on the Andha Pradesh coastline. Teaching on how to 'live lightly' in God's world has been identified as a developing feature at the 'New Wine' Charismatic Evangelical gatherings in the UK. Bookless also highlights how even some Vineyard fellowships, with their traditional 'power' emphasis, have added 'creation care ministries' to their ministry programs with many people connecting their coming into fellowship with the creation care programs.

The interconnected nature of environmental healing ministry and other forms of healing, such as the 'Environment-Spiritual' link displayed in the Vineyard example above, cannot be disregarded at this stage. Jung (2005:90) describes in detail how what are often seen as 'development projects' like the building of big dams often lead to the displacement of traditional societies because their lifestyles become ecologically impossible to sustain. He adds that this type of action often leads to people moving into city slums where they encounter the social problems of poverty, crime and prostitution. Jung (2005:102) concludes that only an ecologically

conscientious human society can truly bring the fullness of life promised by God (Jn.10:10) to every part of what he terms “earth’s household”. Here environmental healing is not regarded as peripheral to the healing mission of the church; it is centrally located and interrelated to all other healing issues. It is certainly a ministry angle that cannot be neglected from a study of this nature.

4.8.8 Conclusion

It has been shown that the healing literature does agree with the holistic view of healing displayed by the majority of those interviewed at Ablewell. The interrelated nature of many of the healings spoken of in the interviews was also found to be supported by some similar experiences reported by various authors. The main area of difference was found to be in what was omitted – the environmental angle - from the perspectives of those involved with the Ablewell study.

What was again demonstrated by this section is that healing is a complex phenomenon that emanates from a complex and mysterious God. Only those who are spiritually sensitive to the needs of each unique healing situation can be seen to offer suitable interpretations of each case. This need for spiritual sensitivity once again reinforces the requirement for those involved in the church’s healing ministry to have a clear understanding of their Christian identity and who it is (the Triune God) they exist to serve. Once again it can be suggested that this sensitivity and understanding would best be obtained from living and learning within a closely bonded Christian community.

4.9 CONCLUSION TO THEOLOGICAL REFLECTION

The discussion of healing has brought us to the end of this process of reflection upon the church. Biblical, experiential/empirical and church historical sources have been allowed to interact with the findings of perception and, after a process of evaluation, some preliminary conclusions have been offered as a result of this process.

In keeping with Cartledge’s ‘Dialectics in the Spirit’ approach to Charismatic practical theological study we must now ask what the Spirit has said through this reflective process and the biblical sources to which it has been anchored. Following the work of Tanner (2006), quoted earlier, I would have to say that the overarching message that has come through the theological reflection on the church’s ministry of healing is that one is dealing with a rather unpredictable, and unfathomable, sovereign God, who in a quest to develop relationships with his created order, is prepared to work, through the power of the Spirit, in some rather ‘messy’ ways. The

rational rules interpreted and applied by people cannot be seen to encompass the seemingly, for some, 'extra biblical', yet, not in reality 'unbiblical', approach taken by God to bring his creation back into a deep, faith-filled relationship with Him.

CHAPTER 5

CATEGORIES, CONCEPTS AND OPERATIONALISATION: CONSTRUCTING THE QUESTIONNAIRE

5.1 INTRODUCTION: FORMULATING THE THEOLOGICAL QUESTION

The complexity and extent of the processes of perception and reflection opened up a wide variety of topics for the second, more focused, practical stage of Van der Ven's empirical-theological cycle. What had now to be considered was which of the wide range of categories revealed by the earlier investigations were most significant for the particular theological issue under study.

These earlier enquiries had been built around a process of perception at Ablewell Christian Fellowship. This procedure had shown that the most prominent issues for the church revolved around identity, discipleship, the role of the Spirit, revival promises and eschatology. In addition to this the interview material revealed theological praxis that saw the church's ministry of healing as a process running from a Trinitarian source through to a holistic healing response. What was noteworthy was that the process was seen to divide into two distinct sections: the formation of identity and the resulting action flowing from that identity.

This form of division drew one to consider the type of study that was taking place. It was a practical theological study with a focus on hermeneutic-communicative praxis. It was noted that the division highlighted, appeared to display a distinct hermeneutic-communicative character; the formation of identity dominated by interpretive activity, whilst the activity seen to flow from identity appeared more communicative in nature. It was decided, therefore, that a study of the separate hermeneutic-communicative sections may offer a better insight into what specific categories would be most suitable for further study.

The hermeneutic categories that were seen to dominate the formation of identity were 'Interpretation' and 'Worship'. Both were seen to offer interesting potential leads for further investigation but it was decided that the category of 'Interpretation' would be selected. There were several reasons for this:

- 1.) Both the interview perceptions and the literary reflections had shown that major disparities existed concerning interpretive frameworks specifically related to the tension between Scripture and experience. One must also note that 'Worldview' was completely ignored as an interpretive issue at Ablewell, yet was considered to be a significant

interpretive factor for many scholars who have studied the church's ministry of healing (Wagner 1988a; Kraft 1989; Theron 1999, 2006, 2008; Manala and Theron 2009). This omission of 'Worldview' was seen to be important and worthy of further investigation.

2.) The process of healing was always seen to flow through interpretation but did not always need to flow through worship (see Fig.3.1). This would have meant that any study on worship would have had to include interpretation; an act which would have required the study of too many variables in the overall process. One also noted that 'Worship' itself was a rather complex web of relationships that could in themselves form the basis of several further quantitative studies. This only added to the feeling that any interaction with the category of 'Worship' would stretch the study beyond its feasible limits. 'Worship', therefore, was discounted for further research.

Different criteria were used to select the categories for study in the more communicative part of the process that was seen to be the church's ministry of healing. The main focus here was related to power through the Spirit that could either flow through a category of 'Holiness' to 'Healing', or through a category originally identified as 'Gifts'. It was this category of 'Gifts' that was selected for further study. There were several reasons for this:

1.) It had been noted in the perception of Ablewell that discipleship was seen to be a key issue, but this emphasis in words was not obvious in action with only a few individuals actively involved in the church's present healing ministry. This was considered rather strange when a common feature of Pentecostal healing praxis has been seen to come through 'normal' Spirit empowered individuals. What was noted in the phase of reflection was that the concept of 'Gifts' can lead to a limiting of this form of 'body' ministry. It was suggested, therefore, that 'ministries' might be a more appropriate word to use; the category of 'Gifts' henceforth being labelled 'Spirit ministries'.

2.) It was also apparent that those at Ablewell limited 'Gifts' to those in 1 Corinthians 12:8-10 whilst other authors (Berding 2000; Aker 2002) offered a broader classification for 'Spirit ministries'. This was obviously an area of conjecture for Ablewell and suggested that a wider quantitative study of other 'Group' AOGs may offer some interesting results.

This focus on 'Spirit ministries', therefore, was selected and was seen to flow into the final category that would be studied which was 'Healing'.

The specific theological question formulated from this process of reasoning was the following:

What attitudes exist amongst 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing, what factors determine these attitudes, and what practical theological insights can be derived from this information?

This question consists of three sub-questions: The first has to do with the attitudes concerning the church's ministry of healing. The second studies the factors that can explain these attitudes. The third centres on the possibility of deriving recommendations for praxis from the causal relationship between the attitudes towards the church's ministry of healing and other explanatory factors.⁵⁰

5.2 RESEARCH DESIGN

5.2.1 Form of Research

On the matrix of forms of research (cf. Van der Ven 1993:126) this particular question demanded a shift from the explorative-descriptive form used in perception to an explorative-explanatory form; the study was now trying to see what attitudes existed towards the church's ministry of healing (explorative) and what factors influenced those attitudes (explanatory). This research was also seen to focus on a particular section of 'the church': 'The Group' AOGs in KwaZulu-Natal and was fundamental in nature; its purpose being to obtain empirically validated knowledge related to these specific assemblies.

The categories selected for study as a result of the initial stages in the research cycle were 'Interpretation', 'Spirit ministries' and 'Healing'. These were all seen to be scientifically researchable. This conclusion was reached because a suitable body of theoretical knowledge had already been shown to exist on these topics, and key issues, already deemed relevant for the research topic being undertaken, had been highlighted. In the interests of practical researchability it had already been decided to delineate the study solely with regard to 'The Group' AOGs in KwaZulu-Natal. When reassessed at this particular stage of the study, this was seen to continue to be appropriate when the financial and personal demands involved with the quantitative form of empirical research to be attempted, were brought into consideration.

⁵⁰ The structure of this question is based on Van der Ven's example in his original study on theodicy (1993:170). This structure was also followed by Cartledge (2002a:136) in his study on Charismatic glossolalia.

5.2.2 Research design

It was decided that this quantitative form of research would be the survey method. This was chosen because of the large number of people who would potentially be involved in the study and the wide range of variables that were to be used. A problem did exist in relation to how this survey would be implemented as postal surveys have acquired a reputation for poor response rates (Van der Ven 1993:142, 171). After lengthy deliberation it was decided that a survey would be possible but it would not be done by postal response. Instead, it was decided that a form of group interview would be used where a group leader would hand surveys out to home group members who would then either complete them at the meeting or later at home; the completed surveys being returned to the group leader; (cf. Van der Ven 1993:171 for further details concerning this particular form of data collection by survey method). The formulation of the theological question meant that this survey was correlational rather than descriptive, as it was meant to look at causal relationships between the different variables that had previously been selected for study.

5.3 CATEGORIES TO CONCEPTS

5.3.1 Introduction

As noted above these categories selected for further study were 'Interpretation', 'Spirit ministries' and 'Healing'. Each of these categories was made up of a number of different sub-categories that had previously been shown to interact in a wide variety of ways. The empirical-theological process now required these categories to be accurately conceptualised so that they would be in a suitable form for the process of operationalisation.

5.3.2 Interpretation

5.3.2.1 Introduction

The first of these categories to be studied was 'Interpretation'. As seen earlier, 'Interpretation' can be further divided into sub-categories of 'Word (Bible)', 'Experience' and 'Worldview'. It is to each of these sub-categories that we will now turn so that they can be effectively conceptualised for further study.

5.3.2.2 Word (Bible)

Traditionally the key beliefs that have occupied biblical hermeneutics have been related to biblical inspiration, inerrancy and authority (Village 2005b:245). Village (2005b:247) points

out, however, that these beliefs are difficult to isolate because they form a “complex matrix” where one belief must be seen to interact with, and therefore effect, another. Village (2005b:245) tackles this problem by looking at these beliefs around an alternative conceptual conservative-liberal axis. Village states: “Conservatives understand the bible as the inspired word of God, authoritative to the life of believers, and containing sufficient and exclusive truth for salvation. The bible is believed to give a true account of events as recorded, and passages have a meaning that is universally true and clearly evident to those who have faith.” This standpoint, in its most belligerent form, can be seen to form one end of his axis.

At the other extreme Village believes the following: “Liberals see the bible [as] inspired truth about God, important in the life of believers, but not necessarily authoritative in all matters. It contains a mixture of literal and symbolic truth and some human errors. What the bible means may depend on who is reading it, and its truth stands alongside truth about God from other religions.” Village acknowledges that these positions are not distinct and that some may hold a mixture of conservative and liberal beliefs concerning the Bible, but that the nature of these individual biblical beliefs should fall somewhere along the conservative-liberal axis. Village’s use of this conservative-liberal axis does open up the previously “complex matrix” of biblical belief in a simpler conceptual form, more amenable to the process of empirical testing.

5.3.2.3 *Experience*

This production of a simple, accurate and empirically testable concept for the category of ‘Experience’ cannot be seen as an easy matter. Initially, one must isolate what form of experience it is that must be studied. Some direction for this task is offered by looking at a disagreement noted earlier between Deere (1993:55) and Mayhue (2003:264) concerning the importance of ‘experience’ in biblical hermeneutics. The key ‘experience’ both scholars deal with concerns Christian encounters with what can be termed ‘the miraculous/supernatural workings of the Holy Spirit’ and other ‘spiritual entities’ that could be seen to occupy Hiebert’s (1982) ‘excluded middle’.

These experiences can be seen to take on a wide range of forms. In a study on the ‘Toronto Blessing’ Poloma and Hoelter (1998:261) describe people going through a wide range of somatic manifestations whilst coming under the effect of the Spirit. They witnessed that “one person may be convulsing with laughter, another shaking uncontrollably, a third screaming as if [in] deep pain, still another sobbing quietly, while others lay on the floor seemingly in the deepest peaceful rest”. Cartledge (2003:157-158) concentrates on a broad

definition of prophetic activity and includes revelatory experiences, for example, 'the discernment of spirits', visions, dreams and the physical sensations and impressions felt by various individuals. The common factor for all parties concerned is that it is the direct 'activity' of the Holy Spirit that is seen to be the cause of these varied phenomena.

What is clear from this is that the 'experience' that concerns us in this study should be conceptualised as 'charismatic experience'. It must also be noted that this 'charismatic experience' can also be viewed as 'charismatic activity'. Some forms of this may appear to be rather mild like a feeling that God has led you to perform a specific action (Cartledge 2003:241), whilst others can appear far more extreme, like raising someone from the dead (cf. Chavda 2001:54-55). One could not possibly include all forms of charismatic experience/activity in a study of this nature, but a suitable selection from across the wide spectrum of charismatic experiences testified to in the available literature would appear to offer a way of isolating a concept that should offer itself to accurate empirical assessment.

5.3.2.4 *Worldview*

The category of 'Worldview', in a similar way to 'charismatic experience', can be seen to be both broad and inclusive of a wide range of varying forms. Some examples of these worldviews are 'Scientific' (Carvalho 2006; Orr 2006), 'New Age' (Doktor 1999), 'Gendered' (Helve 2000) and 'Ubuntu' (Nafukho 2006). The authors who comment on worldview in relation to Christian interpretive frameworks, for example, Hiebert (1982) or Kraft (1989:23-35), seem to focus on what they term a 'Western' worldview as opposed to an 'Eastern' or indigenous worldview held by non-Western cultures. A similar dichotomy is seen in the work of Manala and Theron (2009:167-169) who identify an 'African/Western' division, which although worded differently, can be seen to follow a similar pattern to the 'East/West' divide noted above.

These types of division would appear to be based on the Weberian distinction between Eastern and Western worldviews (cf. Partridge 2004:107). Partridge (2004:108), however, questions this form of distinction because it does not allow for the possibility of overlap between the two forms. To support this observation he highlights the overlap that can be seen to exist between the writings of the 'Western' Christian thinker, Meister Eckhart, and the 'Easterner', Shankara. One should also note Partridge's overall thesis concerning the 're-enchancement of the West' or the movement of 'Eastern' mystical ideas into the rational 'Western' world (Partridge 2004:112-118). Partridge's observations make it clear that one can no longer effectively conceptualise worldviews in such a simplistic 'East-West' manner.

The other critical factor that must be considered when analysing the impact of worldviews on Christian beliefs is that many scholars have attempted to identify and discuss a 'Christian' or 'biblical' worldview; (compare Yong 1999 for an overview of this discussion). Yong's (1999:322-323) conclusion that for Christians a Gadamerian 'fusion of horizons' occurs between their different cultural and 'biblical' worldviews is certainly significant for this study. Consequently, one is left with a certain degree of plurality in 'Christian' worldviews. If one follows Yong's approach, which the study does, one cannot just focus on 'East/West' or 'African/Western' conceptualisation; one needs to take into account this 'fusion' of Christianity and culture. Any empirical attempt to measure these worldview assumptions, therefore, must find concepts that recognise this particular 'religion/culture' relationship that accounts, to some degree at least, for both Christian and cultural influences.

An approach to conceptualising a worldview that does offer itself as a possible solution is the Worldview Analysis Scale (WAS) designed by Obasi, *et al* (2009). Obasi (2002: np) sees a worldview as a set of philosophical assumptions⁵¹ which determined the way people perceive, think, feel and experience the world. The seven conceptual dimensions of worldview he formulates through testing are:

- 1.) *Materialistic Universe* - The belief that studying physical matter is the best method for explaining ontological relationships that exist in the universe. Furthermore, scientific explanations of reality represent the apex of human thought where spiritual connections are not needed.
- 2.) *Tangible Realism* - The belief that reality should be based solely on physical objects that can be counted and measured.
- 3.) *Communalism* - A teleological commitment to ensuring the welfare and interest of each member in a society. This subscale also examined relationships outside of the nuclear family.
- 4.) *Indigenous Values* - Non-Western axiological systems rooted in old traditions.
- 5.) *Knowledge of Self* - The acquisition of cultural information which induces symbolic imagery that reflects interconnected information about the self with those things external to the self.
- 6.) *Spiritual Immortality* - A person's belief that s/he existed before birth and will continue to exist after physical death.

⁵¹ Please note how this fits with my earlier comment in chapter 1 related to 'worldview'. Although I am using 'worldview' as a term here it is divided between a selection of various 'worldview assumptions'.

7.) *Spiritualism* - The cosmological belief that the universe was created by a Supreme Being. Furthermore, everything is understood to be spiritually interdependent and interconnected.

Here the division is not 'East/West' but is seen as a continuum between 'material' and 'spiritual' orientations. Obasi (2002:np) found that by reverse scoring the items for 'Materialistic Universe' and 'Tangible Realism' one could use what he calls the Worldview Analysis Scale (WAS) to determine where individuals' orientations fall along this "material-spiritual continuum". In a full description of the study, published at a later date (Obasi et al 2009), a statistically significant difference could be seen in the worldview assumptions held by white American students from European backgrounds and American students from other ethnic backgrounds. The important thing concerning the relevance of the 'material-spiritual' concept for this study was that the conceptualisation allows for a 'spiritual' or religious element, whilst also, if the results of the study are to be accepted, accurately targeting cultural variance. It, therefore, was considered suitable for this study that was to be conducted amongst an ethnically diverse population attending 'The Group' AOGs in KwaZulu-Natal.

5.3.2.5 Conclusion

With this conceptualisation of worldview one can see how the three, potentially confusing, sub-categories of 'Interpretation' were presented in conceptual forms that were seen to be relevant for the study, and also more accessible to the type of empirical research that was to be undertaken.

5.3.3 Spirit ministries

The theological reflection undertaken in the previous chapter showed that 'spiritual gifts' –or what I prefer to call Spirit ministries - can be a rather complex and difficult topic to tackle. Most at Ablewell followed Chant's (1993:4-5) assertion that only the nine 'gifts' listed in 1 Corinthians 12:8-10 can truly be seen as 'spiritual'. This stance has already been challenged at an earlier stage in this study and as a result of this critique the restricted definition of Chant was rejected in favour of a broader, more inclusive, approach. The division was seen, however, to offer a possible angle for conceptualisation.

Whilst one may not agree with it, a conceptual split can commonly be viewed between the various Spirit ministries. The division lies between those ministries seen as 'spiritual', or because of the spiritual tag, as 'supernatural' or 'miraculous', and those that are seen as 'normal' or 'non-miraculous'. This division is shown in the table below:

SUPERNATURAL	NATURAL
Word of Wisdom	Evangelist
Word of Knowledge	Giving
Faith	Showing mercy
Healings	Assistance
Working of miracles	Pastoral
Prophecy	Teaching
Discerning of spirits	Exhortation
Speaking in tongues	Apostolic
Interpretation of tongues	Administration

Table 5.1 Table showing perceived division in Spirit ministries

When one looks at the work of Chant (1993) or the attitudes displayed by the Pentecostals at Ablewell one can see how this separation plays out; the 'spiritual' or 'supernatural' are preferred over the 'non-spiritual' or 'natural' ministries. It is this perceived attitude that this study wishes to test.

Making this type of division did not sit easily with me but I did feel that the terms 'supernatural' and 'natural' were probably the best options available for the concepts required to perform the selected empirical tests. Like Kraft (1989:102), I struggled with the use of 'supernatural' because it suggests something abnormal; the Spirit was not seen at work in more 'natural' ministries like administration. This conceptualisation, however, did recognise the type of split thinking that was perceived to exist within Pentecostal congregations and which I, as part of the study, wanted to analyse. The 'supernatural-natural' labels, therefore, were accepted.

It should also be noted that this 'supernatural-natural' conceptualisation was also offered support from another angle. African scholars (Appiah-Kubi 1975:230; Manala 2005:63-64) have offered criticism of the reductionist Western missionary methods that rejected the 'supernatural' elements of African healing in favour of the 'natural' Western health system. This historical problem can still be identified as an issue today and should be seen as relevant for a study of

this nature. The distinction between 'supernatural' and 'natural' Spirit ministries, therefore, was seen not only to apply to the perceived Pentecostal preference for the supernatural, but also for the materialistic rational preference for the natural. The use of a 'supernatural-natural' Spirit ministry split, therefore, could be seen to offer insight into how worldview assumptions actively impinged on an individual's Pentecostal attitudes to Spirit ministries.

5.3.4 Healing

The final category of 'Healing' within the African context had previously been covered by Bate (1995). His (1995:278-279) five subcategories, for what he called 'coping healing', were supplemented in this particular study with the additional sub-category of 'Environmental'. Bate's previous study, although different in perspective and narrower in scope in this particular category, did offer some helpful angles when one was attempting to develop empirically testable concepts. It was noted that Bate (1995:278-279) starts his tabulation of 'coping healing' by looking at the various forms of sickness prevalent in current society. His table shows that these sicknesses can be divided into five distinct areas that can sometimes interlink. What was considered interesting, for this particular study, was how Bate links a range of healing responses to each area of sickness; 'emotional' sickness was seen to require a selection of either prayer for inner healing, healing of memories, Baptism, or Penance. What was noted was that whilst some of these healing actions, like Baptism and Penance, were suggested for other areas of sickness, some activities, like healing of memories, could be isolated to one sickness area only. It was, therefore, deemed possible to select a range of healing ministry activities, all of which were outlined in the healing literature that had previously been accessed; these could effectively be placed within six conceptualised healing ministry groupings: deliverance, environmental, inner, physical, social and spiritual.

It should be acknowledged that Bate (1995:278-279) does offer some ministry suggestions for his five divisions of healing ministry but some, for example Penance, were seen to display, not surprisingly considering the author's background, a Roman Catholic perspective that could not be considered suitable for a study focused on African Pentecostals. It was decided that the ministries selected should be seen to incorporate a wider range of practical approaches that more accurately reflected the varying types of healing activity undertaken as parts of the modern Pentecostal/charismatic healing ministry. An example of this could be seen in the sub-category of 'Inner'. If one was to conceptualise inner healing for a modern study accurately, one must be seen to include items relating to the 'theophostic' techniques of Smith (2000), as well as the items relating to the more

traditional inner healing prayer and prayer for the healing of memories listed by Bate. So, although the six concepts identified are similar, in some cases some may say identical, to the five previously covered by Bate, they will each involve a broader range of ministry as outlined below:

1.) *Deliverance* – This involves prayer for deliverance from demonic forces and more specifically exorcism, but it can also be seen to include the breaking of generational curses (Hickey 2000; Chintapalli 2004) and ministry that resolves health problems related to ancestral influences (McCall 1982).

2.) *Environmental* – This is healing ministry that proactively protects and maintains what is seen to be God’s created order. This could involve activities like recycling, reducing energy use, planting trees or conserving rare species of animals and plants and the areas, for example, wetlands, where those species thrive (cf. Bookless 2008 for further examples).

3.) *Inner* – This incorporates both healing prayer for the emotions and memories (Seamonds 1981, 1985). The most modern development of theophostic ministry is also included (Smith 2000). Inner healing is also seen to involve prayers for, and the receiving of, forgiveness. The development of personal (Sandfords 1982, 1985, 1992) and collective holiness (Park 2004) is also included.

4.) *Physical* – Whilst interlinked with other forms of healing, physical healing, in the case of this study at least, is seen to involve the laying-on of hands, anointing with oil and the taking of communion for the relief of physical (organ-related or psychosomatic) conditions. This can be seen to be performed by ‘miracle’ healing evangelists in massive crusades (Chavda 2001) right through to local church communities gathering for healing services on a weekly basis (Epperley 2006:9).

5.) *Social* – Social healing can involve prayer and other forms of action. Prayers can be said against social injustice whilst action can include speaking out prophetically against a lack of inclusivity and actively working with those excluded from ‘normal’ society (Kang 2005).

6.) *Spiritual* – Spiritual healing will involve acts that bring individuals to personal prayers of repentance that result in spiritual forgiveness. These could involve, amongst other things, various forms of evangelism and preaching (Bate 1995:278-279).

These conceptual divisions were considered suitable for the type of empirical research to be undertaken and were included in the study.

5.4 THEOLOGICAL MODEL AND HYPOTHESES

5.4.1 Theological-conceptual model⁵²

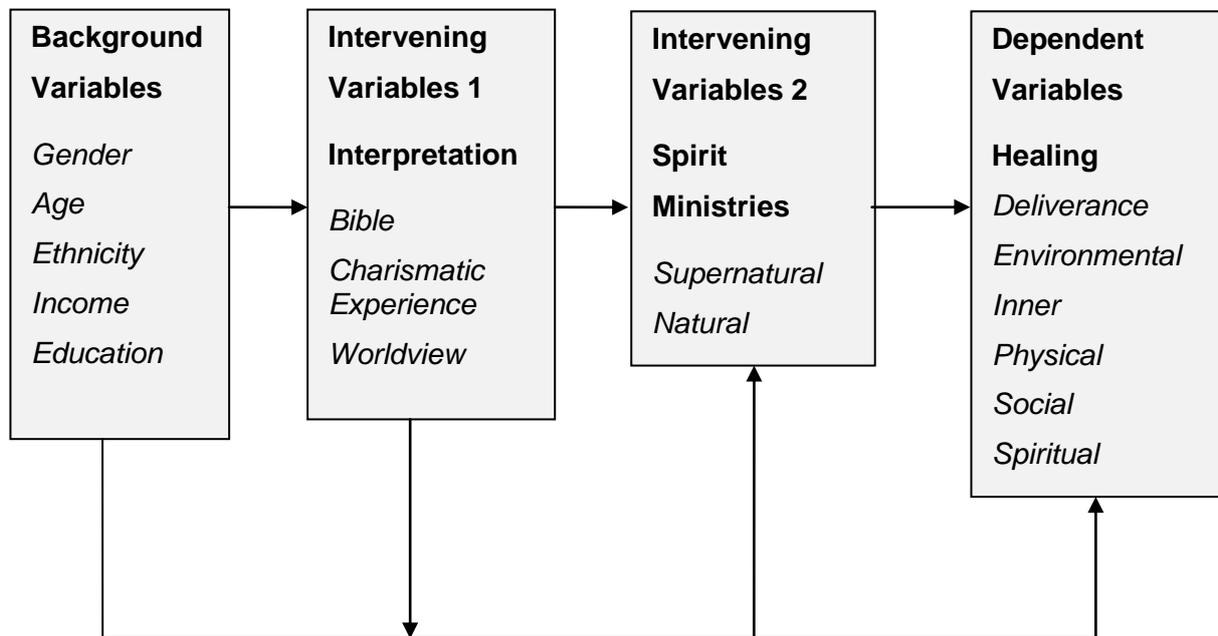


Fig.5.1 A theological-conceptual model for the church's ministry of healing

5.4.2 Hypotheses

1.) *Gender influences attitudes towards healing*

Quantitative empirical studies by Poloma (1985:69), Cartledge (2003:208) and Village (2005a:105) have all found gender to not be a significant factor in determining an individual's beliefs concerning healing. One must note, however, some interesting comments related to African contexts. Landman (2004:208), in her study of healers in Atteridgeville (Pretoria) noted how no female 'healers' were available for interviews in 'classical' Pentecostal churches. This finding ran counter to a prevailing theme in Atteridgeville that saw female healers in the majority (2004:208). Anderson (2004b:495) also records how in Ghana it has been observed that men will usually be involved in the deliverance of women but the reverse is seldom seen. So, whilst studies conducted on Western samples have shown no significant connection between gender and attitude towards healing, other African examples do suggest that gender could be a significant factor in this particular cultural context.

⁵² One should note that there can also be movement between variables in the same category, e.g., Inner healing can influence deliverance.

2.) *Age influences attitudes towards healing*

A person's age has been seen to be significant in determining an individual's attitude towards healing. Poloma (1985:69) discovered that the older a person was the more likely it was that s/he had gone forward for healing prayer and experienced divine healing as a result. Kay (1999:121) records how, in his study on Pentecostal ministers in the UK, the older an individual was the more likely it was that s/he would hold to the teaching espoused by the 'faith' movement related to healing. Cartledge (2003:208), however, noted no such significance in his study on faith and healing. Whilst some differences are acknowledged, I believe it is clear that sufficient theory is available upon which the formation of the above hypothesis can be based.

3.) *Ethnicity influences attitudes towards healing*

Anderson (2004b:494) speaks of a 'North/South' divide when looking at attitudes towards divine healing. Bergunder (2001:103), more specifically, identifies Africa, South America and Asia as places where people are more open to miracle cures and exorcism. Allen (2001b:130) describes how some blacks in Jamaica are seen to be "black on the outside and white on the inside" because they hold to 'Western' - or 'Northern' in Anderson's description - beliefs rather than the "primitive" African attitudes of their ancestors. Clearly, some divide is seen to exist in theory between those from Caucasian/Northern backgrounds and those from African/South and American/Asian ethnic backgrounds. This particular hypothesis, therefore, will be tested here.

4.) *Income influences attitudes towards healing*

Harakas (2001:85) notes how the lack of affordable healthcare in the 4th century led to a church-based health care system in the Eastern Roman Empire. This situation, where an inability to afford private health care can lead people to seek more 'divine' healing solutions, is still prevalent today; low income and unaffordable private healthcare being factors in the reasons why some Chinese Christians seek 'divine' healing solutions over medical care (Wahrlich-Oblau 2001:93). Cartledge's (2003:208) comment concerning the effect the free healthcare offered in the UK, and how it may have influenced his study on healing, is also worth noting in relation to this issue. Income in a country like South Africa that lacks free healthcare, therefore, should be seen as a significant factor when considering people's attitudes towards a church-based healing ministry.

5.) Education influences attitudes towards healing

Allen (2001b:125) describes how Pentecostals in Jamaica are often seen as lacking in education which leads to, what some view as, a rather simplistic interpretation of Scripture. The view that education can influence how one interprets, and therefore communicates, Scripture can be supported by the work of Kay (1999:121) who found that as the level of ministerial theological education increased, beliefs in 'faith' teaching related to healing decreased. One must note, however, that both Poloma (1985:69) and Village (2005a:106) found an individual's educational level to have little effect on their beliefs in healing. Wahrlich-Oblau (2001:89) concurs with these findings when she highlights how in China she observed an illiterate peasant praying together with a university professor for the healing of a church member. Once again, opposing points have been raised but I believe that sufficient theoretical evidence exists to allow for the inclusion of this particular hypothesis.

6.) Belief in the Bible influences attitudes towards healing

It has already been shown in Allen's (2001b:125) Jamaican example how a person's interpretation of Scripture, in that case the 'simplistic' Pentecostal one, could alter a person's attitude towards the church's ministry of healing. Village's (2005a:104) findings would agree with this because his results suggested that a positive belief in miraculous healing was mainly a characteristic of conservative Christians. One can suggest, therefore, that the more liberal a person's approach is to biblical interpretation the more negative their attitude would be towards the church's healing ministry – especially the more 'supernatural' forms like deliverance.

7.) Charismatic experience influences attitudes towards healing

It would appear that the more people had experienced divine healing the more likely it would be that they would hold a positive attitude towards a healing ministry in the church. This view is strongly supported by the findings of Poloma (1985:69-70) in her study on the Assemblies of God (AG) in the USA. Village (2005a:104) takes things even further by suggesting that his results show that broad charismatic experience, not just healing, is the best indicator of a person's beliefs in miraculous healing. This particular research angle was, therefore, deemed suitable for investigation.

8.) *Worldviews influence attitudes towards healing*

'Worldview' was an interpretive area missed by the interviewees at Ablewell, but was seen as significant by many in the healing literature. Theron (1999:58) believes that the changed, more favourable, attitude towards medicine amongst South African Pentecostals is probably due to an increasing effect of a Western worldview; a point he felt was worthy of further study. Manala (2005:53) believes that a move towards an African worldview, away from the Western model that currently dominates health and healing practices, is required if the church is to improve its healing ministry. When one considers Hiebert's (1982) 'excluded middle' and Kraft's (1989) emphasis on worldview in his writing one must see this particular hypothesis as significant for a study of this nature.

9.) *Attitudes towards Spirit ministry influence attitudes towards healing*

In section 4.7.3.3 of the previous chapter the different views on what are commonly termed 'spiritual gifts' - but which in this study are called 'Spirit ministries' - were discussed. It was found that some, like the Pentecostal Chant (1993:4-5), saw the list in 1Corinthians 12:8-10 as the only one that contained ministries that could be called 'spiritual'. This view, with which I disagreed, appeared to be held by the Pentecostals at Ablewell. This would seem to suggest, therefore, that these 'supernatural' forms of ministry would be preferred to the more 'natural' forms in overall ministry work of the church. It was deemed theoretically suitable, therefore, to study this particular angle as part of the research.

10.) *Attitudes towards healing ministry influence attitudes towards healing*

A number of authors have suggested that the various aspects of the healing ministry are closely interlinked. The Sandfords (1992:19-22) indicate that inner healing and deliverance are inseparable; a point supported by Kraft (1993:257-259). Jung (2005:90) suggests that a similarly strong relationship existed between environmental and social issues. In a study on the 'Toronto Blessing' Poloma and Hoelter (1998:262-265) found spiritual healing was seen to be centrally linked to all other forms of healing; something also suggested by Wimber and Springer (1986:82) and MacNutt (1974:166). One can suggest, therefore, that the attitudes people have towards the various healing ministries should display a similar interlinked nature.

11.) *A causal path: Ethnicity to healing*

There is a causal pathway running from ethnicity via worldview into charismatic experience; from there it runs through Spirit ministries and onto the church's ministry of healing.

5.5 THEOLOGICAL OPERATIONALISATION

5.5.1 Introduction

Having selected the various hypotheses to be tested, attention was turned towards how each identified area could be operationalised. The impression gathered from Van der Ven's (1993:182-183) original empirical study was that previously designed instruments should be utilised where possible because they would already have passed through tests for reliability and could have been seen to produce valid empirical data. With this in mind a range of instruments were sourced and those deemed appropriate for this study were selected. No suitable instruments, however, were found to measure the conceptual arrangements for Spirit ministries or healing. Instruments, therefore, were designed to measure these particular areas; the reasoning and structure of these instruments are outlined below.

5.5.2 Background variables

All the background variables were found to have been measured previously as part of the last full national census taken in South Africa in 2001.⁵³ It was deemed suitable to utilise these census scales as they had been previously designed for use in the South African context in which the study was being conducted. The scales for gender, age, ethnicity, income and education, therefore, were all taken directly from this document.

5.5.3 The Bible scale

No studies had previously been conducted that looked at the biblical beliefs of South African Pentecostals, so, no suitable instrument was found to exist for the context under study. The most appropriate empirical instrument found to exist was developed by Village (2005b) for his study of lay Anglican biblical hermeneutics in the UK. Village (2005b:244) notes that previous studies had shown that such measures as frequency of Bible reading did not show how people interpreted Scripture. As noted earlier, therefore, he produced a conservative-liberal axis on which he could measure biblical belief. Village (2005b:247) used this to design a 12-item scale that incorporated Likert-style items in a five point structure, ranging from

⁵³ Available at <http://www.statssa.gov.za>.

strongly agree' to 'strongly disagree', to test various aspects (inspiration, inerrancy and authority) of biblical belief. The scale was found to have high internal reliability (Cronbach's α .91) in Village's study and was deemed suitable, therefore, for use in its original 12-item format in the initial pilot study.

5.5.4 The charismatic experience scale

Similar to the Bible scale no suitable scale was found to exist relating to the measurement of charismatic experience amongst South African Pentecostals, so, a broader search was made for a suitable quantitative instrument. The earliest example that could be located was designed by Poloma (1985) for her study amongst the AG in the USA, but this was found to be quite limited in scope. Cartledge (2003:241) used a similar, if slightly expanded scale, for his empirical investigations amongst Charismatic congregations in Merseyside, UK. His instrument asked people to mark boxes relating to the number of occasions they had personally experienced particular examples of charismatic activity during a set time span – in this case the previous 6 months. The problem in using Cartledge's scale was that it was designed for testing a majority of charismatic experiences related to his specific area of study: *glossolalia*. The scale, therefore, was assessed and items that were seen to be more relevant to a study of healing beliefs amongst South African Pentecostals were added to complement his original scale. The resulting scale consisted of 20 items and the original time span of the previous six months was extended to the previous year. This extension was deemed necessary because it was felt that more positive experiences, and hence greater variation, would be recorded if the longer time period was allocated.

5.5.5 The worldview analysis scale

A great many scales relating to the measurement of worldviews were found to exist, but few were found that measured areas relevant to the South African context.⁵⁴ A suitable scale called the Worldview Analysis Scale (WAS) was found to have been produced by Obasi, *et al* (2009) for use in the USA. Although not designed for use in South Africa the WAS was structured to measure 'material' and 'spiritual' worldview assumptions by using 45 separate Likert items in a six point structure, ranging from 'strongly disagree' to 'strongly agree'. These items were grouped into seven sub-scales called 'materialistic universe', 'tangible realism', 'communalism', 'indigenous values', 'knowledge of self', 'spiritual immortality' and 'spiritualism'. 'Materialistic universe' and 'tangible realism' were seen to be 'material' in form

⁵⁴ For example most were found to measure 'Modern' and 'Postmodern' assumptions that related more to Western, rather than African, contexts.

whilst the other categories favoured spiritual worldviews. When tested the WAS was shown to have good reliability (Cronbach's α .83; Obasi, *et al* 2009:944). The researcher noted that consent had to be given by the authors for using this scale, so, this was applied for and obtained via electronic communication before the scale was used. It was also noted that a couple of items relating to the American education system would be unsuitable for use in a South African survey. Consent was obtained from the authors to alter these for use in this particular study.

5.5.4 Measuring Spirit ministry

A problem was encountered when searching for suitable instruments with which to measure attitudes towards Spirit ministry. Many instruments were found to exist that were designed to measure an individual's 'spiritual gifts', (compare Kehe 2000 for details), but nothing was found to measure a person's attitude towards the particular Spirit ministries noted in the various biblical lists of passages (Rom.12:4-8; 1Cor.12-14; Eph.4:11).⁵⁵

Another issue related to the regular alterations in the views people held on Spirit ministries. Several times during the period of observation at Ablewell the issue of 'spiritual gifts' came up in conversation. When questioned about which 'gifts' each individual saw as important a common answer would be, "it depends" – the key point being that attitudes towards Spirit ministries were clearly influenced by the particular context in which they were being viewed. What was required, therefore, was an empirical method that could offer a set range of Spirit ministries in a contextualised format. One possible quantitative approach, seen to be sensitive to contextual variations, used vignettes. Renold (2002:3) describes vignettes as "short scenarios or stories in written or pictorial form which participants can comment upon". She continues by noting that they can be used in both qualitative and quantitative research and can be used to assess general attitudes and beliefs amongst particular communities. It was decided, therefore, that the use of vignettes would be valid for this particular part of the study.

Questions did remain over how many vignettes would be used and what their content would contain. To allow for a fair study it was decided that vignettes should be designed to include the whole spectrum of church ministry. A suitable range of church ministry was seen to be outlined by Bate (1995:269-274), who divides church-based ministry up into five areas: *martyria* (witnessing of the kingdom of God and the risen Christ in the lives of believers), *kerygma* (the message that is to be preached; the Good News in all its fullness), *diakonia*

⁵⁵ It is understood that some have seen 'gifts' outside the listings noted above, but the majority of authors studied have allowed for 'gifts' from these particular listings, whilst only a few, (compare Kehe 2000), have included ones from other texts.

(the care, concern and service that the community of faith is called to bring into action), *koinonia* (all that contributes to true community) and *leitourgia* (the worship of the Christian community). It was noted that Renold (2002:4) highlights that most vignettes are fictitious in nature but are most productive when the scenarios depicted appear real and conceivable to those participating in the research. With this in mind, a vignette was developed for each of the five areas of church ministry that related closely to those ministry situations that had been personally observed, or read about, by the researcher within the South African context in the past three years he had spent in the context.

With each vignette the participant was asked to select five Spirit ministries from a prepared list of 18, taken from the biblical lists in Romans 12:4-8, 1 Corinthians 12-14 and Ephesians 4:11. This list was accompanied by brief definitions for each form of ministry; (see Appendix C for details). These definitions were obtained from the work of Chant (1993) and Wagner (cf. Kehe 2000). The definitions were added to help the participants understand, at a basic level, what they were being asked to select in each particular case. This explanation also helped standardise the various responses (De Vaus 1991:90-92). The participants were then asked to arrange the five Spirit ministries they had selected in an order which showed what they considered to be the most important through to the least important (of those selected) for each scenario. Scores for each Spirit ministry would then be totalled up for all five church ministry scenarios, thereby, giving a full range for how the participants were seen to view Spirit ministries within the church ministry situations found within the South African context.

5.5.5 The church's ministry of healing scale

As with the Spirit ministry scale no suitable instrument was found to exist in the empirical literature that could fully measure the church's ministry of healing as viewed within the holistic form accepted by this study. It was decided, therefore, to construct a suitable instrument specific for this investigation.

What had been observed in the phase of perception was that rather a limited view of 'the church's ministry of healing' could be seen in some participants' responses with only one individual recognising a social aspect and nobody identifying an environmental angle. It, therefore, seemed appropriate to ask people to evaluate the importance they attached to the six different conceptual areas of the healing ministry, (deliverance, environmental, inner, physical, social and spiritual), identified earlier in this study. Items, therefore, were constructed, based on practical examples from ministry situations from around the globe that had either been observed or read about by the researcher. A suitable range of practical

examples were selected for each area and were distributed in a random format as 40 Likert-style items. For each item the participant was asked to give a score, from zero (not valid) to ten (essential), related to how important each activity was for what they perceived to be the church's ministry of healing. The scores for each item could be totalled together for each related group to see the importance each participant gave to each facet of the church's ministry of healing.

5.5.6 Conclusion

It should be highlighted that for each scale both its validity and reliability were key concerns. One should note that comments concerning validity - the accuracy with which the content of the instruments corresponds to the original concepts - have been made throughout this section. One must also note the sensitivity to context that formed part of the process of constructing the survey document. One can say that although little quantitative empirical work has been undertaken previously in relation to Pentecostal healing within the South African context the instruments selected and designed were deemed suitable for a study of this nature.

The reliability – whether the instruments measured accurately – was covered by the Bible and worldview scales, but was otherwise considered as part of the piloting process that will be outlined at the start of the next chapter.

5.6 CHAPTER CONCLUSION

This chapter sought to show how some of the categories developed through the process of perception and reflection were selected for further study and were then developed into specific concepts that were seen to be empirically testable. It has shown how these concepts were arranged in a theological-conceptual model from which eleven hypotheses were developed for further testing. Suitable instruments for the measurement of background variables, biblical beliefs, charismatic experience and worldview were sourced and new instruments were developed for the measurement of Spirit ministry and the church's ministry of healing. The resultant survey was now ready for the process of pilot testing.

CHAPTER 6

THE CHURCH'S MINISTRY OF HEALING SURVEY ON 'THE GROUP' ASSEMBLIES OF GOD IN KWAZULU-NATAL

6.1 INTRODUCTION

With the process of operationalisation of the various concepts complete a questionnaire had been produced that was ready to undergo pilot testing. This chapter covers the various stages of this piloting process and the resulting adjustments to the survey instruments that were deemed necessary. It goes on to describe how the survey was administered to, and collected from, the eleven 'Group' AOGs that had consented to be part of the research process.

The emphasis then moves into explaining the methods and techniques involved in preparing the data for, and the eventual process of, statistical analysis. The processes of data entry, checking and cleaning are outlined. The analysis of the data set is then explained as it follows Van der Ven's empirical-theological structure for data analysis. This involves describing the demographic characteristics of the research population and then explaining how the scales, used in the survey, were constructed. Finally, the data collected from the survey is engaged with using both bivariate (two variables) and multivariate (multi -variables) forms of analysis. The results of these calculations are presented in both tabular and diagrammatic formats.

6.2 PREPARING THE SURVEY

6.2.1 Introduction

As noted above the questionnaire was considered to be in a raw state and needed to go through a process of piloting to refine it and make it more suitable for the collection of valid data. This piloting process is explained below. It was also necessary to brief and prompt the various parties who would be involved in the study. The details of this preparatory work are also included.

6.2.2 Piloting

It was originally decided that the pre-testing process would follow the three stage design outlined by De Vaus (2002:114-119). Stage 1 involved Question development. The original survey document was distributed to 12 volunteers who attended a variety of church denominations situated in the same town as Ablewell Christian Fellowship. Each individual had filled in the survey and then completed a feedback form that covered issues concerning timing, understanding, interest and problem areas they might have encountered. Where possible the researcher went through the feedback form with each respondent. Out of the 12 surveys distributed, nine were returned fully complete with suitable feedback. The three who did not complete the forms explained that they had not had enough spare time to complete the forms properly.

Several issues were raised with this initial pilot test. It was noted that the Bible scale tended towards being saturated – displayed a dominance towards one particular value – amongst the respondents from more conservative church backgrounds. It was noted that it functioned with much more variety amongst those from more liberal traditions. This point was raised in communication with the author of the Bible scale who suggested that some items targeting biblical sufficiency and experience may help to separate Pentecostal respondents who would normally hold conservative views on biblical interpretation. The original Bible scale, therefore, was extended from 12 items to 14 items.

Some problems were also identified with the language used in the charismatic experience scale. Terms such as ‘demonised’ and ‘slain in the Spirit’ were misunderstood by some who had no experience of the Charismatic tradition. It was decided to retain these items for the second pilot to see if similar problems existed amongst Pentecostal believers. Another issue with the charismatic scale was the length of time (a year) over which one needed to recall the experiences. After discussion with the participants it was decided to reduce this figure to the original time span of six months used by Cartledge (2003:241).

It was also found that every respondent had issues with the WAS. One respondent pointed out that as a white from English ancestry his heritage was misrepresented by the educational system pre-1994; he believed the system had been biased to an Afrikaans interpretation of the nation’s history. The re-worded question, therefore, had not successfully separated white (Western/material) from black (African/spiritual)¹ as Obasi, *et al* (2009) had done in the original American survey. I, therefore, decided to drop both educational

¹ I did note the response of some to the background variable of ethnicity was ‘white African’ and this should be acknowledged. To avoid confusing, however, other scales in this study it was decided to retain the original White/Western- Black/African distinction although this was clearly seen to be in error by some.

questions from the survey after consultation and agreement with the original authors. Some problems were also found to exist with the use of the term the 'Supreme being' rather than 'God'. An additional instruction, therefore, was added at the top of the WAS to inform Christians that concepts, for example, 'Supreme being' should be interpreted from their own Christian perspective of 'God'.

Generally, the Spirit ministry scale was seen to function well with several of the respondents commenting that it was the most interesting part of the survey. A wide and varied set of responses was obtained with the only problems mentioned being related to the lengthy time it took to complete the section compared to the other scales.

This was not seen, however, to be the case with the church's ministry of healing scale. Several respondents commented on their inability to understand some of the ministry practices that had been included in the 40-item scale. As a result of this eight of the original items were discarded, leaving a 32-item scale to go forward to the second stage of piloting. This reduction in items also helped reduce the length of the questionnaire which had been commented on by some participants as being overly long.

Generally, the background variables were completed easily with little comment made on them. One respondent noted that distinction could be made between various higher degrees, so, the original census levels were expanded from 'undergraduate higher' to 'diploma' and 'undergraduate degree', whilst 'postgraduate higher' was divided into 'postgraduate masters' and 'postgraduate doctorate'.

Stage 2 of De Vaus' (2002:116-118) piloting tests involved general questionnaire development. For this particular process 19 of the re-structured surveys were distributed to volunteers at Ablewell Christian Fellowship, the majority of whom had not participated in the earlier interview process. A total of 11 usable questionnaires were collected back over the period of one month. Several people who did not manage to complete the survey and commented on how difficult they had found some specific questions. Their comments were noted and taken into consideration during preparation of the final document. Of the 11 surveys returned one person had clearly struggled to complete the Spirit ministry scale and this problem appeared to be due to understanding rather than a time issue.

The extended period required to collect a sufficient number of surveys - some were still being offered 6 months afterwards – did mean that Stage 3, the 'polishing' pilot test, could not be completed properly. Instead, it was decided to put the data gathered from Stage 2 through the PASW Statistics Version 17² analysis so that the reliability of the various scales could be checked and also that the researcher could familiarise himself with the software

² PASW Statistics 17 (*Predictive Analytics SoftWare*) is the re-branded form of SPSS Statistics 17.

package. These tests showed that, although for a limited sample, the reliability of the 14 – item Bible scale was still good (Cronbach's α .86) and that the WAS and the six sub-scales in the CMHS functioned above the acceptable reliability level (Cronbach's α .70) (De Vaus 2002:184). It was also noted that the order of the survey appeared to function satisfactorily with the background variables positioned last. The varied type of instruments used were also deemed to be working satisfactorily, but it was felt that there could possibly be problems with the WAS and the Spirit ministry scales due to the length of time required to complete them compared to the other scales used. After final checks on outlay and spelling the questionnaire was deemed suitable for use in the wider survey.

6.2.3 Administration and collection

The main reason why Stage 3 of the piloting phase could not be carried out in full was because the process was running to a tight schedule that had fallen behind time. An invitation had already been obtained to attend 'The Group' ministers meeting for the KwaZulu-Natal area that was held at the beginning of September, 2009. A finalised copy of the questionnaire (see Appendix C) was presented to each minister at this meeting and they were briefed on the nature of the survey and the suggested data collection procedure. The researcher wanted to target the core membership of each congregation and felt that the best way to accomplish this would be by focusing upon home/cell study groups. To ascertain the numbers who attended home groups in each congregation a slip of paper was given to each minister and they were then asked to enter the number of home groups functioning in their Assembly and the approximate numbers of people who regularly attended those groups. The ministers completed the slips detailing the number of study groups, the leaders of those groups and the approximate numbers that would attend. One minister mentioned that he ran a 'program' church where home groups were not functioning. It was arranged to provide a bundle of questionnaires for a 'program' group that would offer an adequate representative sample for the congregation. Slips were collected for the other 10 'Group' AOGs participating in the survey and were taken away for analysis.

The researcher then used the information provided to work out the maximum number of questionnaires that would be required.³ As a result of this 1100 questionnaires were produced. These were then bundled into the correct numbers required for each church. These bundles were then sub-divided and marked so that each study group had the

³ It was understood that this would probably leave each group with an excess number but this eventuality was considered to be more acceptable than leaving each group with too few.

requisite number of questionnaires in their own individual bundle. These were then packed into a marked box which was to be handed over to the main minister for each AOG.

This handover occurred at the ministers meeting held at the beginning of October, 2009. Each minister was given the box complete with instruction sheets for study group leaders whilst a separate sheet with instructions and the researchers contact details were enclosed for the ministers. All 12 boxes - one Assembly required a larger number of surveys than would fit in a single box - were handed over to the ministers with instructions to return them at the following monthly meeting. All the Assemblies bar two managed to return the surveys that had been completed at the monthly gathering at the beginning of November, 2009. One minister apologised for not having more completed at the time and later posted, as promised, some more completed surveys that arrived before the end of November, 2009. Problems were encountered with the collection of the survey from the two ministers who did not attend the monthly gathering in November. Their boxes of completed surveys were finally collected in March, 2010.

6.3 PREPARING THE DATA SET

After all the surveys had been collected each Assembly's box was counted and the percentage response rate for each was recorded. A problem was encountered with one Assembly who had returned 14 questionnaires from the 154 originally distributed, a 9.09% response rate. This was not considered to be an adequate response to be representative of the Assembly and the 14 questionnaires were therefore discarded. This meant that 363 questionnaires were passed on to a manual process of coding.

This coding process was manually undertaken with each completed questionnaire being thoroughly checked in the process. The codes were assigned as already arranged in the code book that had been constructed previously for the church's ministry of healing. A key part of this manual process was to check that the church's ministry of healing section (section 3) had been completed to a satisfactory level for analysis (no more than 8 missing values for the 32 items – a 75% response rate). As a result of this procedure a further 11 questionnaires were discarded from the survey because they did not fulfil the set criteria outlined above.

After the manual coding and checking process had been completed the data from the questionnaires was entered onto a PASW Statistics 17.0 spreadsheet. Once all the data had been entered further cleaning checks were undertaken. A 75% check was made on the church's ministry of healing section to check that an adequate range of scoring responses had been used. As a result of this check a further 8 questionnaires were found to have used

the same score, mostly 10s, 24 or more times in section 3. These questionnaires, therefore, were discarded from the final survey. 344 questionnaires out of the 1100 originally distributed, a 31.27% response rate, therefore, were available for analysis.⁴ A major problem did surface with the Spirit ministries section in the questionnaire. A large number of people had failed to fill it in correctly or had completely left it out. Even in the sample of 344 that were considered to be acceptable only 237 questionnaires contained usable responses. It was decided that this was sufficient to continue using the Spirit ministry section as part of the analysis but that this issue would need to be noted and thoroughly evaluated.

6.4 EMPIRICAL-THEOLOGICAL DATA ANALYSIS

6.4.1 Introduction

This section will follow the analysis guidelines set out by Van der Ven (1993:185) in his original study. The data analysis will commence with a description of the research population. This then will be followed by a description of how the theological and attitudinal scales used in the study were constructed. The process then will move onto determining the holders of the various theological attitudes before performing similar tests to determine the context of the various theological attitudes. The data analysis will conclude with a detailed explanation of the theological attitudes and the causal relationships involved.

6.4.2 Description of the research population

The distribution of the research population by gender and age shown in Table 6.1 is interesting when considered in the light of modern church demographics. Some empirical studies (Van der Ven 1993:186; Village 2005b:246) have shown that the core church membership represented in their surveys has been predominantly female and over the age of 45. Whilst this sample shows that the core membership of the AOGs in KwaZulu-Natal is predominantly female, with 59% females represented to 41% males; the dominance of females over males is in no way as great as that seen in several other studies. One must also note that the majority (69%) of the sample population are under the age of 45; a figure in marked contrast to the figures observed in some previous studies.

⁴ As noted above in footnote 2 the number of questionnaires each group had allocated matched their absolute maximum figure for their approximate numbers that had been listed at the September meeting. A large number of blank questionnaires, around 150, were returned from various AOGs which suggested that the estimates provided had been excessive. One, therefore, can see how this influenced the overall response rate.

Table 6.1 Crosstabulation showing distribution of gender and age in research population

		gender		Total
		male	female	
age	16-19	12	25	37
	20-24	22	29	51
	25-29	14	19	33
	30-34	19	18	37
	35-39	19	19	38
	40-44	19	23	42
	45-49	6	11	17
	50-54	7	19	26
	55-59	14	13	27
	60-64	4	10	14
	65-69	5	8	13
	70-74	0	5	5
	75-79	0	3	3
	80+	0	1	1
	Total	141	203	344

Although ‘The Group’ has been seen to be a predominantly white wing of the AOG in South Africa (Watt 1992:135-149) it is interesting to note that Table 6.2 displays significant numbers from other ethnic groups gathering under ‘The Group’ sphere of influence. Whilst the majority of the Indian or Asian contingent would worship together it is important to point out the general ethnic diversity within this sample. A significant number of black Africans meet for fellowship on a regular basis with fellow white African believers; an encouraging occurrence worthy of note in a country that still experiences interracial tensions.

Table 6.2 Ethnic distribution of research population

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Black African	82	23.8	23.8	23.8
White	191	55.5	55.5	79.4
Indian or Asian	60	17.4	17.4	96.8
Coloured	11	3.2	3.2	100.0
Total	344	100.0	100.0	

Table 6.3 Educational background of research population

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Some primary	6	1.7	1.7	1.7
Complete primary	7	2.0	2.0	3.8
Some secondary	47	13.7	13.7	17.4
St 10/ Grade 12	134	39.0	39.0	56.4
Diploma	69	20.1	20.1	76.5
Undergraduate degree	60	17.4	17.4	93.9
Postgraduate Master's	19	5.5	5.5	99.4
Postgraduate doctorate	2	.6	.6	100.0
Total	344	100.0	100.0	

Table 6.3 shows that the research population display a strong educational background with the majority (82.6%) having experienced education up to at least Standard 10/Grade 12 level. It should also be noted that 23.5% of those sampled have attained either undergraduate or postgraduate degrees. This is a significant point when one considers the view that sees Pentecostalism as a poorly educated movement; (compare Allen 2001b:125 for related comments).

The figures displayed in Table 6.4 show that those represented in the survey can be considered, generally, to have healthy monthly incomes with 63.4% earning over R6400 per month. Once again this shows that the majority of those sampled in 'The Group' AOGs in KwaZulu-Natal are not struggling financially and in several cases (5.2%) appear to be

financially very successful. These results would appear to agree with the qualitative findings of Balcomb (2007) in his study on South African Pentecostals.

Table 6.4 Distribution in monthly income for the research population

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No income	22	6.4	6.4	6.4
R1-R400	6	1.7	1.7	8.1
R401-R800	7	2.0	2.0	10.2
R801-R1600	17	4.9	4.9	15.1
R1601-R3200	25	7.3	7.3	22.4
R3201-R6400	49	14.2	14.2	36.6
R6401-R12800	75	21.8	21.8	58.4
R12801-R25800	72	20.9	20.9	79.4
R25801-R51200	44	12.8	12.8	92.2
R51201-R204800	9	2.6	2.6	94.8
R204801+	18	5.2	5.2	100.0
Total	344	100.0	100.0	

6.4.3 Construction of the theological and attitudinal scales

Before specifically engaging further with the research population the conceptual scales that had been used in the questionnaire had to be checked for reliability and, if found to be lacking in reliability, modified before further analytical investigations. The scales will be considered in the order followed by the questionnaire.

The first scale used was the Bible scale (bibscore). It yielded the following reliability score:

bibscore α .761 (14 items).

This alpha coefficient, although lower than in Village's (2005b:247) original study, was considered to be acceptably high and therefore the full scale was retained for the process of further analysis.

The charismatic experience scale (xexptot) was assessed in the same way. Its alpha score was:

xexptot α .897 (20 items)

Attempts were made to split the scale up into smaller scales based round specific theological concepts, for example, items 8,17 and 18 all focused on *glossolalia*, but these scales produced much lower alpha coefficients. It was decided, therefore, that the original scale would be used because it demonstrated a high level of reliability and would fulfil the desired needs of the study.

A similar issue was found with the Worldview Analysis Scale (WAS). When divided into its seven conceptual parts the following reliability coefficients were obtained:

Wasmat α .543 (8 items)

Wascom α .639 (7 items)

Wasind α .601 (7 items)

Wasimm α .331 (4 items)

Wastan α .597 (7 items)

Wasspir α .660 (7 items)

Wasself α .643 (3 items)

These alpha coefficients were worryingly low and suggested that the individual conceptual scales were not measuring the target concept accurately. What was noted, however, was that the original WAS was designed to produce a cumulative material-spiritual worldview score. When all the items were subjected to analysis they yielded the following score:

WAS α .702 (43 items)

This was considered to be sufficiently reliable for further use, so, the WAS was retained in its entirety although concerns had been raised over the reliability of its constituent parts.

The Spirit ministry scales encountered problems when tested for reliability. The scores for the two scales were:

Supernatural α .157 (9 items)

Natural α .044 (9 items)

Neither the 'supernatural' nor the 'natural' scales displayed adequate reliability and, so, different spiritual ministry combinations were tried. Fee's (1994:164-168) distinction of 'miraculous' (faith, healing and miracles) and 'inspired utterance' (words of wisdom, words of knowledge, prophecy, discerning of spirits, speaking in tongues and interpretation of tongues) to separate the 'supernatural' scale was used. The reliability scores for these new scales were:

Miraculous α .027 (3 items)

Inspired α .189 (6 items)

Neither of these revised scales showed suitable reliability and, so, further distinctions were sought. After a prolonged process the only combination of ministries that showed a satisfactory level of reliability were 'speaking in tongues' and 'interpretation of tongues' (α .821 – 2 items). These two variables, therefore, were grouped together as a new variable, denoting '*glossolalia*' (mingloss). All the other Spirit ministries were used as individual items.

The church's ministry of healing scales were also subjected to reliability analysis. They produced the following scores:

Physical α .741 (6 items)

Social α .767 (5 items)

Deliverance α .685 (5 items)

Spiritual α .712 (5 items)

Environmental α .883 (5 items)

Inner α .767 (6 items)

All scales, bar the Deliverance scale were accepted as being sufficiently reliable for further use. The Deliverance scale was analysed and when reduced to 4 items by removing the del4 variable (item 19 on the questionnaire) the following alpha score was obtained:

Deliverance α .713 (4 items)

This was considered to be a suitable level of reliability and so this modified scale was included for further analysis.

The variables discussed in the following analysis were all given abbreviated titles. These have been listed below in the order that they occurred in the questionnaire:

bibscore – score for the Bible scale.

xexptot – score for the charismatic experience scale.

wasscore – score for the WAS.

mingivtot – score for Spirit ministry of giving.

minfaithtot – score for Spirit ministry of faith.

minmercytot – score for Spirit ministry of mercy.

minhealtot – score for Spirit ministry of healings.

minasstot – score for Spirit ministry of assistance.

mindisctot – score for Spirit ministry of discernment of spirits.

mingloss – score for glossolalia scale.

minadmintot – score for Spirit ministry of administration.

phyhealM – mean score for physical healing.

sochealM – mean score for social healing.

delhealM – mean score for deliverance.

spirhealM – mean score for spiritual healing.

envhealM – mean score for environmental healing.

innhealM – mean score for inner healing.

gender – gender variable.

age – age variable.

BLA – dummy ethnic variable X_1 .

WHI – dummy ethnic variable X_2 .

IND – dummy ethnic variable X_3 .

educ – education variable.

income – income variable.

6.4.4 Determination of the holders of theological attitudes

This further analysis commenced by looking at the holders of particular theological attitudes. A range of statistical tests were used to ascertain the relationships between the variables under investigation. The significant relationships are displayed in bold text.

Table 6.5 shows that gender displays significant correlations to physical healing, social healing, spiritual healing and deliverance. Deliverance has the most significant correlation, followed by physical healing, spiritual healing and then social healing. The positive nature of the correlation indicates that women, compared to men, associate most strongly with these particular healing ministries.

Table 6.5 Correlation between gender and healing ministry

	phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
gender Pearson Correlation	.119*	.109*	.142**	.117*	.065	.040

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Table 6.6 shows the mean ranking results for the separate ethnic groups. These mean ranks appear to demonstrate clear differences in attitude between the various sampled ethnic groups. Table 6.7, however, shows that only two of the healing ministry groups, social and environmental, can be seen to have significance levels of $p < 0.01$. This means that although differences are visible between the other mean rankings they cannot be seen as significant for this study. The social rankings showed that the black African (203.74), Indian or Asian (201.47) and Coloured (217.41) all showed a more positive attitude to social healing than white respondents (147.40). The environmental result demonstrated a different division with the black African (205.09) and Indian or Asian (194.88) respondents showing a more positive attitude to environmental healing than either Coloured (158.64) or white (152.28) respondents. These differences will be studied further through regression analysis.

**Table 6.6 Kruskal-Wallis Test:
Ethnicity to healing ministry**

	ethnic	N	Mean Rank
phyhealM	Black African	82	157.83
	White	191	169.48
	Indian or Asian	60	199.65
	Coloured	11	186.18
	Total	344	
sochealM	Black African	82	203.74
	White	191	147.40
	Indian or Asian	60	201.47
	Coloured	11	217.41
	Total	344	
delhealM	Black African	82	180.53
	White	191	159.89
	Indian or Asian	60	190.95
	Coloured	11	230.91
	Total	344	
spirhealM	Black African	82	176.01
	White	191	163.70
	Indian or Asian	60	194.47
	Coloured	11	179.32
	Total	344	
envhealM	Black African	82	205.09
	White	191	152.28
	Indian or Asian	60	194.88
	Coloured	11	158.64
	Total	344	
innhealM	Black African	82	157.56
	White	191	174.83
	Indian or Asian	60	175.78
	Coloured	11	225.55
	Total	344	

Table 6.7 Grouping Variables: Ethnicity to healing ministry

	phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
Chi-Square	6.657	27.623	9.657	4.612	19.973	5.165
df	3	3	3	3	3	3
Asymp. Sig.	.084	.000	.022	.203	.000	.160

Table 6.8 shows that the background variables of age, education and income demonstrate significant, if varied, correlations with the healing ministries. Age shows a significant positive correlation with physical healing ministry, whilst income demonstrates a significant negative correlation with social healing. These results suggest that as one gets older one associates more strongly with physical healing, whilst as one earns more money one disassociates more strongly with social healing. In a similar way to income, education also displays a negative correlation with social healing, with negative relationships also being shown with spiritual and inner healing, although these are weaker. These results for education suggest that as one becomes more educated one becomes more negative towards inner, spiritual and social forms of healing ministry.

Table 6.8 Correlation between age, education and income and healing ministry

		phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
age	Pearson Correlation	.133*	-.052	-.011	.017	-.041	.039
educ	Pearson Correlation	-.100	-.194**	-.105	-.165**	-.025	-.134*
income	Pearson Correlation	.036	-.111*	.064	-.032	.023	.043

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.4.5 Determination of the context of the theological attitudes

Table 6.9 Correlation between bibscore and healing ministry

	phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
bibscore Pearson Correlation	.147**	.035	.163**	.242**	-.224**	.131*

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Significant correlations can also be seen between the various contextual variables and the healing ministries. Table 6.9 shows that positive correlations are shown to exist between 'bibscore' and physical healing, deliverance, spiritual healing and inner healing with spiritual healing exhibiting the strongest, and inner healing the weakest, correlations respectively. A significant negative correlation was seen to exist between bibscore and environmental healing. These results suggest that as one becomes more conservative in one's view towards the Bible one becomes more positive towards physical healing, deliverance, spiritual healing and inner healing. Conversely, it can be said that those who hold more conservative biblical views will display more negative attitudes towards environmental healing.

Table 6.10 Correlations between charismatic experience and healing ministry

	phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
xexptot Pearson Correlation	.237**	.184**	.249**	.246**	.109*	.281**

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 6.10 shows that significant positive correlations exist between all of the aspects of healing ministry and charismatic experience. The most significant was with inner healing, with the least significant being with environmental healing. These results suggest that as one's level of charismatic experience/activity increases one became more positive towards all aspects of healing ministry, although it must be noted that a markedly lower preferences are recorded for social and environmental healing than for the other forms of healing ministry.

Table 6.11 Correlations between worldview and healing ministry

		phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
wasscore	Pearson Correlation	.261**	.282**	.275**	.228**	.184**	.310**

** . Correlation is significant at the 0.01 level (2-tailed).

In a similar way to charismatic experience Table 6.11 shows that 'wasscore' exhibits significant positive correlation with all aspects of healing ministry. Again, inner healing demonstrates the strongest correlation whilst environment displays the weakest. These results support the idea that as one moves towards a more 'spiritual', as opposed to 'material' worldview assumptions, one becomes more positive towards all aspects of the church's ministry of healing.

Table 6.12 only displays the results for the Spirit ministries that displayed significant correlations with healing ministry. The Spirit ministry of 'giving' displayed a positive correlation towards social healing. The ministry of 'faith' showed a negative correlation with physical healing. 'Mercy' demonstrated negative correlations with social healing, deliverance and environmental healing. 'Gifts of healings' positively correlated with physical, environmental and inner healing. 'Assistance' positively correlated with social healing, whilst 'discerning of spirits' showed a positive correlation with inner healing. The '*glossolalia*' scale demonstrated negative correlations with social and environmental healing, whilst 'administration' displayed positive correlations with the same ministries. The strongest correlation was the negative one between the Spirit ministry of mercy and environmental healing. The weakest correlation was the positive one between the Spirit ministry of 'gifts of healings' with environmental healing although several other correlations showed a similar score. The standout figures would appear to be the negative associations between 'faith' and physical healing and 'mercy' and social healing. These varied, and in some cases surprising, results will be commented on further after the regression analysis.

Table 6.12 Correlations between Spirit ministry and healing ministry

		phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
mingivtot	Pearson Correlation	.027	.174**	.081	.105	.038	-.071
minfaithtot	Pearson Correlation	-.153*	-.112	-.084	-.112	.004	-.076
minmerctot	Pearson Correlation	-.072	-.183**	-.151*	-.078	-.214**	-.076
minhealtot	Pearson Correlation	.162*	.101	.084	.039	.130*	.133*

minasstot	Pearson Correlation	.046	.171**	.039	.047	-.106	.015
mindisctot	Pearson Correlation	.016	-.024	.060	-.033	-.107	.131*
mingloss	Pearson Correlation	.004	-.166*	.039	-.035	-.145*	.000
minadmintot	Pearson Correlation	.019	.134*	-.118	-.038	.198**	-.024

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 6.13 shows that significant positive correlations exist between all aspects of the healing ministry. Physical healing demonstrates its strongest correlation with inner healing and its weakest with environmental healing. Social healing displays its strongest correlation with spiritual healing and its weakest with deliverance. Deliverance shows its strongest correlation with physical healing and it's weakest with environmental healing. Spiritual healing displays its strongest correlation with physical healing and its weakest with environmental healing. Environmental demonstrates its strongest correlation with social healing and its weakest with deliverance, whilst inner healing displays its strongest correlation with physical healing and its weakest with environmental healing. These results would appear to support the idea of a holistic healing ministry where all forms of healing ministry associate and interact. Within this one can say that physical healing shows the strongest overall level of correlation with particularly strong association existing with deliverance, spiritual healing and inner healing. Environmental healing displays the weakest levels of correlation with physical healing, deliverance, spiritual healing and inner healing. The final point worthy of note is that some sort of divide does appear to exist between physical healing, deliverance and spiritual healing, on the one hand, and deliverance, social healing and environmental healing, on the other. This observation will be given additional consideration after further analysis.

Table 6.13 Correlations between the various healing ministries

		phyhealM	sochealM	delhealM	spirhealM	envhealM	innhealM
phyhealM	Pearson Correlation	1	.572**	.683**	.682**	.272**	.719**
sochealM	Pearson Correlation	.572**	1	.471**	.616**	.481**	.475**
delhealM	Pearson Correlation	.683**	.471**	1	.610**	.156**	.656**
spirhealM	Pearson Correlation	.682**	.616**	.610**	1	.286**	.623**
envhealM	Pearson Correlation	.272**	.481**	.156**	.286**	1	.219**
innhealM	Pearson Correlation	.719**	.475**	.656**	.623**	.219**	1

** . Correlation is significant at the 0.01 level (2-tailed).

6.4.6 Explanation of the theological attitudes

Having studied the various contextual pressures and their effects on the theological attitudes towards the healing ministry it was now necessary to seek deeper explanations for the relationships that had been observed. To accomplish this a number of stepwise regressions were undertaken. This choice of a multiple regression procedure presented a problem with using the background categorical variable of ethnicity in the process because regression only works with interval level variables and ethnicity is nominal in nature.

This problem was solved by converting the nominal data into a dichotomous form that could be used in the regression calculation. This had already been accomplished for gender for the purposes of correlation where the distinction between male and female was already dichotomous in nature and required no further modification. This was not the case with ethnicity which contained four categories. The ethnicity data, however, could be transformed into dichotomous forms by constructing a range of dummy variables (De Vaus 2002:328-330; Kinnear and Gray 2010:480-488). Table 6.14 shows how these were constructed:

Table 6.14 Construction of dummy variables for ethnicity			
Ethnicity	DUMMY VARIABLE 1: BLA	DUMMY VARIABLE 2: WHI	DUMMY VARIABLE 3: IND
Black African	1	0	0
White	0	1	0
Indian or Asian	0	0	1
Coloured	0	0	0

As one can see the four ethnic groups were represented by three dummy variables: an example would be the dummy variable of 'IND' which dichotomously categorised Indian or Asian = 1, all other ethnic groups = 0. This pattern was the same for 'WHI' but for 'BLA', being the X₁ dummy variable meant it could identify the non-coded Coloured grouping where BLA =1 was Black African, and 0 = Coloured. All authors (De Vaus 2001:328-330; Kinnear and Gray 2010:483-487) noted the need for the number of dummy variables to be one less than the number of groups represented to avoid the problem of multi-collinearity. The dummy variables were added to the statistical spreadsheet and their data was added to the regression calculations when required.

Only variables that had displayed correlation with the healing variables, or related correlated variables, were selected for the stepwise regression analysis. An example of this selection process can be seen with the regression of physical healing. If physical healing was selected as the dependent variable the initial independent variables selected would be the other healing variables, the Spirit ministries of 'faith' and 'healing', 'wasscore', 'xexptot' score, 'bibscore', the ethnic dummy variable 'IND' and the other background variables of 'age' and 'gender'. In addition to these the ethnic dummy variables of 'BLA' and 'WHI' were seen to correlate with 'bibscore'. Only the variables of 'education' and 'income', therefore, were excluded from the independent variable input in the stepwise regression procedure. After each stepwise regression the various healing variables were rotated into the dependent category and the requisite changes made to the independent variables selection depending on correlation with the selected healing variable. Six stepwise regressions were run at this stage. The results are displayed below in Tables 6.15-6.20.

Table 6.15 Regression analysis : Physical healing (1)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
7 (Constant)	-.155	.391		-.396	.692
innhealM	.257	.053	.264	4.863	.000
spirhealM	.228	.058	.218	3.936	.000
delhealM	.295	.054	.293	5.470	.000
age	.053	.023	.097	2.331	.021
sochealM	.169	.044	.192	3.856	.000
BLA	-.500	.189	-.114	-2.643	.009

Table 6.15 Regression analysis : Physical healing (1)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
7	(Constant)	-.155	.391		-.396	.692
	innhealM	.257	.053	.264	4.863	.000
	spirhealM	.228	.058	.218	3.936	.000
	delhealM	.295	.054	.293	5.470	.000
	age	.053	.023	.097	2.331	.021
	sochealM	.169	.044	.192	3.856	.000
	BLA	-.500	.189	-.114	-2.643	.009
	minhealtot	.046	.020	.085	2.283	.023

$R^2 = .683$, a percentage variance of 68.3%.

Table 6.16 Regression analysis: Social healing (1)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
10	(Constant)	-.515	.910		-.566	.572
	spirhealM	.332	.067	.279	4.956	.000
	envhealM	.220	.032	.304	6.825	.000
	phyhealM	.326	.064	.287	5.130	.000
	minasstot	.080	.019	.171	4.324	.000
	WHI	-.726	.197	-.168	-3.688	.000
	educ	-.219	.068	-.130	-3.210	.002
	wasscore	2.483	1.172	.090	2.118	.035
	minadmintot	.065	.028	.094	2.305	.022
	mingivtot	.072	.028	.108	2.578	.011
	IND	-.657	.323	-.094	-2.033	.043

$R^2 = .641$, a percentage variance of 64.1%.

Table 6.17 Regression analysis: Deliverance (1)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
5	(Constant)	2.141	.405		5.286	.000
	phyhealM	.392	.066	.394	5.929	.000
	innhealM	.287	.059	.296	4.859	.000
	WHI	-.741	.161	-.197	-4.594	.000
	spirhealM	.201	.063	.193	3.212	.002
	envhealM	-.078	.028	-.123	-2.728	.007

$R^2 = .596$, a percentage variance of 59.6%.

Table 6.18 Regression analysis: Spiritual healing (1)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
5	(Constant)	.369	.488		.756	.450
	phyhealM	.246	.054	.260	4.577	.000
	sochealM	.244	.035	.294	6.884	.000
	delhealM	.148	.046	.159	3.178	.002
	bibscore	2.097	.518	.141	4.052	.000
	innhealM	.164	.048	.179	3.428	.001

$R^2 = .599$, a percentage variance of 59.9%.

Table 6.19 Regression analysis: Environmental healing (1)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
4	(Constant)	2.290	1.734		1.320	.188
	sochealM	.766	.086	.555	8.901	.000
	bibscore	-6.054	1.367	-.236	-4.429	.000
	wasscore	5.312	2.156	.139	2.464	.014
	delhealM	-.209	.099	-.132	-2.107	.036

$R^2 = .356$, a percentage variance of 35.6%.

Table 6.20 Regression analysis: Inner healing (1)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
6	(Constant)	-1.753	.790		-2.220	.027
	phyhealM	.365	.068	.355	5.366	.000
	delhealM	.280	.064	.271	4.355	.000
	wasscore	3.624	1.103	.145	3.284	.001
	spirhealM	.191	.064	.178	3.012	.003
	WHI	.384	.170	.099	2.252	.025
	mindiscot	.053	.024	.093	2.200	.029

$R^2 = .599$, a percentage variance of 59.9%.

A problem was encountered with the strong correlation displayed by the various healing ministries. This high correlation excluded weaker variables in the context of such high scores. This was not considered an acceptable situation because the main thrust of the analysis was to look for causal pathways *to* healing rather than attempt to sift through the complex interrelated associations between the various healing categories – a study in its own right. From this point on, therefore, only one healing variable was included in each stepwise regression as the dependent variable; all other selected variables being retained for the regression analysis. A total of 16 separate stepwise regressions were undertaken. The results are displayed and discussed below.

Table 6.21 Regression analysis: Physical healing (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
5	(Constant)	2.152	1.110		1.939	.054
	wasscore	6.659	1.530	.273	4.352	.000
	minfaithtot	-.053	.020	-.160	-2.645	.009
	BLA	-.701	.269	-.159	-2.606	.010
	xexptot	.026	.009	.180	2.800	.006

Table 6.21 Regression analysis: Physical healing (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
5	(Constant)	2.152	1.110		1.939	.054
	wasscore	6.659	1.530	.273	4.352	.000
	minfaithtot	-.053	.020	-.160	-2.645	.009
	BLA	-.701	.269	-.159	-2.606	.010
	xexptot	.026	.009	.180	2.800	.006
	gender	.513	.220	.141	2.334	.020

The results displayed in Table 6.21 produced an R^2 of .158, a percentage of variance of 15.8%. The β -weights show several interesting associations. For the variable of physical healing the variable that accounts for the greatest variance is 'wasscore' with charismatic experience and gender also demonstrating a positive relationship with physical healing. Rather surprisingly, the variable for the Spirit ministry of 'faith' displays a negative association with physical healing. There is also a negative score for the 'BLA' ethnic variable.

These results suggest several things regarding attitudes towards physical healing. Firstly, the positive nature of the variance attributed to gender means that this variable refers to women. Secondly, the negative score for the ethnic variable 'BLA' infer that any variance can be attributed to the Coloured ethnic group. Thirdly, the negative score of the Spirit ministry of faith suggests that as one becomes more positive towards the Spirit ministry of faith one become more negative in attitude towards physical healing. Fourthly, the positive score for 'xexptot' means that as one becomes more charismatically active one also becomes more positive in attitude towards physical healing. Finally, the positive score for 'wasscore' suggests that as one becomes more 'spiritual' in your worldview assumptions– as opposed to 'material' – one becomes more inclined towards the physical healing ministry. Overall, one can say that a charismatically active female from a Coloured ethnic background who has tended towards 'spiritual' worldview assumptions would be most likely to associate with physical healing, whilst an individual with a preference for the Spirit ministry of faith would disassociate from physical healing.

Table 6.22 Regression analysis: Social healing (2)

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
5 (Constant)	2.305	1.242		1.856	.065
Wasscore	8.793	1.600	.317	5.496	.000
Educ	-.410	.096	-.243	-4.251	.000
WHI	-.838	.248	-.194	-3.371	.001
Minasstot	.081	.027	.172	3.002	.003
minadmintot	.105	.040	.151	2.638	.009

Table 6.22 produced an R^2 of .235, a percentage of variance of 23.5%. The results show that the most variance can be attributed positively to 'wasscore' and negatively to education. The Spirit ministries of 'assistance' and 'administration' both display positive associations with the social healing variable. The ethnic variable 'WHI' displays a negative value.

These results reveal several pointers as to how one's attitude towards social healing can be constructed. The negative score for 'WHI' shows that all other ethnic groups from 'non-white' backgrounds account for the variance towards social healing. The negative value for education also suggests that as one becomes more educated one becomes disassociated from social healing. In regards to the Spirit ministries of assistance and administration one can say that as one becomes more positive towards these ministries one also becomes more positive towards social healing. Finally, it can be said that as one becomes more 'spiritual' in your worldview assumptions one will also tend to associate more strongly with social healing. Overall, one can say that the person most likely to hold a positive attitude towards social healing would be non-white, would hold positive attitudes towards the Spirit ministries of assistance and administration, would tend towards 'spiritual' worldview assumptions and would have experienced a low level of education.

Table 6.23 Regression analysis: Deliverance (2)

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
4 (Constant)	1.121	1.097		1.022	.307
wasscore	5.688	1.292	.225	4.404	.000
xexptot	.028	.007	.208	4.077	.000

gender	.600	.178	.168	3.373	.001
bibscore	2.088	.801	.131	2.606	.010

Table 6.23 showed an R^2 of .150, a percentage of variance of 15%. Once again 'wasscore' displays a dominant positive association with the healing variable, but on this occasion it is closely mirrored in effect by 'xexptot'. Lower positive β -weights are shown by gender and 'bibscore'. The positive score for gender attributes any variance to women. The positive score for 'bibscore' recognises an increasingly positive attitude towards deliverance as one becomes more conservative in one's biblical beliefs. The positive value for 'xexptot' signifies that as one becomes more charismatically active one also becomes more associated with deliverance ministry. Finally, a positive value for 'wasscore' again denotes an increasingly positive attitude, in this case to deliverance, as one's worldview assumptions become more 'spiritual'. Overall, these results show that an individual who held a preference for deliverance ministry would most likely be a female who held 'spiritual' worldview assumptions. Added to this she would also have a broad range of charismatic experience and would display a conservative attitude towards biblical interpretation.

Table 6.24 produced an R^2 of .162, a percentage variance of 16.2%. In this example 'wasscore' is not the dominant feature responsible for most variance but it does still display a positive score. The dominant variables for spiritual healing are 'xexptot' and 'bibscore' whilst gender produces the lowest positive score. Education displays a negative association with the spiritual healing variable.

Table 6.24 Regression analysis: Spiritual healing (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
5	(Constant)	2.556	1.053		2.427	.016
	xexptot	.025	.006	.201	3.953	.000
	bibscore	3.195	.740	.215	4.320	.000
	wasscore	4.063	1.194	.173	3.403	.001
	educ	-.183	.066	-.141	-2.785	.006
	gender	.351	.167	.106	2.102	.036

The negative score for education shows that as one becomes more educated one disassociates further from spiritual healing. The positive score for gender again shows that any variance refers to women. The positive 'wasscore' suggests that as one become more 'spiritual' in one's worldview assumptions one will also associate more strongly with spiritual healing. The positive value for 'xexptot' suggests that as a person becomes more charismatically active they also become more positive towards spiritual healing. Finally, the dominant positive score of 'bibscore' shows that as a person tends more towards conservative biblical beliefs they also associate more strongly with spiritual healing. Overall, these scores suggest that one is more likely to be positive towards spiritual healing if one is a female with a high level of charismatic experience and a preference for 'spiritual' worldview assumptions. She would also tend towards conservative views of biblical belief and have received a low standard of education.

Table 6.25 shows an R^2 of .172, a percentage variance of 17.2%. Positive associations are shown towards environmental healing by 'wasscore' and the Spirit ministry of 'administration' whilst negative scores are displayed by 'bibscore' and the Spirit ministry of 'mercy'. 'Wasscore' holds the greatest influence on variance showing that those who hold dominant 'spiritual' worldview assumptions will tend towards a positive attitude towards environmental healing. In a similar way 'bibscore' shows the biggest negative effect suggesting that those who hold conservative biblical beliefs are more likely to hold negative attitudes towards environmental healing. The positive score for 'administration' is not surprising as this also accounted for variance in social healing, the form of ministry that best associates with environmental healing. The negative score for 'mercy' is surprising and does require further comment after more detailed analysis. What these suggest is that as one becomes more positive towards the Spirit ministry of administration one will associate more with environmental healing, whilst as one becomes more positive towards the Spirit ministry of mercy one will tend to disassociate from environmental healing. Overall, one can say that the person most likely to associate with environmental healing would tend towards 'spiritual' worldview assumptions and would also hold liberal biblical beliefs. They would also be positive towards the Spirit ministry of administration.

Table 6.25 Regression analysis: Environmental healing (2)

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		

4	(Constant)	2.455	2.005		1.224	.222
	wasscore	10.051	2.300	.263	4.370	.000
	bibscore	-5.802	1.554	-.227	-3.734	.000
	minadmintot	.157	.057	.163	2.730	.007
	minmerctot	-.092	.038	-.148	-2.443	.015

Table 6.26 produced an R^2 of .175, a percentage variance of 17.5%. The two dominant influences on variance are 'wasscore' and 'xexptot' which both display positive scores. Education and 'BLA' offer lower negative values. These results suggest that people with lower standards of education from Coloured ethnic backgrounds are more likely to hold negative attitudes towards inner healing. This, however, is countered by the fact that they would be more inclined to hold positive attitudes if they held 'spiritual' worldview assumptions and had experienced plenty of charismatic activity.

Table 6.26 Regression analysis: Inner healing (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
4	(Constant)	3.320	.918		3.617	.000
	wasscore	7.236	1.286	.284	5.629	.000
	xexptot	.032	.007	.233	4.601	.000
	educ	-.203	.070	-.144	-2.924	.004
	BLA	-.533	.206	-.128	-2.586	.010

Table 6.27 Regression analysis: Faith

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.285	.365		14.488	.000
	IND	-3.285	1.195	-.177	-2.750	.006

With the healing variables accounted for each regression continued by moving back one stage in the theological-conceptual model. The next variables to be placed in the dependent variable category were therefore those linked to Spirit ministry.

Table 6.27 showed an R^2 of .027, a percentage variance of 2.7%. The Spirit ministry of 'faith' was only seen to be influenced by one variable: the ethnic variable 'IND'. The negative score suggests that all the other ethnic groups would be likely to display a preference for faith over those from an Indian or Asian background. This is an interesting point when considered in relation to some of the views expressed in the healing literature (Bergunder 2001) and it will be commented on at a later point after further analysis.

Table 6.28 Regression analysis: Giving

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
2 (Constant)	4.494	.513		8.759	.000
IND	3.369	.648	.320	5.197	.000
income	-.238	.081	-.179	-2.917	.004

Table 6.28 displayed an R^2 of .117, a percentage variance of 11.7%. The greatest explanation for any variance is offered by the 'IND' ethnic variable which shows a positive score in relation to the Spirit ministry of 'give'. Income demonstrates a negative association with 'giving'. These results suggest that those from an Indian or Asian ethnic background are more likely to display a preference for the Spirit ministry of 'giving' over those from the other ethnic groups. The negative score for income would appear to indicate that as one earns more money one will tend to disassociate from the Spirit ministry of giving – an interesting observation worthy of further comment.

Table 6.29 Regression analysis: Mercy (1) – Social (2)

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.
	B	Std. Error	Beta		
4 (Constant)	1.208	1.258		.960	.338
age	.272	.093	.197	2.938	.004
minasstot	.196	.064	.189	3.085	.002
WHI	1.482	.635	.155	2.334	.020

Table 6.29 Regression analysis: Mercy (1) – Social (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
4	(Constant)	1.208	1.258		.960	.338
	age	.272	.093	.197	2.938	.004
	minasstot	.196	.064	.189	3.085	.002
	WHI	1.482	.635	.155	2.334	.020
	educ	.471	.227	.126	2.074	.039

Table 6.29 provided an R^2 of .130, a percentage variance of 13%. The results show that age has the greatest effect on variance in relation to the Spirit ministry of ‘mercy’ with the ministry of ‘mercy’, the ethnic variable ‘WHI’ and education all showing positive associations with the ‘mercy’ variable. These findings would appear to identify older, better educated individuals from a white ethnic background who also happen to hold a preference for the Spirit ministry of assistance as been the persons most likely to be favourable towards ‘mercy’.

Table 6.30 Regression analysis: Assistance

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.505	.509		8.844	.000
	minmerctot	.198	.062	.206	3.224	.001

Table 6.30 produced an R^2 of .038, a percentage variance of 3.8%. The only variable that offers any causal explanation for this variance is the Spirit ministry of ‘mercy’; the positive nature of this score suggesting that those who hold positive attitudes towards the Spirit ministry of ‘mercy’ will hold similar positive attitudes towards ‘assistance’.

Table 6.31 showed an R^2 of .013, a percentage variance of 1.3%. Again, only one variable offers any insight into the cause for the variance and that is ‘mingloss’, the variable that represents the *glossolalia* scale. The negative score suggests that those who hold a preference for the Spirit ministries related to *glossolalia* would disassociate from the Spirit ministry of administration.

Table 6.31 Regression analysis: Administration

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.616	.229		11.442	.000
	mingloss	-.130	.065	-.131	-2.019	.045

Table 6.32 Regression analysis: Mercy (2) – Environmental (2)

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
2	(Constant)	4.448	.579		7.684	.000
	age	.296	.094	.214	3.144	.002
	WHI	1.452	.650	.152	2.233	.026

Table 6.32 produced an R^2 of .088, a percentage variance of 8.8%. This shows the results for the 'mercy' variable within the context of the regression analysis on environmental healing. As one can see the results produced vary from that conducted within the social healing regression calculation. Both age and 'WHI' show positive association with the spiritual ministry of 'mercy' suggesting that, within this particular context, older people from a white ethnic background are more likely to have positive attitudes towards the spiritual ministry of 'mercy' than younger people from other ethnic backgrounds.

Table 6.33 Regression analysis: 'bibscore'

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
2	(Constant)	.677	.060		11.341	.000
	age	.006	.002	.177	3.346	.001
	wasscore	.184	.084	.117	2.199	.029

Table 6.33 showed an R^2 of .038, a percentage variance of 3.8%. Both the age and 'wasscore' variables display a positive relationship with the 'bibscore' variable. These results

indicate that the older a person is, and the more 'spiritual' their worldview assumptions, the more likely they will be to have a preference for conservative biblical beliefs.

Table 6.34 Regression analysis: 'xexptot'

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.					
	B	Std. Error	Beta							
2	(Constant)	-3.120	7.136							
	wasscore	34.824	9.990	.185	3.486	.001				
	WHI	-3.456	1.395	-.132	-2.478	.014				

Table 6.34 produced an R^2 of .053, a percentage variance of 5.3%. 'Wascore' associates positively with charismatic experience whilst 'WHI' demonstrates a negative relationship. These results indicate that the stronger an individual's 'spiritual' worldview the more likely they will be positive towards charismatic activity. The negative score for 'WHI' suggests that any variance can be referred to the 'non-white' ethnic groups.

Table 6.35 produced an R^2 of .058, a percentage variance of 5.8%. The results show that the strongest association to 'wasscore' is offered by the 'xexptot' variable. This positive score is mirrored, albeit at a lower level by 'bibscore'. A negative value is produced for 'WHI'. These results show that those who hold strong 'spiritual' worldview assumptions are more likely to hold conservative views on the Bible and will have experienced more charismatic activity than others with more 'material' worldview assumptions. The negative 'WHI' score once again demonstrates that any variance refers to non-white ethnic groups suggesting that black African, Indians or Asians and Coloured individuals are more likely to hold 'spiritual' worldview assumptions than those from white ethnic backgrounds.

Table 6.35 Regression analysis: 'wasscore'

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.					
	B	Std. Error	Beta							
3	(Constant)	.625	.028							
	xexptot	.001	.000	.178	3.346	.001				
	WHI	-.017	.007	-.123	-2.288	.023				

Table 6.35 Regression analysis: 'wasscore'

Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.
		B	Std. Error	Beta		
3	(Constant)	.625	.028		22.023	.000
	xexptot	.001	.000	.178	3.346	.001
	WHI	-.017	.007	-.123	-2.288	.023
	bibscore	.074	.034	.118	2.219	.027

The causal nature of these various results of regression can best be displayed and explained using a series of six path diagrams – one for each of the healing ministries. Each model is drawn with explanatory comments offered below.

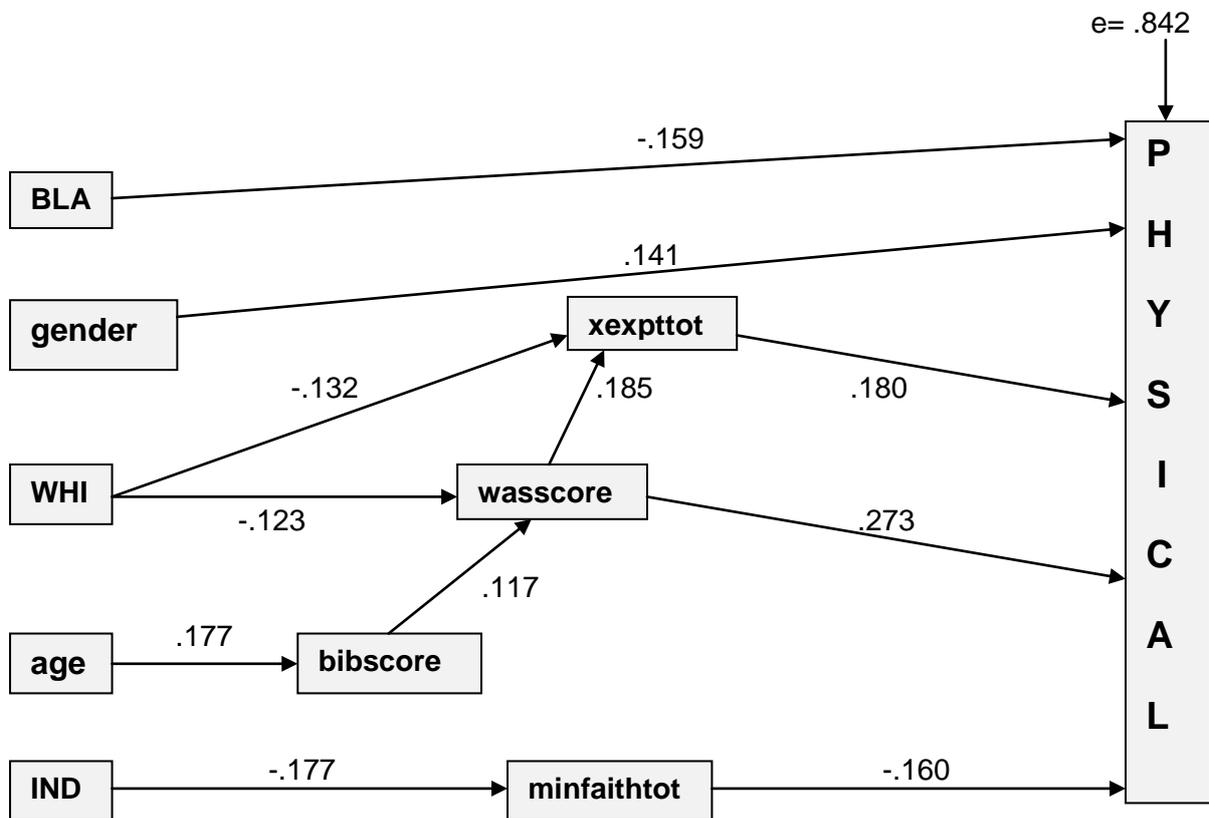


Fig. 6.1 Path diagram: Physical healing

Fig. 6.1 displays several important features in relation to physical healing. The first thing worthy of note is that the ethnic variables influence attitudes towards physical healing in both direct, as in the case of the 'BLA' variable, and indirect, as in the cases of the 'WHI' and

'IND' variables. The most significant of these relationships involves the 'WHI' variables' interaction with 'wasscore' and 'xexptot'. The negative status of these scores demonstrates that all 'non-white' ethnic groups indirectly influence the variance of attitudes to physical healing through 'wasscore' and 'xexptot'.

Out of these two variables it is 'wasscore' that can be seen as a central axis to the flow of variance through this model. The positive nature of the scores flowing from 'wasscore' indicate that an individual who is inclined towards 'spiritual' worldview assumptions can both, directly and indirectly through 'xexptot', determine attitude towards physical healing. One should highlight also the pivotal role 'wasscore' plays in running the influence of age and 'bibscore' through to physical healing.

Another ethnically rooted run of influence to physical healing involves the Spirit ministry of faith. Two things are worthy of note here: Firstly, it is a non-Indian/Asian influence that runs to 'faith' and must be seen to have some bearing on the resulting 'negative' run from 'faith' to physical healing. Secondly, ethnicity directly influences the Spirit ministry, it cannot be seen to flow through the 'wasscore'/'xexptot' hermeneutic pivot. Both these points will be shown to be of significance when considering the hypotheses stated earlier in the study.

Finally, one can note that although gender exerts a direct influence upon physical healing it does not appear to have any indirect influence through other variables.

Similar patterns to those displayed in the physical healing model can also be seen in the social healing model displayed in Fig. 6.2. Age and 'bibscore' once again run positively through 'wasscore', whilst the 'non-white' ethnic influence on the 'wasscore'/'xexptot' hermeneutic pivot is again in evidence.

Despite these similarities several different features are also displayed. The variable of 'xexptot' does not directly influence social healing in the same way as it does physical healing. In a reverse of the flow in physical healing all the 'xexptot' effect can be seen to run through 'wasscore'. A new root is also in evidence with the 'educ' variable showing that education exerts a direct negative influence on attitude to social healing whilst exerting a positive effect indirectly through the Spirit ministries of 'mercy' and 'assistance'. The degree of influence being exerted, however, should be highlighted here; the direct negative effect being double that of the indirect positive one. This would suggest that although some positive influence can be exerted on one's attitude towards the social healing ministry by obtaining a higher level of education, the higher academic qualifications are far more likely to exert a negative influence.

Another different aspect in the social healing model from the physical healing one is the role played by Spirit ministry. 'Faith' is replaced by 'mercy' and 'assistance', and 'mercy'

does appear to be an influential variable with a positive 'WHI' influence, a positive age influence and the aforementioned positive educational influence running through it on their way to social healing. The most interesting of these points for me relates to the ethnic influence on 'mercy'. The positive value for 'WHI' indicates that the influence refers to those from a white ethnic background. This will prove to be a valuable insight when considering the relationship of the Spirit ministry of mercy in a later model. The association between 'mercy' and 'assistance' should also be noted; 'mercy' only appears to influence attitude to social healing through 'assistance'; it would appear that a favourable attitude is required to allow either to influence social healing.

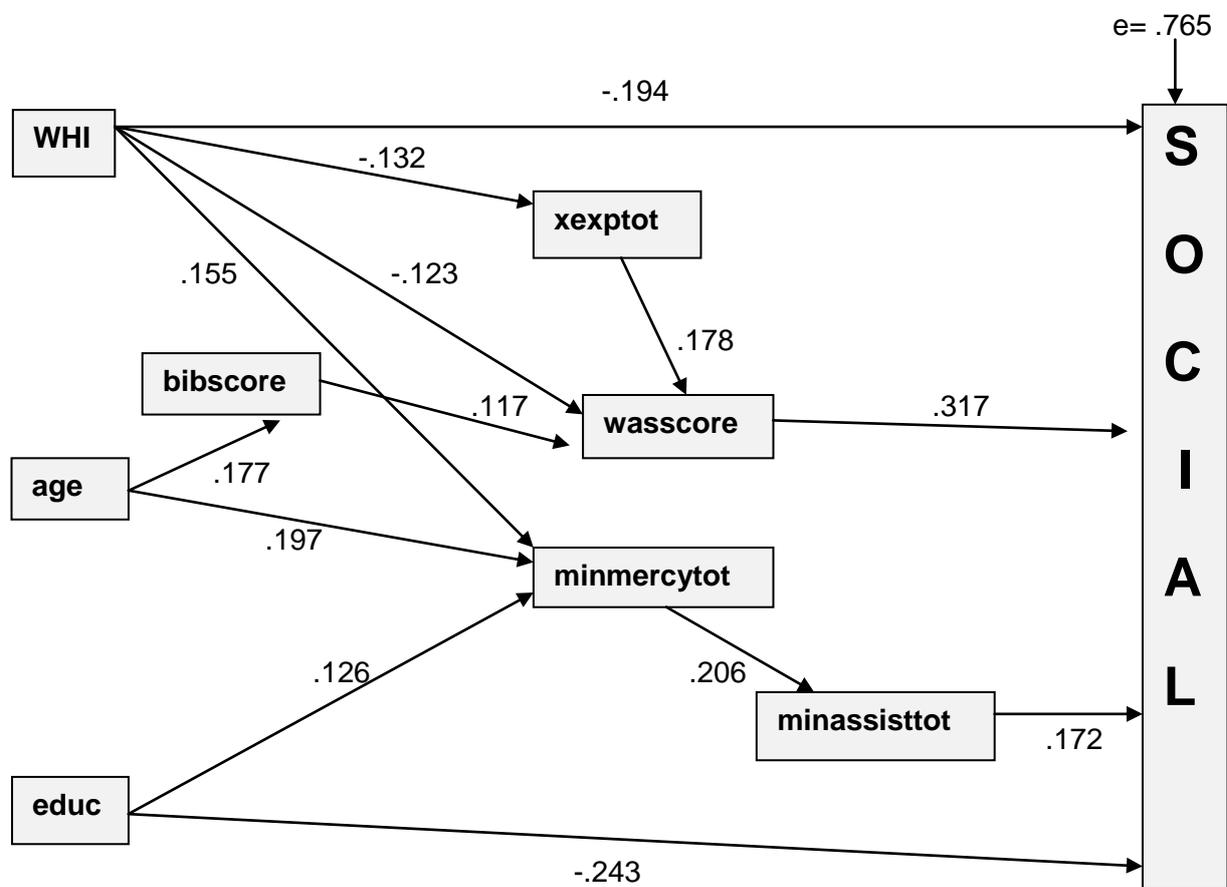


Fig. 6.2 Path diagram: Social healing

Fig. 6.3 shows a simple path analysis. Gender, in a similar way to physical healing, exerts a similar – and slightly greater than in the physical healing model – direct influence on deliverance. This positive influence can be attributed to women. The negative nature of the 'WHI' variables once again demonstrates the 'non-white' ethnic influence that in this case is

indirectly exerted on deliverance through the 'wasscore' and 'xexptot' channels. Both these variables can be seen to exert significant effects on attitude to deliverance when considered in relation to the other variables displayed in the model.

This deliverance ministry path model is probably the best in which to highlight a pathway that reoccurs on a number of occasions, because of its simplicity. The pathway runs positively from age to 'bibscore' and continues in a positive fashion onto 'wasscore'. The positive flow continues from 'wasscore' onto 'xexptot' and onto the healing variable, which in this case is deliverance, once again in a positive fashion. This particular pathway suggests, in this research at least, that older people will hold more conservative biblical views. One can then say that the more conservative this stance the more likely it would be that the individual concerned would hold 'spiritual' – over 'material' – worldview assumptions. Increasingly 'spiritual' worldview assumptions would also indicate greater charismatic experience which in turn would lead to a more positive attitude towards the healing ministry, which in this case is deliverance. The important thing that I believe must be noted here and is that although the 'bibscore' variable is present, and exerting an indirect influence on the healing variable, in all the path models for healing it only exerts a direct influence on the healing variable in half of them. One can say, therefore, that when one calculates the overall effect on the variance in all of the healing models that could be attributed to 'bibscore' (.741) one finds that a significant percentage (22.67%) of that effect would come through indirect channels (.168). This raises some interesting questions relating to those that see the Bible as the only source that influences their Christian, in this case healing, attitudes. It is certainly a point worthy of further comment later in this study.

Fig. 6.4 shows the path model for spiritual healing. Whilst the 'wasscore'/'xexptot' hermeneutic pivot is again in evidence its effect is considerably decreased from the other healing path models. The dominant effect on a person's attitude towards spiritual healing is 'bibscore'. The direct positive influence of 'bibscore' on spiritual healing shows that as one becomes increasingly conservative in ones views on the Bible one also becomes more positive in one's attitude towards spiritual healing. This particular aspect dominates this model to much greater effect than any of the others displayed.

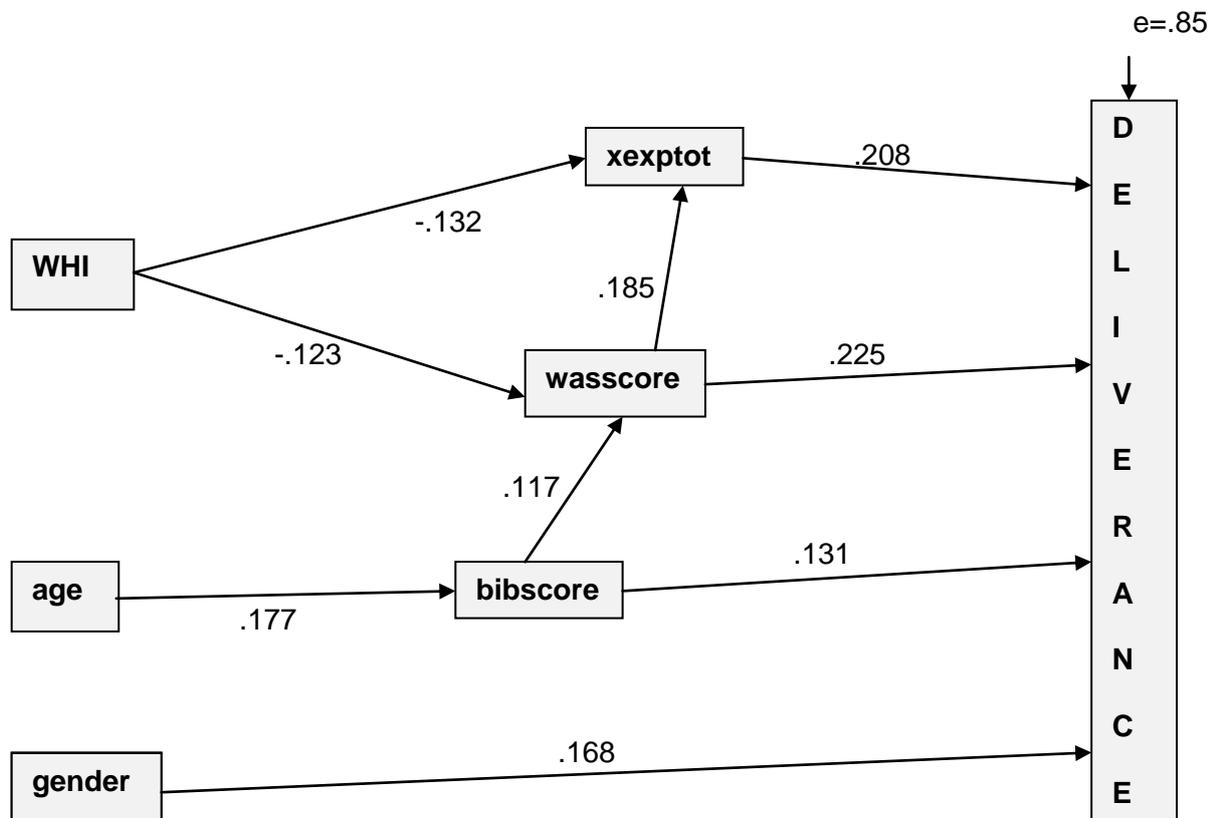


Fig. 6.3 Path diagram: Deliverance

One must also note that education in a negative way, and gender in a positive way, directly influence an individual's attitude towards spiritual healing. The nature of these scores suggest a couple of things: Firstly, that any variance related to gender refers to women and, secondly, that as one receives a higher level of education one becomes less positive in one's attitude towards spiritual healing. The 'WHI' ethnicity variable and age once again play similar roles to those already described in earlier models.

The path analysis of environmental healing in Fig. 6.5 displays several of the features that have been commented on above. Age and ethnicity both indirectly affect the environmental healing variable but do so in a way that is different to that seen in other models. The key pathway of concern here relates to the flow of age and 'WHI' through the Spirit ministry variable of 'minmercytot'. Both exert a positive effect on the variable suggesting that older people from white ethnic backgrounds would be the most likely to have the most positive attitudes towards the Spirit ministry of 'mercy'.

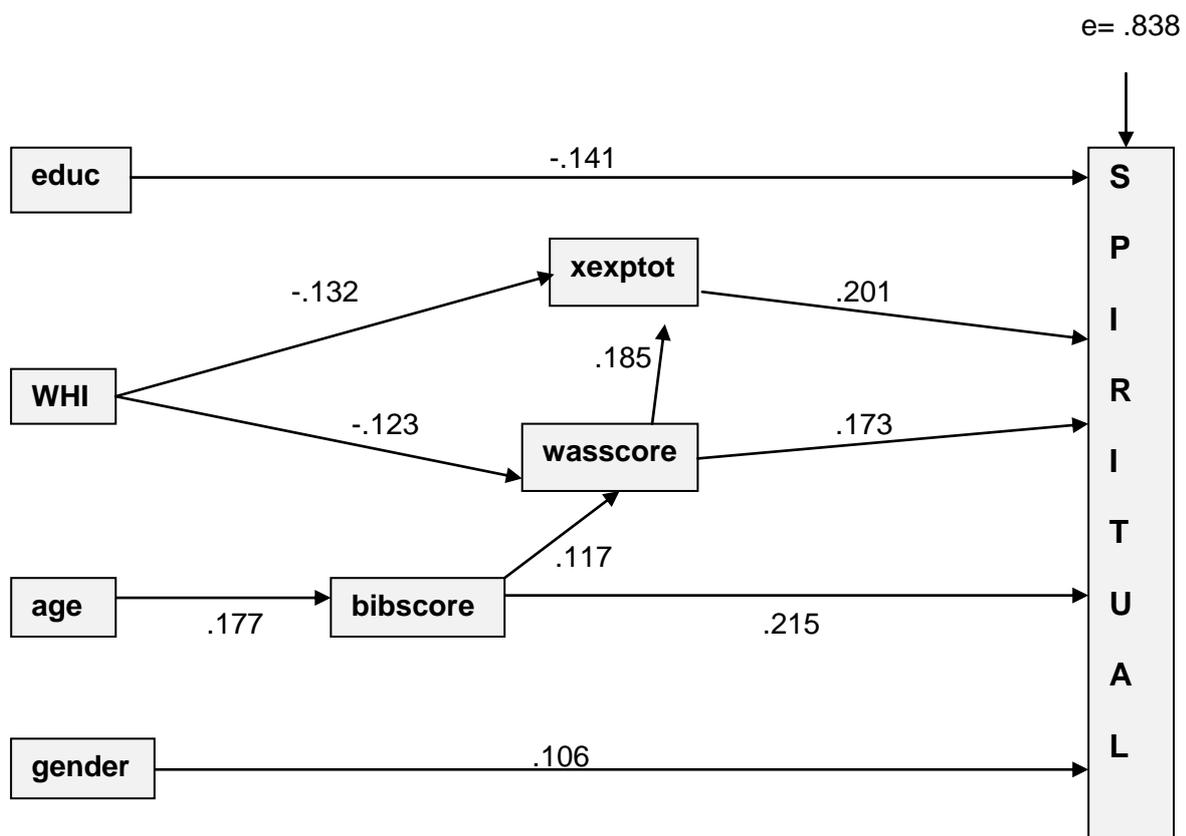


Fig. 6.4 Path diagram: Spiritual healing

This is an important point when one considers the negative flow from ‘mercy’ through to the environmental healing variable. This negative value from ‘mercy’ towards a healing variable was commented on as being rather surprising at an earlier point in the chapter. This path analysis, however, does offer some explanation for this aspect that sees an increased association with ‘mercy’ to an increased disassociation with environmental healing. I believe that an age-related effect on ‘mercy’ may be responsible for producing the negative score from ‘mercy’ to environmental healing. When one compares the pathway from age to mercy to environmental healing to the earlier one displayed in the social healing model one can see that it suggests that an increase in age makes one more positive to social healing – a ministry that can be connected to concern for the elderly. It would appear, therefore, that at least in this research population, elderly people display an indirect preference for social healing over that of environmental healing. It is certainly an explanation worthy of further consideration.

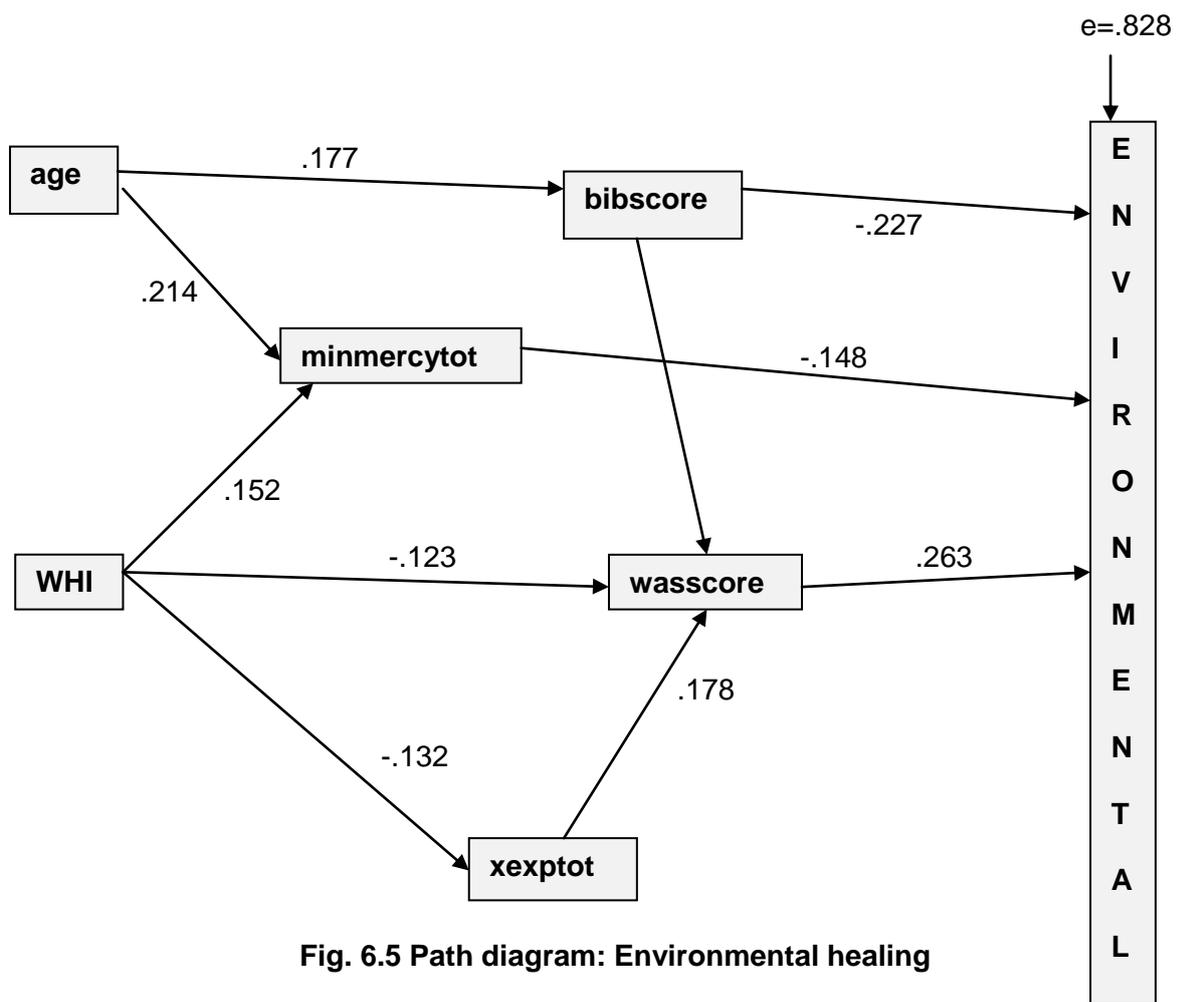


Fig. 6.5 Path diagram: Environmental healing

The final path diagram in Fig. 6.6 concerns inner healing ministry. The indirect effect of age through 'bibscore' and the 'wasscore'/xexptot' axis is again in evidence. The ethnic effect referring to the non-white groups on 'wasscore' and 'xexptot' is also clear. The indirect pathways through these variables do not really offer anything different to those seen in some of the other models. What is interesting about the inner healing model are the direct effects on variance exerted by the 'BLA' ethnic variable and the 'educ' variable. Both these variables display a negative relationship with the inner healing variable thereby indicating a couple of points: Firstly, the effect linked to the 'BLA' variable can be referred to the Coloured respondents in the sample and secondly, once again, an increasing level of education appears to make people more negative in their attitude towards a healing variable, in this case inner healing.

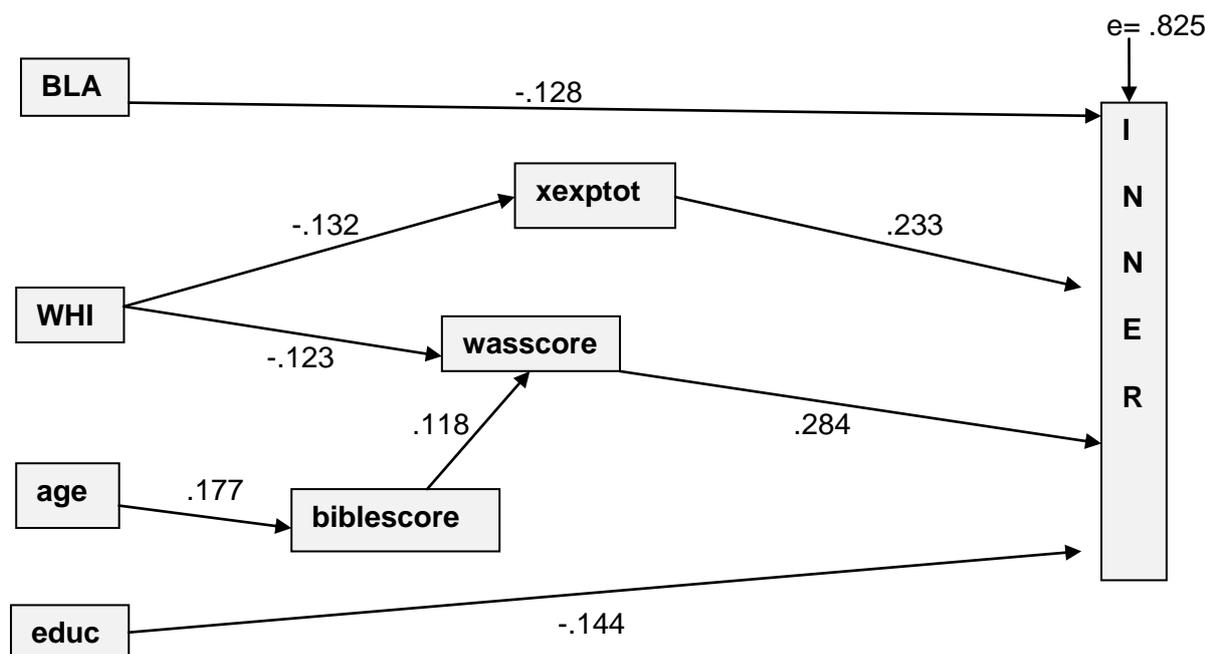


Fig. 6.6 Path diagram: Inner healing

6.4.7 CONCLUSIONS

Although much has been drawn from the path analyses a note of caution must be ventured. In all cases the error score (e)⁵ for each healing variable is high which suggests that a large percentage of the causal effects of variance on each healing variable is not accounted for by the pathways provided. This level of error is unsurprising considering the other healing variables, which offered the strongest correlations in each example, and were excluded to enable the other, weaker variables to display their effects. To this particular end I feel the path analyses have demonstrated some interesting causal pathways running to the healing variables that have offered a number of insights worthy of comment in the process of theological interpretation and reflection.

These causal diagrams were the fruit of a long and detailed quantitative process that has been the subject of this chapter. The techniques and procedures involved in the preparation, administration and collection of the survey were initially outlined. Although problems were encountered in each of these tasks it did not prevent a return of questionnaires that was considered adequate for statistical analytical purposes. Further problems were encountered with the Spirit ministry return but, again, the numbers of questionnaires returned that

⁵ De Vaus (2002:333) notes that error scores (e) should be given for each variable that has been the dependent variable in the regression process. He does add that this can overload path diagrams and, therefore, only uses an error score for his final dependent variable. In this study I follow this example by only giving an error score to the healing variable in each diagram.

contained this section completed in full was considered satisfactory for it to be included in the survey. Van der Ven's 5-step procedure to data analysis was followed and the results for each stage were displayed in tables and diagrams. These results showed two distinct characters. Whilst a great deal of variation was seen to exist in the various associations and effects that existed between the various variables it was also noted that certain ordered pathways surfaced on numerous occasions. Probably the most notable feature was the 'wasscore'/'xexptot' hermeneutic axis that was seen to exist, in some form or another, in each path diagram of healing. This feature, and others of note, will be focused upon as part of the process of theological interpretation and reflection in the next chapter.

Finally, as we continue to follow Cartledge's idea of 'Dialectics in the Spirit', we must ask what the Spirit is doing in the context, how that relates to the work of the Spirit in Scripture and what is the Spirit saying to the church. In the interests of space will only engage with the first point now; the remaining two will be tackled as part of the next chapter. What is clear from the pattern of the results is that the Spirit is active in 'The Group' AOGs in KwaZulu-Natal in two distinct forms. Firstly, it is clear that there is a fair quantity of charismatic activity occurring specifically amongst the 'non-white' (black African, Indian or Asian and Coloured) ethnic groups. Secondly, it is apparent from the data that no distinct supernatural/natural divide exists in this research population's attitude towards Spirit ministries. This corresponds to the work of Berding (2000) and Aker (2002) mentioned earlier in this study and does suggest that these Pentecostals are adopting a broader view of how the Spirit works through the church than has been evident amongst previous Pentecostals like Chant (1993). This 'broad' character of the Spirit will be a key topic of discussion as this particular empirical-theological cycle draws to a close.

CHAPTER 7

THEOLOGICAL INTERPRETATION AND REFLECTION

7.1 INTRODUCTION

Having completed the task of quantitative analysis the study now moved on to the fifth and final phase in Van der Ven's empirical-theological cycle: Theological evaluation. This involved the sub-phases of theological interpretation, theological reflection and theological methodological reflection. This chapter will focus on the first two parts of the theological evaluation; the final sub-phase will be the topic of chapter 8.

7.2 THEOLOGICAL INTERPRETATION

The process of theological interpretation was concerned with answering the theological question outlined at the beginning of chapter 5. This question asked:

What attitudes exist amongst 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing, what factors determine these attitudes, and what practical theological insights can be derived from this information?

The answer to this question will be divided into three sections:

The first of these concerns the nature of the theological attitudes that were found to exist amongst 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing. From the case study it became clear that the church's ministry of healing was seen as a process that reached its various healing goals over different periods of time and to varying degrees. Those involved at Ablewell split the church's ministry of healing into five distinct parts: physical, spiritual, emotional (inner), deliverance and social forms of healing. These parts were all seen to interact with spiritual healing being given preference by some individuals. To the five identified by the research participants the researcher added environmental healing which was considered to be a notable omission when the healing literature was analysed. The church's ministry of healing, therefore, was seen to exist in six distinct categories.

These findings have been then tested and the following answers can be given to the hypotheses stated earlier in chapter 5.

1.) *Gender influences attitudes towards healing*

Gender was found to correlate significantly with physical healing, social healing, deliverance and spiritual healing. When it was regressed onto these individual healing ministries it was found to contribute to the variance for physical healing, deliverance and spiritual healing. This influence was direct in nature; no indirect effect upon the healing variables was evidenced in the results. The direct regressions were positive in nature showing that the variance could be attributed to women. These results demonstrate that although gender can be seen to influence attitudes towards physical healing, deliverance and spiritual healing it does not influence all aspects of the church's healing ministry.

2.) *Age influences attitudes towards healing*

Age was seen to correlate significantly with physical healing but not with any of the other healing variables. When regressed onto physical healing it did not directly contribute to the variance for physical healing. By virtue of its influence upon the 'bibscore' variable, however, the path diagrams for all the healing variables showed that age indirectly influenced them all through the 'bibscore' pathway. It was also noted that age also influenced attitude towards the Spirit ministry of mercy for the social and environmental healing diagrams. One can say, therefore, that for these two aspects of the church's ministry of healing age indirectly influences the healing variable through the 'minmercytot' pathway. These results suggest that age cannot be seen to directly influence any of the healing variables but that it does indirectly influence them all to varying degrees.

3.) *Ethnicity influences attitudes towards healing*

The Kruskal-Wallis test showed that ethnicity could only be seen to significantly associate with the variables for social healing and environmental healing. When the dummy variables for ethnicity were regressed onto the healing variables they produced a range of varied results. 'BLA' was seen to regress negatively onto physical healing, 'WHI' regressed negatively onto social healing whilst 'BLA' regressed negatively onto inner healing. These results show that any variance directly attributed to ethnicity for physical healing and inner healing can be referred to the Coloured ethnic group. The results for social healing show that any variance must be directly attributed to non-white ethnic groups.

Whilst the direct influence of ethnicity on the healing variables is limited one must note the diversity of indirect influences that it has upon attitudes towards the church's ministry of healing. Physical healing is indirectly influenced negatively by the dummy variable 'IND' through the Spirit ministry of faith, whilst also being indirectly influenced by 'WHI' in a negative fashion through 'wasscore' and 'xexptot'. These results suggest that non-Indian or Asian ethnic groups indirectly influence physical healing through 'faith' whilst 'non-white' ones indirectly influence physical healing through worldview and charismatic experience. Social healing is indirectly influenced by the dummy variable 'WHI' in a positive fashion through the Spirit ministry of mercy and in a negative fashion through 'wasscore' and 'xexptot'. The white ethnic group influence social healing through 'mercy' whilst the 'non-white' ethnic groups influence attitude towards social healing through worldview and charismatic activity.

The dummy variable 'WHI' is again in evidence indirectly influencing deliverance through 'wasscore' and 'xexptot' in a negative way; non-whites again being seen to effect indirectly the healing variable through worldview and charismatic experience. The same effect is in evidence for spiritual healing with non-white ethnic groups indirectly influencing the healing variable through worldview and charismatic experience. The only change on this theme for environmental healing is the positive regression of 'WHI' onto 'mercy'. Both the white ethnic group through 'mercy', and the non-white ethnic groups through worldview and charismatic experience, can be seen to indirectly influence the environmental healing variable. Finally, for inner healing it can be seen that the 'non-white' indirect influence through worldview and charismatic experience once again accounts for variance in attitude towards the healing variable. So, although ethnicity only directly influences two of the healing variables, it affects them all through a variety of indirect pathways.

4.) Income influences attitudes towards healing

Income correlated significantly with social healing but did not regress directly onto the social healing variable. Neither were any indirect influences in evidence in the path analysis. It can be said, therefore, that on the basis of these results at least, income does not significantly influence attitudes towards the church's ministry of healing. One should note, however, the negative regression of income onto the Spirit ministry of giving. Although not directly significant to this particular study this result does flag up an interesting point for possible study in the future; notably the richer one gets the less likely one is to be positive about a form of ministry that promotes giving.

5.) Education influences attitudes towards healing

Education correlated significantly with social, spiritual and inner healing; all correlations were negative. When regressed onto these healing variables a direct negative influence was visible for each example. In addition to this an indirect influence for education, this time of a positive nature, was visible through the Spirit ministry of mercy onto the social healing variable. Although education was seen to influence the three healing variables noted, it was not seen to influence attitudes for all the healing variables.

6.) Belief in the Bible influences attitudes towards healing

Biblical belief (bibscore) was seen to correlate significantly with all the healing variables bar social healing. The correlations with physical healing, deliverance, spiritual healing and inner healing were all positive whilst the correlation with environmental healing was negative. When regressed onto the various healing variables the associations outlined above were only visible in a direct form in deliverance, spiritual healing and environmental healing. In the case of deliverance and spiritual healing the regression was positive whilst in the case of environmental healing it was negative. Biblical belief was, therefore, only seen to directly influence attitude towards three of the healing variables. One should note, however, that the positive regression of 'bibscore' onto 'wasscore' meant that biblical belief can be seen to indirectly influence in a positive fashion all the healing variables. So, although only indirectly in the cases of physical, social and inner healing, biblical belief can be seen to influence attitude towards the church's ministry of healing in general.

7.) Charismatic experience influences attitudes towards healing

Charismatic experience was seen to correlate significantly with all the healing variables; all the correlations were positive in nature. When charismatic experience was regressed onto the healing variables it was seen to regress in a positive fashion directly onto physical healing, deliverance, spiritual healing and inner healing. It should also be noted that by virtue of a positive regression onto the 'wasscore' variable charismatic experience also indirectly influenced social and environmental healing. So, although direct influence was only visible in four cases, the indirect influence through worldview to the other two healing variables does show that charismatic experience does influence attitude towards all aspects of the church's ministry of healing.

8.) *Worldview influences attitudes towards healing*

Worldview was seen to correlate significantly in a positive fashion with all the healing variables. When regressed onto the healing variables it was seen to directly influence all of them in a positive way. In addition to these direct influences the path analyses also showed that worldview indirectly influenced the physical healing, deliverance and spiritual healing variables through charismatic experience. These results show that the idea that worldview influences attitudes towards the church's ministry of healing can be supported by this study.

9.) *Attitude towards Spirit ministry influences attitudes towards healing*

Various Spirit ministries were seen to correlate significantly with the healing variables. 'Giving' correlated significantly in a positive manner with social healing. 'Faith' correlated significantly in a negative fashion with physical healing. 'Mercy' correlated significantly in a negative manner with social healing, deliverance and environmental healing. 'Healings' correlated significantly in a positive way with physical, environmental and inner healing. 'Assistance' correlated significantly in a positive way with social healing. 'Discerning of spirits' correlated significantly in a positive fashion with inner healing. The *glossolalia* scale correlated significantly in a negative way with social and environmental healing whilst 'administration' correlated significantly in a positive fashion with the same two aspects of healing ministry.

When these Spirit ministries were regressed onto the requisite healing variables only three displayed any direct influence on the healing variables: 'faith' negatively to physical healing, 'assistance' positively to social healing and 'mercy' negatively to environmental healing. One can add, however, to this the indirect positive influence of 'mercy' through 'assistance' to social healing. Despite this, however, one must say that Spirit ministries only influence half of the healing variables and one must therefore say that they do not influence attitude towards the church's ministry of healing in general.

10.) *Attitude towards healing ministry influences attitudes towards healing*

All the healing variables were seen to correlate significantly in a positive fashion with all the other healing variables. Although initially regressed as a whole this procedure was abandoned because of the strength of the correlations between the healing variables masking the other weaker influences. So, although path analysed data is not available here, the strength of the initial correlations between the various aspects of the healing ministry, and the high β weights displayed by these healing variables in the first round of stepwise

regressions suggest that attitudes towards the various healing ministries do influence attitude towards the church's ministry of healing as a whole.

11.) *Causal path: Ethnicity to healing*

It was suggested that a causal path ran from ethnicity to worldview, onto charismatic experience, through to Spirit ministry and onto the healing variables. Regression analysis showed that the dummy variable 'WHI' negatively regressed onto 'wasscore' thereby indicating that ethnicity did run through worldview. The path analyses suggested that this relationship could be observed for all six healing models. Regression analyses also showed that for all the healing variables bar environmental healing worldview did flow into charismatic experience. One must note, however, that in none of the models did charismatic experience then flow into any of the Spirit ministry variables. So, although the initial stages of the hypothesised causal pathway were visible in all but the environmental healing model the suggested link through Spirit ministry could not be verified. The hypothesis, therefore, remains uncorroborated.

In summary, the factors that can help us explain the attitudes towards the church's ministry of healing are first and foremost, worldview. All the healing variables were seen to be directly influenced by worldview. This result gives significant support to the theories that see worldview as a central hermeneutic factor in attitude towards the church's ministry of healing. The next most important factor was charismatic experience. This supports those like Deere (1993) who have argued that prior experience does have an impact on one's attitude towards healing. It must also be noted that worldview/charismatic experience form an influential hermeneutic axis which was evident in all the path models for the healing ministries. The third factor that deserves to be mentioned is biblical belief which was seen, in both direct and indirect ways, to influence attitudes towards all the healing variables. Unlike worldview and charismatic experience, which produced positive effects on the healing variables, biblical belief also produced a negative one on environmental healing. This contrasting result does deserve further reflection later on in this chapter. The fourth factor worthy of note was ethnicity which, in a number of direct and indirect pathways, influenced all aspects of the church's ministry of healing. The dominant influence of the 'non-white' ethnic groups upon the healing variables is certainly worthy of note for 'The Group' AOGs; the predominantly white group in the AOG structure in South Africa. The fifth factor is age which indirectly influenced all the healing variables, mainly through the variable of biblical belief, but also through the Spirit ministry of mercy. It would appear that the older a person gets the more influence their age has on their attitude to the church's ministry of healing. A

sixth factor would be education which was seen to influence social, spiritual and inner healing directly, but also exerted an indirect influence on social healing through the Spirit ministry of mercy and on, through 'assistance'. The negative nature of the direct influences on attitude towards the healing ministries identified, is certainly worthy of note. Finally, one should note the direct influence of gender upon physical healing, deliverance and spiritual healing. These results show that the feminine gender influences attitudes towards these particular forms of ministry more than the masculine.

The final stage in answering the theological question looks at the practical theological insights that have been gained from studying the causal relationships. A number of practical theological recommendations are offered below:

- 1.) To recognise that worldview is an integral part of the hermeneutic process concerned with the church's ministry of healing. The positive influence of 'spiritual' worldview assumptions and the negative influence of 'material' worldview assumptions towards the church's ministry of healing should be acknowledged within the church.
- 2.) To recognise the role of charismatic experience in promoting a positive attitude towards the church's ministry of healing. The results of this study suggest that if charismatic activity is encouraged then a positive attitude towards the church's ministry of healing will follow.
- 3.) To recognise that conservative biblical belief can have negative, as well as positive effects, on people's attitudes towards the church's ministry of healing. Questions do need to be asked concerning aspects of conservative biblical belief and a narrowing vision of the church's ministry of healing as part of the 'in-breaking' reign of God.
- 4.) To recognise the dominance of the 'non-white' ethnic groups in influencing attitude towards the church's ministry of healing. This does suggest that more 'non-white' individuals could be actively encouraged to participate in church-based decisions related to promoting a healing ministry.
- 5.) Finally, in a similar way to the above, it should be recognised that traditionally excluded groups such as women and those with lower educational qualifications should be considered for decision making roles related to the church's ministry of healing because they are generally more positive in their attitude towards it than males and highly educated people respectively. One should also note the way age can be seen to influence one's attitude towards the church's ministry of healing with older people generally being more positive to the church's ministry of healing. This does suggest that older age groups in churches could have more significant roles to play in healing ministries than they are currently given.

7.3 THEOLOGICAL REFLECTIONS

7.3.1 Practical theological, methodological and hermeneutic considerations

Before offering some theological reflections related to the findings of this study we must first consider the basic practical theological framework around which this study has been constructed. Once this has been accomplished the theological reflections will be offered in a manner sensitive to the various hermeneutic and methodological structures that have been incorporated throughout the research process.

The first aspect that must be considered is the nature of the practical theology task that has been tackled by this study. Swinton and Mowat's (2006:25) definition requires that practical theological study must result in transformed practice that is faithful to the *missio Dei* of the Triune God. Any practical theological reflections must include, therefore, a Trinitarian missiological dimension. Secondly, the modified Evangelical-Charismatic hermeneutic that has functioned throughout this study requires that the interpretive process takes note of biblical, historical, pneumatological, empirical and communitarian angles. In addition to these, one must also acknowledge the normative principles of love, justice, hope and *shalom* in the reflective process and the resulting transformative action. Thirdly, the 'Dialectics in the Spirit' that have run through this study should come to conclusion and must be balanced with a theology of the cross. This concluding transformational element of the 'Dialectics' approach also needs to be related back to the Assemblies of God community itself; in this particular example it will be the original case study congregation at Ablewell Christian Fellowship. The reflection, therefore, will be sensitive to the theological issues that were revealed by the case study and were seen to be important for those in Ablewell Christian Fellowship.

7.3.2 The 'narrowing' effect of American dispensational fundamentalism

7.3.2.1 *Evidence from the empirical data*

A good place to start this process is by looking back at the original problem (1) that this study has attempted to answer. The theological problem stated was:

What is the theological praxis of members of 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing?

This problem was formulated because the researcher believed current scholarship to be lacking in understanding, related to the contemporary Pentecostal healing ministry. A particular point that had been noted was the accusation that current Pentecostal healing praxis, in relation to HIV/AIDS, was seen to be 'limited' or 'narrow'. It is this issue of 'narrowness' that the study wishes to expand upon in more detail below.

In the case study a narrow perspective was viewed in several areas. In the category of interpretation worldview was absent, in the area of spiritual 'gifts' the more 'natural' *charismata* were not recognised as *charismata*, whilst in the category of 'Healing' environmental healing was absent and social healing was only mentioned by a single interviewee. The quantitative survey offered a number of causal explanations for these attitudes displayed by the Pentecostal participants, but it is now only two pieces of data that I wish to draw on in relation to the third issue concerning the neglect of the social and environmental healing ministries.

In the social healing path model a direct negative influence on the healing variable can be attributed to the education variable. This negative influence on social healing by increased education suggests that as one becomes more educated one becomes more negative towards social healing. Educational structures, especially at a higher level, are dominated by Western logical rationalism (cf. Astley 2002:12-20), thus, one can posit, in this Pentecostal example at least, that an increase in a form of Western rationalism does make one more negative to social healing. In a similar way one can look at 'bibscore' in the environmental healing model. A higher 'bibscore', indicating more conservative biblical belief, produced a negative influence on environmental healing. This conservative biblical interpretation can be linked to fundamentalism with its rational Baconian ideal of deducing set principles from the perceived facts of Scripture (Althouse 2003:39); the point being that a form of rational thinking once again negatively influences the healing variable. Although not clear in the social healing model – 'bibscore' does not negatively influence social healing¹ – I believe it is a form of rationalism in the guise of American dispensational fundamental beliefs that can be suggested as a likely cause of the 'narrowing' of perspective on the church's ministry of healing seen in the case study and the survey results.

One may agree that some empirical evidence exists that supports following this particular line of enquiry, but it does not appear to stand out as a major empirical finding worth discussing. When you consider, however, that eschatology has been seen by a number of scholars like Anderson (1979:5), Dayton (1987:19-22) and Faupel (1996:17) as central to the

¹ Again, although not a significant score, it should be noted that social healing did not attain a positive correlation with 'bibscore'; (physical, deliverance, spiritual and inner all produced significant positive correlations).

development of the Pentecostal movement and that eschatology influences Pentecostal social and environmental praxis (cf. Althouse 2003), one can accept that it is a significant topic to tackle for research focused upon these aspects of healing ministry in Pentecostal congregations. I believe that the importance of this issue will become clearer as I develop my argument below.

7.3.2.2 *The problem of American dispensational fundamentalism for Pentecostalism*

This sub-heading reads as a strong statement and one that certainly requires more detailed explanation and substantiation. Firstly, it is necessary to define ‘American dispensational fundamentalism’ as viewed here in the study. In its basic form fundamentalism can be seen as a theological movement that emphasises biblical inerrancy, dispensational millenarianism and the cessation of the charismatic gifts of the Spirit after the establishment of the biblical canon (cf. Althouse 2003:24-25). The dispensational millenarianism mentioned above follows a basic seven-fold dispensational pattern with John Darby’s additions of a ‘secret Rapture’ and a distinct dichotomy between Israel and the church in the unfolding eschatological events (Althouse 2003:23-24). When viewed together these parts become what is seen here as ‘American dispensational fundamentalism’. A final point worth noting concerning this particular form of Christian belief is that within Pentecostalism it has been adopted mainly by whites; Pentecostals from black African backgrounds have largely been seen to reject this particular form of eschatological belief (Althouse 2003:41)

With American dispensational fundamentalism now basically defined, it is possible to see how it is at work within ‘The Group’ Assemblies of God congregations studied. The case study material showed that this form of eschatological thinking dominated much of the teaching at Ablewell Christian Fellowship. A great deal of this teaching came from the source of Randy Shupe: an American pastor whose writing displays many features inherent to dispensational fundamentalism. One can see an example of Shupe’s eschatology in his use of various ‘conspiratorial theories’ linking nations and religions with apocalyptic events; a common feature of American dispensational fundamentalism (Althouse 2003:43-44).

One can add to these eschatological links that fundamental biblical beliefs were evident through point 2.2.1 in the Constitution and its identification of ‘the Holy Bible as our all sufficient rule and guide’. This point was backed up by the pilot survey scores from Ablewell: the ‘bibscore’ mean was .86 [where scores range from .2 (strongly liberal) to 1 (strongly conservative)]. All this evidence certainly suggests that a strong American dispensational

fundamentalist influence can be seen in the eschatological beliefs of Ablewell Christian Fellowship.

Whilst I am not saying that the evidence gleaned from Ablewell can be directly applied to other Assemblies, a piece of data from the survey does suggest that the biblical inerrancy aspect of fundamentalism does exist in the other congregations. The 'bibscore' mean score of .84, a figure that displays a high level of conservative biblical belief, is similar to that seen at Ablewell and does suggest, in this aspect at least, that fundamentalist beliefs, at least in the area of biblical inerrancy, exist within 'The Group' Assemblies of God in KwaZulu-Natal. The other quantitative evidence relates to the attitudes shown towards social and environmental healing and it is these aspects that the study will engage with shortly.

Having defined American dispensational fundamentalism and having located its presence in the case study congregation, and suggested presence in the survey congregations, it now becomes necessary to explain how it 'narrows' down the church's ministry of healing, especially when related to the social and environmental forms of healing ministry. The problem is well outlined by Althouse (2003:32-36) who describes how the early Pentecostal eschatology of figures, for example, Seymour was dominated by the 'latter rain' motif; as the Spirit had been poured out on the early church at Pentecost, ('the former rain'), so the Spirit was now poured out on Pentecostals as a 'latter rain' before the imminent return of Christ. This charismatic empowerment, in part at least, was to enable the church to participate in the 'in-breaking' reign of God through protest against the worldly order (2003:23); an act that directly challenged the gender restricted and racially segregated society of early 20th century America (2003:33) was a social critique evident in Seymour's policy of female participation and racial integration in the revival of Azusa Street meetings.

This type of action, however, faded as the 20th century progressed and the main reason for this, identified by Althouse (2003:36-44), was the infiltration of dispensational fundamentalism into Pentecostal beliefs. Prosser (cf. Althouse 2003:40) notes how fundamentalists did this regarding doctrine and the preservation of the *status quo*. Althouse (2003:40) believes that a growing dominance of this form of belief muted Pentecostalism's prophetic critique of the racially divided American society of the day. The dispensational beliefs related to Darby also had an effect. Sheppard (cf. Althouse 2003:38) speaks of the early 'latter rain' Pentecostal eschatology as something that saw a glorious revelation and outpouring of the Spirit in the 'last days'. This view was in stark contrast to the fundamentalist apocalyptic vision of impending doom and destruction for all those not taken out of the world. Moltmann (cf. Althouse 2003:121) takes a similar line, but also considers the influence of Darby's 'secret Rapture'. He argues that whilst the apocalypticism of the early church was defined by *resistance* to the powers of sin and oppression in the world, the

apocalypticism of American dispensational fundamentalism emphasised a spiritual flight from the problems of the world; the doctrine of the 'secret Rapture' embodied this withdrawal. Althouse (2003:193-194) sums up well the consequences for Pentecostal social ministry when he writes:

The influence of fundamentalism shifted attention from the freedom of the Spirit to the illumination of Scripture and personal piety. The eschatological hope for the soon glorious return of Jesus Christ and his kingdom was supplanted by fear and passive withdrawal from the world in expectation of its destruction. The dynamic freedom of the Spirit breaking into the life of the believer, the church and creation in charismatic dimensions, faded. The social dimensions of the coming kingdom of God were curtailed.

This muting of social action has also been noted by the Pentecostal scholar Land (1993), but he offers a further feature of fundamentalism as a possible cause for the lack of Pentecostal concern for social justice. He (1993:70-71) notes the following: "Pentecostalism lapsed into social passivity, fatalism and the reduction of social, global and cosmic dimensions to a single focus on preaching the gospel to all nations in its adoption of the 'bad apocalyptic' of fundamentalism." This idea of just 'saving souls' is very much part of a Western evangelical agenda that has made a priority of the spiritual, or 'the soul' over everything else (see earlier comments by König (1986) relating to this limited view of salvation). What one must note, however, is that rescuing 'souls' for eternity in heaven from a flawed, doomed creation neglects the biblical hope for transformed bodies occupying a transformed creation (Rom.8:23, Phil.3:21, 1Cor.15;cf. Moltmann 1992:87-88; Wright 2008:147-163). Land (1993:207) continues to critique this error to which many fundamentalists are prone when he writes:

Defense of the weak and prophetic denunciation of sin and oppression are part of the church's mission to love the neighbour... [and the fundamentalist priority] ... to seek to disciple only those who seem to be likely candidates for church membership is to deny the global care and providence of the Spirit.

Comments of this type are not limited to the scholars selected above. Althouse (2003) records similar observations on the limiting effect dispensational fundamentalism has had on Pentecostal social action by such noted Pentecostal scholars as Villafañe (2003:66-71), Volf

(2003:71-85) and Macchia (2003:85-107). It is clear that this particular issue has been recognised and has become an important concern for Pentecostal theology in recent times.

The other concern for this particular study, the limiting of environmental healing ministry, can also be seen in the work detailed above. Althouse (2003:194) mentions “creation” as something influenced by dispensational fundamentalism, whilst Land (1993:207) openly regrets a lack of “global care”. These ecological limitations associated with American dispensational fundamentalism are well described by the British Anglican scholar N.T. Wright who recalls his experiences at a meeting in Thunder Bay, Ontario, in the early 1980s. He (2008:119) noted the environmental stance of the local conservative Christians:

It turned out that many conservative Christians in the area, and more importantly just to the south in the United States, had been urging that since we were living in the end times, with the world about to come to an end, there was no point in worrying about trying to stop polluting the planet with acid rain and the like. Indeed, wasn't it unspiritual, and even a sign of a lack of faith, to think about such things? If God was intending to bring the whole world to a shuddering halt, what was the problem? If Armageddon was just around the corner, it didn't matter ...

What is clear from Wright's experience is that a lack of environmental concern is synonymous with the form of dispensational eschatological belief displayed by conservative Christians in North America. It is my conviction that similar beliefs, as suggested by the empirical data, are present amongst the Pentecostals in 'The Group' Assemblies of God in KwaZulu-Natal. These beliefs are probably responsible for the 'narrowing' down of the ministry of healing that certainly limits social and environmental ministry in comparison to the other elements that make up the church's ministry of healing.

7.3.3 An alternative to American dispensational fundamentalism?

7.3.3.1 Introduction

One must ask, therefore, what could broaden this 'narrow' perspective that currently permeates the healing praxis of the majority in the Assemblies of God congregations that participated in the survey. Several areas will be covered as the study offers, what I believe to be, a suitable alternative, sensitive to Pentecostal theology, to the American dispensational fundamentalism that I feel currently limits the healing ministry in 'The Group' Assemblies of God who participated in the study. Firstly, the study will use the work of Tanner (2006) and Moltmann (1992) to give suitably broad pneumatological parameters within which to operate. Secondly, the thesis will offer a basic overview of the transformational eschatology of

Moltmann (cf. Althouse 2003) around which recommendations for reformed praxis will develop. Thirdly, I will offer a pneumatological and missiological angle that is sensitive to the recommended transformational eschatology, by considering further the work of Moltmann, along with Kärkäinen (2002) and Bosch (1991). The fourth section will acknowledge the need for a *theologia crucis* to temper the issue of charismatic triumphalism. This will be based mainly on the work of Smail (1995), but will also draw on the thoughts of Kärkäinen (2002). Finally, the study will offer a suggestion for transformed practice to Ablewell Christian Fellowship, based on the work of Hollenweger (1972, 1997) and Kärkäinen (2002), in relation to the Lord's Supper as an act that expresses and emphasises a healing response based on a transformational eschatological view.

7.3.3.2 Pneumatological parameters

This process will commence by developing the 'Dialectics in the Spirit' that have been part of this study throughout. These 'Dialectics' have revealed the working of the Spirit, in this particular study at least, to be rather complex and mysterious. The Spirit has been seen to act in a broad, varied and unpredictable way. As Tanner (2006:105) was seen to comment earlier, the Holy Spirit appears to operate outside "ultimate human control and any self-serving human interest in fixed orders or rigid institutional mechanisms for enforcing the status quo". When viewed in this way the Spirit is given freedom to be the sovereign biblical Spirit spoken of in John 3:8, where the Spirit is compared to the wind, where it blows where it wishes.

Another biblical characteristic of the Spirit can also be drawn from a Jewish name for God. There have been many names given to God and with those has come a variety of suggested 'natures'. One particular name of God, however, can be seen as particularly significant for an African Pentecostal healing ministry. In his reflections on the nature of Yahweh's *ruach* Moltmann (1992:42-43) draws on the Kabbalistic Jewish tradition to offer a name for God's Spirit: MAKOM – the wide space. He notes that biblically this idea is alluded to in Ps.31:8 'Thou has set my feet in a broad place', and also Job 36:16, 'You also he allured out of distress into a broad place where there is no cramping'. When this idea of the Spirit as a 'Wide Space' is allied to Tanner's description of a free and sovereign Spirit, one can see how the broad, and rather unpredictable workings of the Spirit that have been observed in the ongoing dialectic, fit well with this biblical view of the Spirit. It is this particular pneumatological description that the study's theological reflection will work within as it continues to develop.

A final point worth noting in relation to this 'wide' and 'messy' working of the Spirit is the role the Spirit is seen to play within the Trinity. As mentioned earlier the complementarity

shown by the various members of the Godhead in the ministry of healing tends to align it to a social form of the Trinity. The *perichoresis* – the notion of dynamic reciprocity and interpenetration (cf. Cartledge 2004b:78) – within the Trinity sees the activity of one implying the activity of the others. It should be noted, therefore, that if one member of the Trinity is seen to be acting in a situation, the Trinity's presence will, in this reflection at least, be seen to imply the activity of the others.

7.3.3.3 *Transformational eschatology*

a.) The template of Jürgen Moltmann

This 'free' working of the Spirit is certainly seen at work in the next section of this reflection: a revised view of eschatology. The eschatological view offered is based upon the work of Althouse (2003) who brings the thinking of Moltmann into a discussion with four noted Pentecostal scholars: Land, Villanfañe, Volf and Macchia. The eschatology of Moltmann forms the basis of this communicative process. Althouse (2003:111) believes that:

Moltmann's eschatology is best described as an eschatology of transformation. In this theology, the coming kingdom creates possibilities for the present which have transformative and revolutionary power. What can be derived from the present-day experience and knowledge is not the basis of the future kingdom, but hope that God will do what has been promised. Faith in the eschaton, which is hope for the beginning of God's new creation, bears upon the present, with the result that it changes the present, awakening in the people of God a passion to participate in that change.

When viewed in this way the eschatological kingdom dialectically transforms present reality by revealing the evil and suffering that currently exist whilst also offering the possibilities of the new creation to the present (Althouse 2003:112). This dialectic is a paradoxical tension between the cross of Jesus Christ and his resurrection, where the cross stands as a symbol of God's solidarity with those who suffer, whilst the resurrection is the first-fruits of the future kingdom. As Althouse (2003:112-113) summarises: "Moltmann's dialectical eschatology is thus one of tension between future and present, between resurrection hope and the cross of suffering and death." Here God can be seen to be moving towards humanity from the future whilst at the same time history is drawn towards the eschaton through the activity of the Holy Spirit.

This is only a basic and limited description of Moltmann's eschatological thinking. Further aspects of his transformational eschatology will be used to complement the work of other scholars as we continue to develop a suitable eschatology that will allow for a holistic model of healing within a Pentecostal church.

b.) Transformational eschatology, pneumatology and missiology

An area of significance is what Moltmann sees as 'the activity of the Holy Spirit' in the eschatological process. For Moltmann (cf. Althouse 2003:138-139) the Spirit is not the sole possession of the church. The "cosmic Spirit" is rather seen as the source of life for all creation. The church's relationship with the Spirit, however, is seen in a different way to the rest of creation. Whilst there is a communion between Creator and creation the charismatic manifestations of the Spirit experienced by those called by God brings a "vitalizing energy" that results in a much closer, more intimate communion with God. This 'special' relationship sees the Spirit using the church to bring about the eschatological rebirth of life and the new creation of all things (Althouse 2003:139).

Kärkäinnen (2002:221-222) comes to a similar conclusion by drawing on the work of McDonnell and Von Balthasar. He notes how McDonnell warns against the exclusive appropriation of pneumatology by the interior life and the institutional church; the Spirit being seen at work in the whole of creation. Kärkäinnen (2002:222) brings an eschatological dimension to this thinking by saying that "the relation of the Spirit to eschatology ties with the creation and the Kingdom of God as the consummation of creation". Kärkäinnen's statement is clearly influenced by his (2002:221) earlier interaction with the work of Von Balthasar who adopts a comprehensive view of the role of the Spirit along a continuum from "creation to church to consummation". The Spirit is seen not only driving the church towards consummation, but also the world redeemed by the Son of God. The Spirit is thereby released from the "two prisons" warned against by McDonnell (cf. Kärkäinnen 2002:221) to become a broader, stronger, cosmic influence.

The pneumatological work of Moltmann and Kärkäinnen brings out a clear, central conclusion: the world should not be seen as a divine creative experiment gone wrong, something to be done away with in its entirety. One can see through the work of the Spirit that 'the earth is the Lord's, and everything in it' (Ps.24:1). For Moltmann, and Kärkäinnen, the church is called by the eschatological Spirit to reveal the truth that God did not give up on his creation, but instead sent his Son to redeem that which had been lost. This point is summed up well by the South African missiologist Bosch (1991:506) who writes:

This world may indeed be enemy-occupied territory, but the enemy has no property rights in it. He is a usurper. We are not called to act as God's fifth columnists, carrying out commando raids and snatching lost souls from the 'prince of this world'. Rather, we are to claim this entire world for God, as part of God's reign. God's future reign impinges upon the present; in Christ, the future has been brought drastically closer to the present. A fixation on the parousia at the end simply means that we are evading our responsibilities in the here and now. Submitting to Christ as Savior [sic] is inseparable from submitting to him as Lord not only in our personal lives but also political and economic systems in the corporate life of society.

When this missiological perspective is allied to the pneumatological ones offered earlier by Moltmann and Kärkäinen one can see how a transformational approach to eschatology, as opposed to the 'fixation on global destruction and spiritual flight' offered by some dispensational fundamentalists, can benefit Pentecostal healing theology, especially when related to its social and environmental aspects. Instead of seeing attempts to transform the world as futile and a waste of time, a view that has led to an inertia in some areas of mission (Bosch 1991:504), Pentecostals can see the eschatological Spirit displaying the reign of God in the present. Indeed, one can extend this hope even further. Wright (2008:192-193) concludes that Paul's assertion in 1 Corinthians 15:58 that their 'labour would not be in vain' can be linked to an interpretation that what you do in the present age to build the kingdom of God will last into God's future. Volf has offered support for this perspective (cited by Kärkäinen 2002:192), and believes that the eschatological continuity between God's present reign and the reign to come "guarantees that noble human efforts will not be wasted". When viewed in this way one moves beyond a perspective that sees social and environmental action as futile to one that allows for hope that one is building towards the future reign of God that will exude justice and *shalom*.

c) Transformational eschatology and a theology of the cross

Whilst noting the normative principles of this study one should be made aware that 'hope' has not really been a problem for the Pentecostal/charismatic movement. The emphasis on spiritual empowerment has led many to believe that they will 'overcome' no matter how testing the situation may be (Kärkäinen 2002:167). This particular theme of 'victorious' living can be seen in the transformational eschatology outlined above: you shall overcome the evil of the present age through the power of the eschatological Spirit. This perspective has raised some issues in the past related to a triumphalism that has led to many people being hurt by the 'healing' ministry. One, therefore, has to temper this excess by moving

from Luther's *theologia gloriae*, or theology of glory, and power to his *theologia crucis*, or theology of Christ's cross (cf. Kärkäinen 2002:167).

An interesting, if controversial, argument for this movement to a *theologia crucis* is offered by Smail (1995:49-70) as an answer to the Pentecostal/charismatic overemphasis on power ministry. He (1995:55-58) describes a Pentecostal model of renewal as being understood primarily through what happened on the day of Pentecost. Whilst Smail (1995:55) notes that the work of Christ is seen as the necessary preparation for Pentecost, Pentecost itself moves past the cross "into a new supernatural world in which centre stage is held not by the incarnate, crucified and risen Lord, but by the Spirit and the dramatic manifestations of his triumphant power". What one finds, therefore, is that although the work of Jesus is recognised, the cross and Pentecost become segregated into different compartments; the cross is for pardon, Pentecost for power (1995:56-57). As Smail (1995:57) explains this bifurcation leads to a second experience that is often seen as superior to the first; he notes that the gospel of the cross comes across as an O-level² Christianity from which one could graduate to an A-level³ of charismatic experience. He warns that in this way the charismatic can become separated from the gospel of Christ crucified and can just see themselves living "in a world of supernatural power that leads from triumph to triumph" – a case for what Smail (1995:61) would call the "Love of Power".

As an alternative to this 'Pentecostal model' Smail (1995:58-61) offers a 'Paschal model'. Here, he draws from the gospel of John and Paul's first letter to the Corinthians. He (1995:58-59) commences his explanation by noting how, in the gospel of John, there are several close references between the death of Jesus and the coming of the Spirit. He notes that John.16:7 speaks of Jesus 'going away', or dying, so that the Spirit would come. He continues by drawing on the reference to Jesus 'handing over his Spirit' [Smail's translation] in the passion narrative of John 19:30. He acknowledges that the usual translation sees Jesus surrendering his spirit to his Father, but he also claims, on what he believes to be good authority both ancient and modern, that the text could also be seen showing Jesus bowing his head towards the group at the foot of the cross and handing his spirit over to them. The Spirit, therefore, is not seen to be "postponed till Pentecost, the Spirit comes from the cross". This thesis is seen to be offered further support from John 19:34-35; the flow of water from His side being seen as the symbol of the 'living water' of the Spirit described by Jesus in John 4:13-14 and John 7:37-38, 39. He also notes how Jesus 'breathes the Spirit' onto the disciples in John 20:22-23.

² An old British qualification for the 15-16 age group.

³ An old British qualification for the 17-18 age group.

Smail (1995:60-61) believes that further support is offered to the Paschal model by Paul's comments in 1 Corinthians 2:2 concerning preaching 'Christ crucified' as a response to Jewish calls for supernatural power and the Greek desire for wisdom within the Corinthian congregation. Smail feels that for Paul the wisdom and power displayed in the senseless and powerless suffering of Jesus on the cross are the mightiest power in all creation. In this way, far from dismissing charismatic power, 1 Corinthians 2:2 can actually be seen to affirm it through 'Christ crucified'. Ultimately, Smail (1995:59) believes: "In this gospel [John] the way of the cross and the way of the Spirit are one and the same. The Spirit leads us as he led Jesus, to glory fashioned in suffering, to victory won through defeat, to power exercised in weakness, to a throne that is the same shape as the cross." This power of the cross is described by Smail (1995:63) as "Calvary love" or the "Power of Love".

When viewed in the eschatological context of this reflection one can see how this 'Power of Love' can be part of a broader Pentecostal ministry of healing. Kärkäinen (2002:177) notes how it is dangerous to talk about God's love in the real world. This is not surprising when you consider the eschatological action of this love. When Christians minister in the 'Power of Love' they expose the evil and oppression that afflict the world. Christians in the early church suffered and died but their "Martyr eschatology" (Althouse 2003:120) exposed the evil that was the Roman Empire. In a similar way, modern Christians in the Philippines expose injustice and greed through their protests and martyrdoms in relation to the excessive logging and mining that is destroying local ecosystems and social networks (Jenkins 2008:178). This action shows the true love of God because it loves that which the world sees as unlovable; it values that which the world sees as worthless. One must remember, however, that it is this form of love that can take that which is worthless and weak and can transform it into something new (cf. Kärkäinen (2002:177)).

It is here that the significance of the 'Power of Love' and the cross can be seen to have for a transformational eschatology. Firstly, it challenges and exposes the evil of Satan's usurped rule on this earth by offering something completely opposite to that which is desired by the world, the 'Love of Power'. Secondly, this action ultimately brings the transformational reign of God into the present by taking that which is weak and making it strong. In this way the difference of God's kingdom from the kingdom of this earth is shown. Menzies (1995:274) demonstrates that the Lukan biblical record (Luke 12:8-12; Acts 4:31), whilst offering some support for 'Signs and Wonders' style miracle ministry, actually emphasises "staying power" as the main form of spiritual empowerment. Here the filling of the Spirit enables Christians to stand fast and boldly proclaim the gospel message in the face of persecution. When this is related to the social and environmental action of Christians in the Philippines one can see how their stance, based on the 'Power of Love', displays this form of

spiritual enablement. Smail's 'Paschal model', whilst controversial for Pentecostals because it 'minimises' Pentecost, can be seen in this modern church practice. Whilst Jenkins in his study (2008:178) does not mention whether the Philippine Christians are Pentecostal, their actions, when viewed in the light of Menzies' work, do suggest that they have been empowered by the Spirit to stand by the convictions. By standing by their convictions they have suffered and in this way they display a theology of the cross from which their spiritual 'staying power' flows. Whether one agrees with it or not, one must admit that the 'Paschal model' offered by Smail offers a significant critique of the Pentecostal/charismatic triumphalist exuberance. It certainly tenders a great deal to a broader Pentecostal/charismatic approach to healing that encompasses social and environmental forms of ministry.

7.3.3.4 Conclusion

When viewed as a whole, one can see how the transformational approach to eschatology releases Pentecostal healing praxis from the confines placed upon it by the American dispensational fundamentalist theology that has made many forms of modern Pentecostalism unrecognisable from its radical and challenging early Azusa-based ministry. What must now be considered is in what particular form of ministry this transformational eschatology could take in the case study of the congregation at Ablewell Christian Fellowship.

7.3.4 The Lord's Supper/'Breaking of Bread' as part of a transformed healing ministry

When one studies the material gathered from the case study it quickly becomes apparent that one form of ministry stands above all others in its healing significance for those at Ablewell, the healing ministry in general and also its compatibility with the transformational eschatology suggested above: the 'Breaking of Bread' or the Lord's Supper.

This observation can be quickly affirmed by looking at the case study material. At Ablewell the 'Breaking of Bread' was held on a monthly basis, although in the past it had always formed a part of the weekly act of worship. It was viewed as 'a table' of many forms: the 'Table of the Lord', a 'table for the nations' and a 'table before our enemies'. This final description was seen as being especially significant for Ablewell's healing ministry.

The actual 'Breaking of Bread' was always led by an ordained minister and was dominated by a Zwinglian theology of 'dynamic memorialism', although some spoke of a

'spiritual presence' [of Jesus] more in line with Calvin's theology. The actual 'act' was relaxed with no formal gathering to take the elements together. This rather *laissez faire* approach was criticised by some who had come into the congregation from more traditional church backgrounds where a greater emphasis was placed on the sacramental aspects of worship. Links to a juridical understanding of the atonement were observed when texts like Isaiah 53:5 were read and when one considered, in relation to this text, the symbolic significance of the striped crackers used as bread. Although some healings had been attributed to the 'Breaking of Bread' these were minimal and it did not appear, in the eyes of the researcher at least, to warrant, on the basis of this evidence, the central position in healing given to it by those at Ablewell.

This negation of the 'Breaking of Bread' as a central act of healing is, in my opinion at least, something that can be addressed by re-conceptualising the theories that currently dominate praxis. This process will be attempted using some material drawn from the earlier theological reflections undertaken in chapter 4 with special emphasis given to the work of Hollenweger (1972, 1997). The ideas gathered from this investigation will be supported by more recent insights from Kärkäinnen (2002). These renewed theories will then be used to offer some possible modifications to current practice that should, I believe, offer a refreshed perspective on the 'Breaking of Bread' in line with the broader eschatological suggestions covered above.

The main issue, I believe, concerns the development of a broader appreciation of divine presence at the Lord's Supper. Zwinglian 'dynamic memorialism' whilst identified by Hollenweger (1972:388) to be the dominant Eucharist theology in Pentecostal congregations does not accurately reflect the divine presence that is realised during the act of worship. One can start to see this particular issue in a clearer light when one considers the 'breadth' of scope offered by the words *anamnesis* (memory) and *epiclesis* (prayer for the Spirit). Hollenweger (1972:388) mentions how both *anamnesis* and *epiclesis* were integral parts of the celebration of the Lord's Supper in the early church. Hollenweger (1972:389) ascertains that the services of the early church were "liturgies of common action" with a "visible dimension of social criticism". The social dimension identified in these liturgical acts does make them of significance for this study. It is, therefore, necessary to analyse the theory that could have been behind this particular form of healing praxis.

The analysis will commence by looking at the significance of the words *anamnesis* and *epiclesis*. An interesting explanation of both words is offered by Kärkäinnen (2002), from a Pentecostal perspective. A correct understanding of *anamnesis* is especially important for a critique of Zwinglian memorialism. Jesus' call to 'Do this in remembrance of me' (Luke 22:19; 1 Cor.11:24) is the basis for the idea of *anamnesis* or 'memory'. Kärkäinnen (2002:137-138)

explains how the New Testament usage of the Hebrew verb, ZKR, demonstrates that a biblical view sees “memory and action [as] intrinsically connected”. He continues to explain this point by noting the entity that was being ‘remembered’ for the Hebrew nation was always the covenant between God and his people, and to remember this covenant was to allow it to lay claim to the present reality. Viewed in this way *anamnesis* cannot therefore be seen as an act of humans ‘remembering Jesus’. It does not only call to mind what is past, but also proclaims the presence and covenantal authority of Jesus in the present.

Kärkäinen (2002:138) continues by identifying a pneumatological focus for *anamnesis*. He uses John 19:30 to note that the Spirit can only be seen to come at the cost of Christ’s departure. Here, once again, *anamnesis*, is not seen as an act of human remembering, but can actually be viewed as a work of the Spirit of Christ in believers, as Christ is seen to depart and the Spirit allowed to come

Kärkäinen (2002:139-141) further explains the Pentecostal significance of the Lord’s Supper by focusing on *epiclesis*, the prayer for the descent of the Spirit. He (2002:139) writes that this should not be seen as the descent of the Spirit upon the elements, but onto those gathered around the table. Kärkäinen (2002:140) concludes from this that:

... the celebration of the Supper is much more than just ‘remembering’ a deceased person. It becomes a spirited event where the celebrants rather than the elements are to be transformed into the image of the one who was crucified and rose from death through the power of the Spirit. The same Spirit effects in them the transformation.

He continues by saying that this process does not end with the transformation of the believers. The Eucharist, he explains, always points to the coming transformation of the world through the power of the crucified and risen Lord.

The significance of the work of Kärkäinen cannot be overestimated in a study of this nature. A transformational eschatological emphasis is clearly evident in the broadly defined acts of *anamnesis* and *epiclesis*. In *anamnesis* the ‘Paschal model’ of Smail, outlined earlier, is supported by Kärkäinen’s use of John 19:30 and his observation that the coming of the Spirit can be linked directly with Christ’s departure. His point that an act of *anamnesis* also acknowledges the power of the cross to transform the present also gives support to Smail’s argument that the ‘Power of Love’ displayed at the cross is the power by which the present world can be transformed.

The eschatological significance of the Lord’s Supper is emphasised by the focus on *epiclesis*. Here, the eschatological Spirit is invited into the present reality to transform, and in

a missiological sense, empower those gathered around the table. The pneumatological and missiological similarity between Kärkäinnen's Eucharist theology and the transformational eschatology outlined above is also striking. The Spirit is seen to transform those gathered into the image of the crucified Christ. It is also seen to point to the coming transformation of the world through this same power. This power is the 'Power of Love' described by Smail. The spiritual empowerment gained at the table can be seen as the 'staying power' described earlier by Menzies (1995) that enables the empowered believers to stand as the challenge to the 'Love of Power' prevalent in the world, with the 'Power of Love' of the coming kingdom that was evidenced in its purest form in the crucified Christ.

These reflections do lead us to the more practical aspects of this process of reflection. Hollenweger (1972:388-389) mentioned the role of the Lord's Supper in the church's critique of social injustice. When one looks at his practical observations in action one can see how the current practice of 'Breaking of Bread' can be transformed at Ablewell Christian Fellowship. One must certainly consider the rather fragmentary nature of how the congregation, as either small groups or individuals, takes the elements. If the Lord's Supper is to be seen as the affirmation and empowering of believers then it should be as a 'body' rather than in an individualised context. This desire to see the Supper taken 'as one body' is offered support by Paul's instructions to the Corinthian congregation not to take the Lord's Supper in a divided manner (1 Cor. 11:17-22).

By taking the Supper in this corporate manner one could develop Hollenweger's (1972:389) call to see it as a "liturgy of common action". It was noted in the case study that Ablewell is an ethnically diverse congregation with females being given significant roles to play in the life of the Assembly. The significance of this gender empowerment, and also the racial diversity of the congregation, could be affirmed within the act of 'Breaking of Bread'. Aside from the minister, different members of the congregation could bless, and not just partake, of the elements, and then the partaking body is acknowledged as the significance of *anamnesis* and *epiclesis*. Individuals from marginalised minorities could be given the honour of distributing the elements to the body, an act of service mirroring the nature of Christ. It is my belief that this form of corporate liturgy would have a number of results: Firstly, by taking the elements together as a diverse social and ethnic body a critique could be offered to the still fragmented social structure of South African society that was witnessed in the local community in which Ablewell Christian Fellowship is situated. Secondly, by performing a 'liturgy of common action' the congregation would be offering a critique to the authoritarian social structures that place the minister, (often an educated white male), in the prominent role of blessing the elements. Kärkäinnen's definition of *epiclesis*, in my opinion at least, allows for any believer, especially one who in Pentecostal/charismatic circles has a

particularly deep experience of the Spirit, to call the Spirit down upon the gathered community.

These are only a couple of basic suggestions and the possibilities for social and environmental critique could be stretched much further. If the Lord's Supper is seen to proclaim the future transformation of creation and, if the eschatological Spirit is believed to be the empowering presence within that future transformation and the changes that occur around the Lord's Table, then this liturgical act can truly start to be seen as a 'table in the presence of our enemies'. The enemies in this context would be the current unjust world orders that incorrectly claim global control. The Christians at Ablewell could see the 'Lord's Table' as the base from which a move against this 'enemy' could be launched in the 'Power of Love'. Whilst currently 'warfare' prayer dominates the response of Ablewell to this 'enemy', a policy of direct social and environmental involvement could be seen to emanate from the spiritual empowerment gained by the communicants at the 'Breaking of Bread'. Even if 'warfare' prayer was to continue it could be suggested that, if it came from an act dominated by the 'Love of Power' that often drives this form of ministry, it would be tempered by the focus on the cross, the 'Power of Love'.

A final point can be related to the significance given to the doctrine of the atonement within the 'Breaking of Bread'. As noted earlier in chapter 4 a juridical doctrine of the atonement was seen to dominate at Ablewell. If retained, this would cause problems for the transformed practice suggested above, because the narrow, individualistic, juridical view of the atonement would not stretch to cover a program of renewed social and environmental action. I believe that this problem can be overcome by adopting Aulén's (1961:160-164) *Christus Victor* interpretation of the atonement. Here, in his victory over 'the powers' on the cross, Christ spreads the effect of His atoning work beyond the individual sins of people; the atonement now includes the redemption of all creation. This defeat of 'the powers' through Calvary love can be seen to be copied by the communicants proclaiming the lordship of Christ over all creation through these various practices suggested above. In this way Ablewell could adopt the revised practices for the 'Breaking of Bread' without discarding the doctrine of the atonement that was observed to be a significant aspect of their celebration of the 'Breaking of Bread'.

7.3.5 The response of the community

The recommendations made above were not seen as *the* answer to developing, not only a stronger social and environmental aspect but a comprehensively broader appreciation of the church's ministry of healing. These suggestions were offered in a spirit of humility and, as an

expression of this, an opportunity was given to the community to respond. This was done after a Sunday service where the researcher presented to the gathered community a summary of these reflections related to the 'Breaking of Bread'. Some of the responses are outlined below and a few brief comments are included.

A prominent theme in the responses was that the transformed practice had felt like a break from tradition; as one respondent said it did not feel like they were 'just going through the motions'. This was allied with an overarching feeling of unity, of being 'as one' before the Lord. Some respondents felt a strong presence of the Lord and described it as being 'touched' or 'blessed'. Others felt that they got rid of 'leaven' in their lives as they had remembered the continued power of the blood of Jesus to 'wipe away' sin. This importance of the ongoing nature of the covenant was mentioned by more than one respondent. The overriding feeling for those who had responded was one of joy and happiness.

A significant comment was made by one respondent related to a personal testimony of healing. 1 Cor.11:27-34 had been a special piece of Scripture for them as they had been healed from 'ill-health' over a period of time. The key item that they believed the Lord had taught them through the Scripture was the importance of them 'choosing' to repent and forgive. These acts of 'choice' had brought healing from ill-health.

The comments made by the various respondents do have common themes. It would appear that the 'Breaking of Bread' did promote a sense of unity that brought with it the affections of joy and happiness. What was not mentioned, however, was a sense of empowerment, of renewed strength. Individuals spoke of being 'touched' and 'cleansed' but not of being emboldened by the acknowledged presence of the Spirit. This theme of purification can be seen in the testimony of healing mentioned by one respondent. It speaks of 'a' pathway to healing through choosing to forgive and repent; an act of dispensing with the limiting sin of unforgiveness. This 'cleansing' may be what is required prior to empowering, but I do feel that this aspect was not fully grasped by the congregation. I hope that it is something that becomes more of a reality as they continue to develop their deeper appreciation of their liturgical actions in the 'Breaking of Bread'.

7.3.6 Conclusion

When one looks back to the various practical theological, methodological and hermeneutical demands set out at the start of this process of reflection one can see how the process has acknowledged them in its structure. The practical theological definition of Swinton and Mowat has been covered by the recognition of a Trinitarian and missiological dimension to the transformed eschatology offered. One can also see how the demands of the modified

Evangelical-Charismatic hermeneutic have been satisfied. Biblical texts have been referenced, historical actions of the church relevant to the topic have been covered, empirical evidence was incorporated into the discussion, the role of the Spirit was acknowledged, the community at Ablewell Christian Fellowship were engaged with and their views were noted, and the normative principles of love, justice, hope and *shalom* were all seen to be significant features of the transformational eschatology recommended.

In addition to this the 'Dialectics in the Spirit' was seen to move onto its second stage. The rather 'messy' and broad activity of the Spirit viewed in the 'life-world' was seen to be similar to the nature of the biblical Spirit as seen by Moltmann (1992) and Tanner (2006). The third, and final element, of the process is included in the concluding remarks below. Finally, the transformational element required by the process of search-encounter-transformation can be seen to have been covered in the transformational eschatology offered and, more specifically, in the recommended developments surrounding the 'Breaking of Bread' at Ablewell Christian Fellowship. In doing this the empirical-theological process as adopted by this study can be seen, in this particular cycle at least, to come to a point of conclusion with all the relevant demands of the cycle covered in a satisfactory manner.

7.4 CHAPTER CONCLUSION

As we conclude this study it is important to return to the original theological problem to see what the empirical-theological process that has been undertaken has discovered concerning 'ordinary' Pentecostal healing praxis. The question that must be answered in relation to this concerns the allegations of 'narrowness' in Pentecostal healing praxis. I believe that this can be answered in both a positive and negative fashion. One can commence by saying that this study has shown that the Pentecostals of 'The Group' Assemblies of God in KwaZulu-Natal do appear to have a broader, and deeper, appreciation of the church's ministry of healing than the healing evangelists critiqued by Saayman (1992) and Cochrane (2006) at the start of this study. One must note, however, that this study has also shown their healing praxis is still too limited with an excessive emphasis being given to 'spiritual' aspects over other more 'mundane' areas, for example, social or environmental healing. When all this is considered then I believe that Cochrane's and Saayman's criticisms, related specifically to the Pentecostal response to HIV/AIDS in southern Africa can be seen as valid. If the Pentecostal churches are to offer the holistic healing response demanded by the health problems of southern Africa then a broader approach will be required.

It is this call for a broader appreciation of the church's ministry of healing that I feel the Spirit is dialectically trying to communicate to church. The 'Finished work' model of

Pentecostal healing, outlined earlier in this study (Alexander 2006:209-215), has been seen as the face of Pentecostal healing praxis in modern times.⁴ I feel that this 'Finished work' Pentecostal model does have a perspective on healing that is 'too narrow' to adequately engage the health problems of southern Africa.⁵ The more inclusive 'Wesleyan' Pentecostal model as described by Alexander (2006:198-209) would appear to be more capable of meeting the health related issues faced by the church in southern Africa. It is certainly the model that appears to work best with what has been offered by the 'Dialectics in the Spirit' undertaken throughout the study.

If this model, that I consider provides the Spirit more freedom, were to be adopted then I believe that the criticism of 'narrowness' levelled at Pentecostal healing praxis would be challenged and a more effective Pentecostal variety of the church's ministry of healing could develop and become a major part of the ecclesial response to the problems presented by HIV/AIDS in southern Africa.

⁴ The 'immediate' and 'complete' healings of the big stage evangelists targeted by Saayman (1992) and Cochrane (2006) as 'too narrow' come from the 'Finished work' model for the healing ministry.

⁵ When scholars like Watt (2006) warn against the dilution of Pentecostal distinctives I believe some of the 'blame' should be removed from the other "Pentecostalisms" (Watt 2006:380) and should be located firmly within the Pentecostal movement itself with the Durham-inspired 'Finished work' split away from the 'Wesleyan' theology. This, for me, is where Reformed Evangelical theology gained a strong hold on Pentecostalism from which the issues noted by Watt (2006) and Althouse (2003) have developed over time.

CHAPTER 8

CONCLUSION

8.1 INTRODUCTION: OVERVIEW OF THE EMPIRICAL-THEOLOGICAL CYCLE

Having completed the processes of theological interpretation and reflection the study now turns to the final sub-phase in the empirical-theological cycle: an empirical-methodological evaluation. Before undertaking this evaluation it is necessary to summarise briefly what has been undertaken in the empirical-theological research process thus far. The study commenced by focusing on the following theological problem (1)¹:

What is the theological praxis of members of 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing?

The empirical-theological cycle of Johannes A. van der Ven was identified as offering a suitable research framework around which to build the study, but problems were identified with Van der Ven's reliance on the hermeneutics of Habermas which were considered to be unacceptable for a study involved with African Pentecostalism. Modifications to Van der Ven's basic structure, therefore, were required and these were drawn from the Pentecostal/charismatic theology of Mark J. Cartledge. Firstly, Cartledge's 'Evangelical-Charismatic hermeneutic' was selected and moderately adapted to make it more sensitive to the South African context of the study. Then Cartledge's 'Dialectics in the Spirit' research structure was applied to Van der Ven's empirical-theological cycle. This modified framework was considered suitable for tackling the theological problem.

The research process commenced with a case study of a 'Group' Assemblies of God congregation (3). The 'roadmap' for case study research designed by Eisenhardt was utilised to help structure the multi-method approach used in this qualitative stage of the research. The research revealed that the congregation saw the church's ministry of healing as a process varied in time and form, and rooted in a Trinitarian base. The key hermeneutic elements of this process were seen to be 'Interpretation' and 'Worship'; both categories were seen to develop the central category of 'Identity'. From 'Identity' the communicative part of the healing process was seen to rely on pneumatic power. This influenced 'Holiness' and

¹ I have inserted the numbers relevant for each sub-phase of the empirical-theological cycle to enable readers to follow the progression of this overview through the empirical-theological cycle.

'Gifts', which were both seen on their part, to influence a five-fold healing ensemble of physical healing, inner healing, deliverance, spiritual healing and social healing. All these forms of healing were viewed in an interactive manner. The data gleaned from this qualitative phase of empirical research seemed to suggest that the Holy Spirit could be involved in healing in many different ways over a range of timescales. It was also clear that although healing would come it would often not be in the form requested by the congregants.

The literature review (4) used the structure identified in the case study to broaden the theological range of the study by engaging with the various academic questions and theories linked to the church's ministry of healing. As a result of this interaction between the qualitative data and the healing literature a more sharply focused research question was formulated:

What attitudes exist amongst 'The Group' Assemblies of God in KwaZulu-Natal concerning the church's ministry of healing, what factors determine these attitudes and what practical theological insights can be derived from this information?(5)

In an attempt to answer this question a quantitative survey approach was selected (6). Categories that had been identified in the case study were conceptualised (7) and formed into a theological-conceptual model (8) that was used to develop a range of testable hypotheses. The concepts were then operationalised (9) to form a survey questionnaire that was tested on all assemblies associated with 'The Group' Assemblies of God in KwaZulu-Natal (10-12). As a result of this quantitative approach an answer to the focused theological question was offered (13).

This answer, like the question, was divided into three parts. The survey supported the earlier impression that more 'spiritual' aspects of healing, for example, spiritual, inner, physical – in that a 'supernatural' or 'spiritual' force is seen at work – and deliverance were favoured over more 'natural' aspects of the church's ministry of healing, for example, social and environmental healing.

The factors that were seen to determine these attitudes were seen to be varied yet did display some obvious patterns. Spiritual worldview assumptions, as opposed to material ones, were seen to be an integral part of having a positive attitude to all aspects of healing. Charismatic experience was also found to be an important factor in holding a positive attitude to healing. In general 'non-white' ethnic groups were found to be more likely to be responsible for these positive attitudes to healing. Negative attitudes to social healing

(increased education) and environmental healing (increased biblical conservatism) were noted and commented on further in the theological reflection (14).

The practical theological suggestions offered in response to part three of the theological question continued to highlight the significance of the points made above. It was recommended that churches pay greater attention to recognising the importance of worldview assumptions and charismatic experiences in developing a strong, rounded, healing ministry. The suggestions also questioned the dominance of white males in prominent leadership roles within churches seeking to develop a broad healing ministry, when the study had showed that non-whites and females were more likely to hold positive attitudes towards the church's ministry of healing as a whole. An increased role for older church members in the church's ministry of healing was also suggested.

This process of interpretation then flowed into theological reflection (14). The influence of American dispensational fundamentalism was suggested as being a possible influence behind the 'spiritual'/'natural' divide observed in the results. The eschatological impact and significance that this form of theological thinking has upon the church's ministry of healing was outlined and an alternative transformational eschatology was offered in its place. This was seen to offer a stimulus for all forms of healing within a Pentecostal context. The specific practice of the 'Breaking of Bread'/the Lord's Supper was seen to be a practical way in which this form of transformational thinking could become a more significant part of the healing ministry for Ablewell Christian Fellowship.

8.2 METHODOLOGICAL EVALUATION (15)

The empirical-theological cycle showed itself to be a useful research tool in many ways. The step-by-step framework offered a 'roadmap' to follow that demanded a logical and thorough research process. Although exhibiting a set structure it also proved to be flexible enough to absorb the methodological approaches designed by Cartledge and Eisenhardt. This adaptability led to a number of the phases overlapping; an example being the case study approach of Eisenhardt which incorporated sub-phases 3 and 4 in an intense dialectic relationship. Cartledge (2002a:216) observed similar overlapping of phases in his use of the empirical-theological cycle.

The use of a qualitative phase followed by a quantitative phase proved to be useful as I felt that the breadth covered by the qualitative work revealed a range of research avenues within a theological framework. The later parts of the study relied on this framework and used certain aspects, for example, the eschatological emphasis identified at Ablewell, to focus the process of theological reflection (14). In contrast the survey enabled a much

greater population to be sampled with a data product that offered itself to a broad range of statistical analysis. It should also be noted that the use of both approaches produced a sizeable quantity of research material that was suitable for academic publication. On the down side the use of both qualitative and quantitative approaches made great demands on a solitary researcher with limited funding in a rural African location. As will be noted later in this chapter these demands forced a number of cutbacks to be made in both the qualitative and quantitative phases that resulted in a reduction in the quality of the research study. If I were to attempt an identical study again I would advocate the use of a research team to overcome the problems related to time and distance that would seem to be associated with empirical studies in rural African locations. Alternatively, if forced to attempt a solitary research project, I would conduct it in a dense urban context where time, distance and the financial constraints linked with long range communication would be reduced. If this issue is given careful consideration when planning potential research then the combination of qualitative and quantitative techniques should be seen to offer a great deal to the researcher interested in a rigorous and interesting academic challenge.

In addition to Van der Ven's empirical-theological framework one must also consider the modifications made by Cartledge. The modified 'Evangelical-Charismatic hermeneutic' used in the study produced a research product that was acceptable and accessible to the Pentecostals it was communicating with. The enhanced hermeneutic role of the community advocated in this study (cf. Thomas 2008) offered some feedback with which to interact, but on reflection, would probably require a third use of either qualitative or quantitative empirical techniques to encourage suitable input from the research population. The 'Dialectics in the Spirit' approach outlined by Cartledge also offered some useful insights. The search-encounter-transformation progression fits in well with the flow of the empirical-theological cycle, whilst the questions related to the role of the Spirit in the research context offered a distinctly Pentecostal/charismatic angle to the research that developed well through the study and contributed much to the pneumatological part of the theological reflection. The 'affective' and 'theological re-scripting' approaches also suggested by Cartledge were tested and did add to the data that was gathered, even if they did not form an integral part of the overall research structure like the 'Evangelical-Charismatic hermeneutic' and 'Dialectics in the Spirit' approaches had done. My single concern was with the 'theological re-scripting', which was open to abuse as noted by Cartledge. My problem emanated from the fact that it seemed rather arrogant for me, as the researcher, to 're-script' an individual's account. Even if one felt that the interviewees had not explained something in enough depth, or even if one felt they were completely in error, surely that is still their view and, therefore, is something

that demands a certain level of respect from the researcher?² One must say, however, that when all Cartledge's methodological suggestions are considered, 'rescripting' is the only one that I would hesitate to utilise in future research work. I believe that Cartledge's work has formed an accessible bridge between empirical research and Pentecostal/charismatic studies that offers a great deal for those interested in this particular field of academic research.

In a similar way to the work of both the scholars mentioned above the approach to case study research of Eisenhardt was also found to be useful. Her 'roadmap' was simple to follow and fitted in well with the empirical-theological framework of the study. The *construct validity* of the case study was considered to be sound with a broad range of quantitative techniques being used and all interviewees being allowed to review and comment on their interview transcripts. One should also note that in addition to this the majority of those interviewed also contributed as part of the community response to the feedback of the researcher. The *external validity* of the case study was also confirmed by the literature review and subsequent survey since the findings from the case study would appear to be consonant with the material produced by the subsequent research activity. The *reliability* of the case study can also be claimed because the whole procedure is open to scrutiny via the case study database. Although validity and reliability can be claimed in the above areas, a similar claim cannot be made for *internal validity*. Eisenhardt's approach to case study research suggested the use of multiple investigators and the completion of a comparative case study. Due to the manpower, time and financial restrictions noted above neither of these suggestions were possible to implement in this study. The results gathered from the other assemblies, and the thorough search through the conflicting literature that was undertaken, would appear to suggest that this restriction has not resulted in major error, at least in this study. This problem with *internal validity*, however, should be noted and considered prior to any attempt at similar research in the future.

The quantitative phase of empirical work in the research project also suffered due to pressures of time, manpower and finance. Whilst the questionnaire was constructed in a relatively short time with a minimum of fuss, the piloting took far too long with many respondents struggling to return complete forms. This resulted in the failure to complete the third stage of De Vaus' piloting procedure. This aside, the piloting phase did identify a number of problems with the instruments in the questionnaire that were then removed; the original document, therefore, was seen to be improved. The approach used to administer the

² Although I am sceptical about 'theological rescripting' here I have noted that it plays a central role in Cartledge's (2010) forthcoming book *Testimony in the Spirit: Rescripting ordinary Pentecostal theology*. I am certainly looking forward to seeing how Cartledge uses this approach on his new qualitative material.

survey worked well with the majority of the assemblies registering healthy response rates. A few, unfortunately some of the larger assemblies, registered poor returns. The researcher noted that the method of administration relied heavily on the organisational structures that existed within the separate assemblies; with some it worked exceptionally well, with others it hardly functioned at all. In hindsight I would utilise the same method of administration again but I would make sure that a researcher, who fully understood the process, was present when each box was distributed to the home group leaders.

A similar presence could also be considered when the questionnaire is actually administered in the home groups. I believe that if a researcher had been present to guide each home group through the questionnaire some of the problems experienced in this study could have been avoided; the 'non-completion' of section 2 being a major problem. When this problem of the 'non-completion' of section 2 was analysed it was seen to fit home group patterns: if someone at a home group understood how to fill it in then everybody completed it, if no-one understood it, then everyone at the home group missed it out. This did highlight a problem with the section on Spirit ministry which had not been detected by the truncated piloting process. Whether the full pilot would have identified the problem is beyond knowing, but one must acknowledge that a full pilot could have averted a major problem in the process of data collection and analysis.

Aside from the Spirit ministry scale the other instruments were seen to function well. Village's modified Bible scale did not become saturated with maximum conservative scores and produced varied responses. Cartledge's modified charismatic experience scale proved simple to complete and code whilst also providing valid and reliable results. The Worldview Analysis Scale, despite my original reservations, performed well and proved to be a central part of the data analysis. I still believe it requires further work to make it more accessible to Christian research participants, but it certainly performed to a satisfactory standard in its slightly modified form. The church's ministry of healing scale worked well but, again, could do with scale modifications; '10' takes a long time to type compared to '9' when entering data. It would also be good to try to expand the range of items for each healing variable further, to see if each scale could be made more reliable and, therefore, produce a higher Cronbach's α score. The one problem scale was, again, Spirit ministry with the 'supernatural/natural' conceptualisation failing to provide a reliable scale. A 'mingloss' scale was formed, and the other individual items were used to complete the theological-conceptual structure of the research but this was far from desirable. I believe that the use of vignettes has plenty to offer quantitative research in empirical theology, but the ideas behind this particular scale do require revision prior to further use in future fieldwork.

Overall, when all that was attempted is taken into consideration, one can say that the methodological approach adopted by this study did succeed in producing an acceptable answer to the original research problem and did succeed in satisfying the various aims of its theological goal (2). It also succeeded in demonstrating that an empirical approach to practical theology using both qualitative and quantitative methods does offer much to the study of African Pentecostalism. Whilst not being the first time that the empirical-theological approach has been attempted on a Pentecostal/charismatic issue, it is certainly the first time that it has been attempted in an African Pentecostal context. The practical value and scientific significance of this fact should not be underestimated. Health and wellbeing will continue to be major issues on the African continent for the foreseeable future and Pentecostal healing ministry should remain an important topic for theological research. Whilst this study has shown that a healing ministry is present in 'The Group' Assemblies of God in KwaZulu-Natal, it has also revealed it to be functioning below its possible potential. One hopes that this observation will be recognised and steps will be taken to develop a healing ministry that brings more of the transformational touch of the kingdom of God into the life of 21st century Africa.

8.3 POSSIBLE AVENUES OF FUTURE RESEARCH

As Van der Ven is keen to acknowledge the empirical-theological cycle is not an end in itself, the cycle is seen more as a spiral through which one can move onto the new research openings exposed by the rigorous empirical-theological process. With this in mind, I close this particular section of the spiral by suggesting some possible pathways along which future research could travel.

- 1.) This study could be replicated by other researchers (preferably a research team) in order to confirm the findings of this study.
- 2.) This study could be attempted on other Assemblies related to 'The Group' in other regions of South Africa. This would assess whether the findings of this research are significant on a national, rather than just a regional, level.
- 3.) One could attempt this type of study on other 'classical' Pentecostal groups, for example, the Apostolic Faith Mission and Full Gospel Church that operate in South Africa. One could assess, therefore, whether the attitudes displayed by those in the Assemblies of God in Southern Africa are distinctly different to those displayed by other South African 'classical' Pentecostals.

- 4.) The case study revealed several other hermeneutic-communicative features in the pathways that form the church's ministry of healing that could be open to investigation. The sacramental side of worship offers many promising avenues of research. Some possible examples being the following: how does the theological praxis related to communion influence the church's ministry of healing? How central is anointing with oil to modern Pentecostal healing praxis?
- 5.) One must note the significance of eschatological theory and its impact on the church's ministry of healing. The various eschatological theories could be operationalised and tested in relation to the healing variables. This, then, would offer an empirical-theological critique of the theological reflections made in sub-phase 14 of this study.
- 6.) The instruments involved in this study could all be refined and developed for further use within Pentecostal contexts. With particular relevance to the cultural context of the study more work could be done on the Worldview Analysis Scale, whilst Pentecostal empirical theology does require instruments that go beyond the current, 'what are your spiritual gifts?' style instruments that are currently available.
- 7.) Although this study utilised a quantitative survey approach in an 'African' environment, one must question the use of quantitative techniques in more isolated, rural African townships. Instruments, possibly working along structured interview lines, need to be developed to access the theological praxis of Christians throughout the African continent.
- 8.) One must also look at how Van der Ven's empirical-theological approach could be adapted for further use on the African continent. Much work has already been undertaken in the European field and similar endeavours could be undertaken in African academic institutions to modify the empirical-theological cycle for more effective contextually sensitive use.
- 9.) The field of empirical investigation in Pentecostal/charismatic studies is currently limited and there are many options for future research available. Methodological advances have been offered by Cartledge but these have been based around either Western or South American theological thought. One must believe that African Pentecostal/charismatic theology has something to offer that could result in methodological advances in the empirical theological study of Pentecostal/charismatic issues worldwide.
- 10.) The academic approach to social scientific research is always adapting new techniques to tackle the increasingly diverse range of social contexts being encountered. Empirical theological study into the church's ministry of healing could certainly prosper from absorbing some of these advances into its technical armoury.

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APPENDIX A

ORAL HISTORY

INTERVIEW DOCUMENT

RESEARCH CONSENT FORM (OHI)

Background

Andrew Thomas is currently undertaking a DTh in Practical Theology at UNISA. He is researching the theological praxis (beliefs, attitudes, values, habits and practices) of Assemblies of God (AOG) congregations concerning the healing and deliverance ministry of the church. This research project is subject to ethical standards set by UNISA. This requires any participant in the research to be fully aware of what they are undertaking and their individual rights in the process.

Oral History Interview:

The interview will be semi-structured in format. This means that there is a degree of flexibility for both the participant, and the researcher, to develop a rich and varied set of information. Unless requested otherwise the interview will be recorded and transcribed in full. A full transcription will be made available to the participant to review prior to final consent being given to use the information in the research project. This is essential because, although every effort will be made to maintain the anonymity of the participant, some information given in the interview may reveal the participants identity. The final research thesis will be a public document so please check carefully before giving your final consent.

Please ensure that you have read the above information then read the statements below:

- *I fully understand that I am participating in this research on a voluntary basis.*
- *If I choose to undertake the interview I am obliged to attempt to complete it. However I can stop the interview at any point and for any reason.*
- *I fully understand that I will be given the opportunity to read the complete interview transcript.*
- *Any information I do not wish to be part of the research process can be removed from the transcript.*
- *The interview transcript is a confidential document and will be stored in a secure location.*

I **have read the above**
(Please PRINT name in full)

information and fully understand my position as a participant in this research project.

Signature:

Date:

I have read the complete transcript of the interview conducted on and concur that it correctly reflects my responses to the interviewer's questions.

Signature:

Date:

INTERVIEW SCHEDULE

(I) = To be completed by interviewer.

INTERVIEW NUMBER (I):

DATE (I):

LOCATION (I):

TIME COMMENCED (I):

NAME:

ADDRESS:

PHONE (CELL):

GENDER: M / F

AGE GROUP: -19 / 20-29 / 30-39 / 40-49 / 50-59 / 60-69 / 70-79 / 80+

MARITAL STATUS:

FAMILY:

OCCUPATION:

CHURCH BACKGROUND:

LENGTH OF TIME AS CHRISTIAN:

LENGTH OF TIME AT CURRENT CHURCH:

PREFERRED LANGUAGE:

- 1.) How did the church come into existence?
- 2.) What was it like in the early years?
- 3.) What events really stand out for you?
- 4.) Do you think things have changed over the years? If so, how?
- 5.) *What in particular stands out for you about the church?*

APPENDIX B

SEMI-STRUCTURED

INTERVIEW DOCUMENT

RESEARCH CONSENT FORM (I)

Background

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Interviewing

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Please ensure that you have read the above information then read the statements below:

- *I fully understand that I am participating in this research on a voluntary basis.*
- *If I choose to undertake the interview I am obliged to attempt to complete it. However I can stop the interview at any point and for any reason.*
- *I fully understand that I will be given the opportunity to read the complete interview transcript.*
- *Any information I do not wish to be part of the research process can be removed from the transcript.*
- *The interview transcript is a confidential document and will be stored in a secure location.*

I **have read the above**

(Please PRINT name in full)

information and fully understand my position as a participant in this research project.

Signature:

Date:

I have read the complete transcript of the interview conducted on and concur that it correctly reflects my responses to the interviewer's questions.

Signature:

Date:

INTERVIEW SCHEDULE

(II) = To be completed by interviewer.

INTERVIEW NUMBER (I):

DATE (I):

LOCATION (I):

TIME COMMENCED (I):

NAME:

ADDRESS:

PHONE (CELL):

GENDER: M / F

AGE GROUP: -19 / 20-29 / 30-39 / 40-49 / 50-59 / 60-69 / 70-79 / 80+

MARITAL STATUS:

FAMILY:

OCCUPATION:

CHURCH BACKGROUND:

LENGTH OF TIME AS CHRISTIAN:

LENGTH OF TIME AT CURRENT CHURCH:

PREFERRED LANGUAGE:

Please note that there are main questions and also additional follow-up questions depending on how the participant answers. Prompts in italics are for guidance of interviewer. They may be used if required.

1. What do you see as “the church’s ministry of healing?”

2. In what ways have you experienced this ministry? *Can you describe an example for me?*

3. How did you feel before, during and after the experience?
4. *Was any substance or object used? If so, what do you feel was its significance?*
5. Who do you see as the healer in the process?
6. What purpose do you see a healing ministry performing in the overall work of the church?
7. What Christian virtues do you see as central to the healing ministry in the church?
8. How significant is “the breaking of bread” for the healing ministry of the church?
9. And anointing with oil?
10. What about laying-on of hands?
11. On what evidence do you base your particular position on the healing ministry?
12. What literature have you found helpful in developing your view?
13. Have you attended any courses, or events, where healing has been a prominent theme?
14. What is your view on partial healings or on healings that occur over a period of time?
15. Why do you think some people are not healed?
16. If you are ill would you just pray for healing or would you visit a doctor for medication?
Would you do both? If so, in what order? Would it depend on the type of illness?
17. Have you any experience of deliverance ministry or exorcism? *Could you describe it?*

18. What are your views on teaching related to generational curses?

19. Do you see any significance for baptism, both by immersion and “in the Spirit” for deliverance ministry?

20. What role do you see for spiritual gifts in the church’s healing and deliverance ministry?

21. Do you have any negative feelings towards particular parts of the ministry of healing and deliverance as practiced by “the church” in South Africa.

22. Is there anything you would like to add to what you have already told me?

Thank you very much for participating.

TIME CONCLUDED:

APPENDIX C

QUESTIONNAIRE

DOCUMENT USED FOR

CHURCH'S MINISTRY OF

HEALING SURVEY ON

'THE GROUP'

ASSEMBLIES OF GOD IN

KWAZULU-NATAL,

SOUTH AFRICA

The ‘Group’ Assemblies of God, KZN Church’s Ministry of Healing Survey

This survey is being given to a large number of participants connected with the ‘Group’ AOG in KZN. Please help by completing the questionnaire and returning it as instructed as soon as possible.

IMPORTANT: Please note that your replies will be completely confidential and anonymous. The markings on the papers are solely for the purpose of facilitating the process of analysis for the researcher.

ASSEMBLY CODE	H/F CODE	SURVEY NUMBER

Your participation is gratefully appreciated and will hopefully lead to a better understanding of Pentecostal praxis regarding the Church’s ministry of healing in South Africa.

ANDREW THOMAS

DTh. Candidate, UNISA, Pretoria.

SECTION 1

SECTION INSTRUCTIONS: Please read the instructions to each question carefully. You are required to answer **all** the questions.

PART A

The following questions will focus on how you interpret the bible. Please read each statement carefully and then **cross the box** for the response that best describes your personal position.

1. The bible contains truth, but is not always true.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

2. I have never found the bible to be wrong about anything.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

3. I use the bible as the only reliable guide for life.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

4. Science shows that some things in the bible cannot have happened.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

5. The bible is the final authority in all matters of faith and conduct.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

6. Some parts of the bible are more true than others.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

7. Christians can learn about God from other faiths.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

8. The bible has always provided a clear explanation for everything I have experienced.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

9. If the bible says that something happened then I believe that it did.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

10. The bible contains some human errors.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

11. The people who wrote the bible created stories to explain things that they did not understand.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

12. Certain things I have experienced have led me to question some parts of the bible.*

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

13. You can't pick and chose which bits of the bible to believe.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

14. Once you start doubting bits of the bible you end up doubting it all.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

PART B

The table below lists a number of charismatic experiences. Please tick **one box in each row** to indicate how often in the past **six months** you have done the following.

CHARISMATIC EXPERIENCE	NONE	1-6	7-12	13-18	19+
1. felt led by God to perform a specific action					
2. received a definite answer to a specific prayer request					
3. given a testimony about miraculous experience					
4. been 'slain in the Spirit'					
5. given a 'word of wisdom/ knowledge'					
6. danced in the Spirit					
7. prophesied					
8. sung in tongues					
9. heard God through a dream or vision					
10. received revelation from Scripture for a specific situation					
11. laid hands on a person for physical healing					
12. prayed personally with someone for inner healing					
13. discerned the presence of an evil spirit					
14. rebuked or bound territorial spirits					
15. been anointed with oil for physical healing					
16. taken part in delivering a demonized person					
17. spoken in tongues					
18. interpreted tongues					
19. personally experienced a miraculous healing					
20. felt certainty about something happening before it occurred					

PART C

The following questions will focus on your worldview. Answer each question as honestly as you possibly can by **circling** the response that best reflects your agreement or disagreement to each item (1 = *strongly disagree*, 2 = *disagree*, 3 = *slightly disagree*, 4 = *slightly agree*, 5 = *agree*, 6 = *strongly agree*). There is no right or wrong answer, so please respond honestly. Provide **only one response** to each item. Please respond to **every** statement.

*Please note that this scale is a secular survey for use within multicultural settings. Please interpret 'the Supreme Being' and 'spiritual' from **your particular perspective**. i.e. 'Supreme Being' is a Christian's God.

1. I enjoy participating in family reunions.

1 2 3 4 5 6

2. I do not feel like a spiritual person.*

1 2 3 4 5 6

3. Spiritually blessed objects can protect a person from harm.

1 2 3 4 5 6

4. I existed spiritually before I was born.

1 2 3 4 5 6

5. Knowledge is restricted to the limitations of our 5 senses.*

1 2 3 4 5 6

6. Everything in the universe is joined together by spiritual forces.

1 2 3 4 5 6

7. Being involved in community is very important to me.

1 2 3 4 5 6

8. There are visible and invisible dimensions of this universe.

1 2 3 4 5 6

9. Spiritual phenomena are not really real.*

1 2 3 4 5 6

10. Learning about my cultural history improves my mental health.

1 2 3 4 5 6

11. Things that cannot be measured do exist.

1 2 3 4 5 6

12. The Big Bang marks the creation of the universe.*

1 2 3 4 5 6

13. The universe can be reduced into a specific number of independent particles.*

1 2 3 4 5 6

14. Spiritual and physical health affect one another.

1 2 3 4 5 6

15. Scientific explanations of the universe are much more advanced than spiritual explanations.*

1 2 3 4 5 6

16. Death marks the beginning of a new cycle of life.

1 2 3 4 5 6

Scale: (1 = *strongly disagree*, 2 = *disagree*, 3 = *slightly disagree*, 4 = *slightly agree*, 5 = *agree*, 6 = *strongly agree*).

17. A person's value should be based on his or her contribution to their society.

1 2 3 4 5 6

18. My soul will continue to be alive even after my physical body ceases to exist.

1 2 3 4 5 6

19. Spirit does not influence my reality.*

1 2 3 4 5 6

20. Knowledge of my cultural history is very important to me.

1 2 3 4 5 6

21. The Supreme Being is responsible for the creation of the universe.

1 2 3 4 5 6

22. Reality can only be based on what my five senses experience.*

1 2 3 4 5 6

23. Spirit is the fundamental connection between all things.

1 2 3 4 5 6

24. The nature of reality can be understood through careful meditation.

1 2 3 4 5 6

25. Moons, planets, and stars can influence people's moods.

1 2 3 4 5 6

26. The achievement of my community is more important than my personal achievement.

1 2 3 4 5 6

27. Being involved in cultural activities is good for my mental health.

1 2 3 4 5 6

28. A rock, a river, and my body are all compositions of spiritual energy that are derived from the Supreme Being.

1 2 3 4 5 6

29. There are people in my neighbourhood that I treat like family.

1 2 3 4 5 6

30. Only things we can measure should be used to construct reality.*

1 2 3 4 5 6

31. My ultimate purpose is to reach spiritual perfection.

1 2 3 4 5 6

32. Scientific explanations of the universe are superior to spiritual explanations of the universe.*

1 2 3 4 5 6

33. The Supreme Being sent me to this world with a destiny.

1 2 3 4 5 6

34. It is possible for some people to learn from spiritual entities.

1 2 3 4 5 6

Scale: (1 = *strongly disagree*, 2 = *disagree*, 3 = *slightly disagree*, 4 = *slightly agree*, 5 = *agree*, 6 = *strongly agree*).

35. My ultimate goal is to improve my community's current condition.

1 2 3 4 5 6

36. Modern science is the best tool for connecting knowledge with reality.*

1 2 3 4 5 6

37. My humanity is partially defined by my contribution and involvement in a society.

1 2 3 4 5 6

38. I feel spiritually connected to my ancestors who have paved the way for me.

1 2 3 4 5 6

39. Some people can cure diseases with words uttered from their mouths.

1 2 3 4 5 6

40. Elements of the universe can be purely isolated for scientific analysis.*

1 2 3 4 5 6

41. Children represent a strong connection between the living and the dead.

1 2 3 4 5 6

42. It is possible for some people to learn about the past, or the future, through their dreams.

1 2 3 4 5 6

43. There is no life after physical death.*

1 2 3 4 5 6

SECTION 2

SECTION INSTRUCTIONS: This section is looking at your attitude towards Spiritual gifts/ministries in the local church. Below are **five** separate short descriptions of ministry situations in fictional local church settings. You must do the following:

- a.) Check the list of spiritual gifts/ministries and definitions attached to the back of this questionnaire (p.12) (you can detach it if you find it easier).
- b.) Read the short description to each fictional local church situation described.
- c.) Using only the list provided put in the **five most important gifts/ministries** that you believe should be functioning to meet the needs that you identify in the specific local church situation described. **You should rank the five selected from what you perceive to be the most important at the top (1) to the least important in your list (5).**
- d.) Please check that you do this for each of the five described situations.

SITUATION A

Shiloh Grace Centre's Youth have recently returned from Camp eager to live their lives in a way that display's their God who dwells within them. They will shortly be returning to their local school and want to clearly demonstrate good Christian living in a difficult secular environment.

1.
2.
3.
4.
5.

SITUATION B

Summerdale Assembly has decided to purchase a large tent and has targeted several local township areas for this church planting outreach. These township locations exhibit poverty, high rates of unemployment, alcohol abuse, physical violence and HIV/AIDS. Many people in the townships try to solve their problems by visiting the traditional healers who practice there.

1.
2.
3.
4.
5.

SITUATION C

Canon Temple recently planted a church in a cosmopolitan suburb of their city. It has grown rapidly and has attracted in a wide range of people from across the broad spectrum of society. This diversity has brought with it a number of issues that are concerning the leadership. One of the prominent issues is the number of openly homosexual couples that are attending the church. It is obvious that a number of these people are struggling from health issues that suggest that they are living with HIV/AIDS but nobody really knows and so the issue is just left alone.

1.
2.
3.
4.
5.

SITUATION D

The Parkville Tabernacle recently set up a drop-in centre in a deprived area of their town. Its main aim is to provide a meeting place at its 24/7 cafe where counselling services, welfare information, resource distribution and prayer are all on offer. The individuals that attend this facility are mainly drug addicts, prostitutes, single teenage mothers and pensioners.

1.
2.
3.
4.
5.

SITUATION E

Ambleside Gospel Fellowship is having a difficult time. Sunday services are not what they used to be with some congregants saying that it has all become a bit too structured and ‘lukewarm’. People feel as though they no longer experience the presence and moving of the Holy Spirit as part of their weekly meetings.

1. 2. 3. 4. 5.

SECTION 3

SECTION INSTRUCTIONS: These questions are related to your personal (not your church’s) understanding of what can be included as part of the church’s ministry of healing (CMH). Below you will find listed a number of activities that are performed in a wide range of settings around the world. You must read each example and then assess its importance as a part of what you perceive the church’s ministry of healing to be in **your** South African context scoring from 0 = Not valid (not part of CMH) to 10 = Essential. **Circle only one number for each item.**

1. Taking communion (breaking of bread) for the physical healing of the body.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
2. Projects that bring the elderly and youth into closer relationship.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
3. Multiethnic youth groups that encourage interethnic socialization.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
4. Warfare prayer against territorial spirits.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
5. Full immersion Water baptism for Christian converts as part of their spiritual healing.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
6. Recycling your household waste.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
7. Leadership anointing a person suffering with a physical disability with oil.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
8. Prayer that invites Jesus into a painful memory so that the individual can better understand his [Jesus’] loving heart for them during that painful moment in time.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential
9. Deliverance prayer for demonized individuals.
Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

10. Educational support projects for young offenders in prison.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
11. 'Soaking' (extended) prayer for the physically sick on a regular basis.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
12. Sponsoring the planting of trees within the local vicinity of the church.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
13. Personal testimonies to those we encounter on a day-to-day basis.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
14. Asking Jesus to come and speak his truth into memories thereby exposing the demonic lies that currently dominate them.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
15. Energy saving courses held at church.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
16. Allowing the Holy Spirit to guide prayer by revealing the past root causes to current problems through dreams and visions.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
17. Christian families relocating to be an active part of socially deprived communities.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
18. Conservation project for rare bird species in local area.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
19. Breaking generational curses believed to be influencing particular families.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
20. Repairing and maintaining threatened environments (e.g. wetlands, grasslands, mangroves etc).											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
21. Healing teams from churches laying hands on the sick during home visits.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
22. Inviting non-believer's to home group functions.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
23. Confessing previous sins against individuals and asking for their forgiveness.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
24. Preaching of a gospel message in churches on Sunday.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
25. Prayer to achieve a more complete death to self and our 'old man/woman'.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
26. Altar calls at large evangelistic meetings.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential
27. Claiming your right to the promise of bodily healing now as part of the completed work of Jesus on the cross.											
Not valid	0	1	2	3	4	5	6	7	8	9	10 Essential

28. Praying to forgive others their previous wrongs against us.

Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

29. Prayer and communion to break soul ties between certain family members.

Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

30. 'Healing homes' where people can go to recover from sickness in a prayerful environment.

Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

31. Fasting as part of preparation for deliverance prayer.

Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

32. Church teaching course on working with and improving involvement with disabled groups.

Not valid 0 1 2 3 4 5 6 7 8 9 10 Essential

SECTION 4

SECTION INSTRUCTIONS: This part of the questionnaire asks for some personal background information. Please **tick** the relevant box for you as an individual.

1. What is your gender?	Male	1	
	Female	2	

2. How old are you?	16-19	1	
	20 - 24	2	
	25 - 29	3	
	30 - 34	4	
	35 - 39	5	
	40 - 44	6	
	45 - 49	7	
	50 - 54	8	
	55 - 59	9	
	60 - 64	10	
	65 - 69	11	
	70 - 74	12	
	75 - 79	13	
	80 +	14	

3. To which ethnic group do you belong?	Black African	1	
	White	2	
	Indian or Asian	3	
	Coloured	4	

4. What level of education have you successfully completed ?	No schooling	0	
	Some primary	1	
	Complete primary	2	
	Some secondary	3	
	St 10/ Grade 12	4	
	Diploma	5	
	Undergraduate Degree	6	
	Postgraduate Master's	7	
	Postgraduate Doctorate	8	

5. What is your household's monthly income (after tax)? If income is irregular please give a monthly average per annum.	No income	0	
	R1 – R400	1	
	R401 – R800	2	
	R801 – R1600	3	
	R1601 – R3200	4	
	R3201 – R6400	5	
	R6401 – R12800	6	
	R12801 – R25800	7	
	R25801 – R51200	8	
	R51201 – R204800	9	
	R204801 +	10	

END OF QUESTIONNAIRE

PLEASE CHECK THAT YOU HAVE COMPLETED ALL THE REQUIRED SECTIONS
IN FULL. THANK YOU.

You can contact the researcher with any queries at thomas.a.j@hotmail.co.uk

QUESTIONNAIRE APPENDIX

SPIRITUAL GIFT/MINISTRY LISTING (Section 2)

These are taken from the particular listings in Romans 12:6-8, 1 Cor. 12-14 and Eph.4:11. The researcher has overlapped some areas and does acknowledge that some Spiritual gift inventories contain different gifts and definitions. For the purposes of this survey please do your best with the list provided below.

- 1) A **WORD OF WISDOM** is a spoken utterance that is relevant to a given need and supernaturally applies the healing and reconciling qualities of wisdom to that need.
- 2) A gifted **EVANGELIST** can share the gospel with unbelievers in such a way that people become disciples of Jesus and responsible member's of the Body.
- 3) A **WORD OF KNOWLEDGE** is a spoken utterance that supernaturally reveals facts, details or other information which would otherwise remain unknown.
- 4) A gift of **GIVING** is a special ability to give material resources with liberality and cheerfulness.
- 5) A gift of **FAITH** is a special, supernatural gift that goes beyond and above normal faith resources.
- 6) The gift of **SHOWING MERCY** is an ability to feel genuine empathy and compassion for individuals suffering distressing problems.
- 7) Gifts of **HEALINGS** are free, generous, unconditional, supernatural manifestations of healing given to meet specific needs.
- 8) A gift of **ASSISTANCE (SERVICE/HELPS)** enables a person to identify unmet needs and to make available the resources necessary to meet those needs.
- 9) The **WORKING OF MIRACLES** produces inexplicable, dramatic, supernatural results which are both beneficial to the recipient and signs to others of the power of God.
- 10) A **PASTORAL** gift enables someone to take on a long-term personal responsibility for the spiritual welfare of other believers.
- 11) A **PROPHECY** is a spoken message inspired by God which reveals the will of God.
- 12) A **TEACHING** gift allows for the effective communication of information relevant to believers in such a way that they learn.
- 13) A gift of **DISCERNING OF SPIRITS** enables one to distinguish between the demonic, the human and the divine.
- 14) A gift of **EXHORTATION** enables someone to minister words of comfort and encouragement to others in such a way that they feel helped and healed.
- 15) **SPEAKING IN TONGUES** is the supernatural ability to communicate with God in languages unknown to the speaker.
- 16) An **INTERPRETATION OF TONGUES** is a supernatural utterance which interprets or explains an utterance in tongues.
- 17) A gift of **ADMINISTRATION** enables a person to identify immediate and long-range goals and to devise and execute effective plans for the accomplishment of these goals.
- 18) An **APOSTOLIC** gift enables individuals to provide leadership and guidance over several ministries.

APPENDIX D

DEFINITIONS FOR

CATEGORIES SHOWN

IN FIG.3.1: THE

PROCESS OF THE

CHURCH'S MINISTRY

OF HEALING

Definitions for categories used in Figure 3.1 (p80)

Trinity: The Triune God as the root of the church's ministry of healing.

Incarnation: The model and teaching taken from Jesus' earthly ministry.

Commission: The healing commission given by Jesus to his followers and his church.

Church: The church as a united body.

Interpretation: The hermeneutic processes involved in how people understand the church's ministry of healing.

Bible: Scripture seen as an inspired, authoritative source of teaching.

Experience: The forms of experience that are seen to influence interpretation.

Personal: Personal experiences of healing.

Witnessed: Evidence of healing that one has witnessed.

Testimony: Testimony of healing that one has heard.

Worship: The acts of worship found within the church.

Bread: 'The Breaking of Bread', Communion, Eucharist, Lord's Supper etc.

Water: Water Baptism by full immersion.

Atonement: Healing seen as in the atoning work of Christ on the cross at Calvary.

Faith: Faith seen as an important part of the healing process.

Authority: The authority attributed to a believer who has been empowered and 'set apart' by certain 'experiences' like Water Baptism, Spirit Baptism etc.

Prayer: General category for activities associated with prayerful action.

Intercession: Healing prayer from a distance.

Unction: The act of anointing with oil.

Lay-on: The significance of the laying-on of hands in healing prayer.

Spirit: Baptism in the Spirit or filling by the Spirit.

Anointing: A general category that gathers in all those categories involved with anointing acts like unction, Spirit Baptism etc.

Praise: Worship in the form of singing, music etc.

Identity: A category that gathers together a number of previous categories to form the Christian identity of the individual and the church.

Medical: Christian healing ministry through the use of modern medical practices.

Power: This category speaks of the power that flows from an assured identity in Christ. The empowerment is linked with the Holy Spirit.

Holiness: The role of the sanctified life in the church's ministry of healing.

Fruits: The fruits of the Spirit evident in the sanctified life.

Sensitive: Sensitivity to the promptings of the Holy Spirit.

Gifts: Spiritual gifts.

Revelation: Spiritual gifts like prophecy, discerning of spirits, word of knowledge etc that reveal God's will in a particular situation.

Miraculous: Spiritual gifts like healings.

Healing: Overall category for all acts of healing seen to fall within church's ministry of healing.

Spiritual: Spiritual healing.

Physical: Physical healing.

Deliverance: Deliverance ministry from evil spirits.

Emotional: Emotional or inner healing.

Social: Healing of social problems.

Evangelism: The 'power evangelism' ministry that was seen to flow from the healing ministry.

Affects: The affective dimension of healing

Joy: The affection of joy people felt when experiencing healing.

Freedom: The affection of freedom people felt when experiencing healing.

Peace: the affection of peace people felt when experiencing healing.