

A CHURCH HISTORICAL PERSPECTIVE ON DEMONISATION, DELIVERANCE AND THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA

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Abstract

Faith healing, or divine healing, has played an important historical role within the preaching and practice of the Pentecostal movement. Deliverance was seen as an integral part of the healing ministry of the church, with Pentecostals believing that the devil and his demons, as well as “demon-possession”, are an undeniable part of modern believers’ lives. In this article the historical development of the teaching about demonology, demonisation and deliverance in the Pentecostal movement, with emphasis on the Apostolic Faith Mission (AFM) of South Africa as a South African component of the movement, is investigated. It is concluded that the AFM has lost interest in this teaching and the practice of deliverance over the past three decades, that a systematic treatment of the subject has never been undertaken, and that a number of important issues have never been addressed.

1 INTRODUCTION

The doctrine of divine healing played a prominent role in the rise and development of the worldwide Pentecostal movement, and especially in the Apostolic Faith Mission of South Africa (AFM of SA) through the work of John G Lake. Lake was well known as a healing evangelist within John Alexander Dowie’s Christian Church in Zion before joining the Pentecostal movement under the leadership of William Seymour. After leaving South Africa in 1911, he established and ministered at healing homes in the United States.

Deliverance has always been seen as a vital and integral part of the Pentecostal church’s ministry of divine healing. The present article

offers a brief introduction to the practice and theology of demonisation and deliverance within the Pentecostal movement, before focusing on the AFM.

Researchers seeking information about demonisation and deliverance within the AFM encounter a number of difficulties. One such difficulty relates to the question of whether written resources properly reflect what was taught and practised within a certain period of the history of the church. During the twentieth century, thousands of people ministered to sick people. Every elder and deacon within the AFM prays for the sick, including the demonised, and underlying each prayer is a theology of healing. However, very little has been written about the ministry, which leaves one pondering the question of whether the written records that do exist are faithful reflections of all the sermons and prayers on the subject.

Another difficulty relates to the paucity of written material within the AFM, and of writings dating from the early years of the church in particular.¹ The same pertains to the Pentecostal movement: few leaders were educated, even fewer had theological training, and only a handful put pen to paper.

An important resource is testimonies published in the AFM magazine, *Comforter and Messenger of Hope*, telling of healing experienced by individuals. Again, however, the question arises whether, given the subjectivity of any testimony, church practice can be deduced from these accounts (Bradley & Muller 1995:48).

2 THE PENTECOSTAL MOVEMENT AND HEALING

The Pentecostal movement and its leaders originated in part in the Holiness movement.² The legacy of D L Moody included the Keswick conferences, with their emphasis on holiness as a baptism with power and the Spirit leading to an immediate life of holiness, a second and separate work of grace (Renwick 1958:194; Latourette 1975:1167; Chappell 1985:64).³ This created the expectation of an encounter with God, an experience of the presence and power of the Spirit.

Holiness was seen as a work of grace occurring instantaneously as a result of supernatural intervention. Healing was viewed in the same way, as an immediate intervention of the Spirit. According to the Healing movement, a further movement that played a crucial role in the origins of the Pentecostal movement, healing was the second leg of the doctrine of atonement, next to forgiveness of sins. The Healing movement originated in Europe, where it grew from the ministries of Johann Blumhardt, Dorothea Trudel and Otto Stockmayer, and influenced Americans such as Ethan O Allen, Charles Cullis (a medical doctor), William B Boardman, A J Gordon, Carrie Judd, and A B Simpson (Chappell 1983:41-48; 1985:62).⁴ Simpson's evangelical message consists of four parts: Jesus as Saviour, Jesus as Sanctifier, Jesus as Healer, and Jesus as coming King. Stockmayer (Chappell 1983:50) preaches that the soul is the life of the body, and that God does not want His saving work to stop with the soul. If people are to attain the goal for which they were created, their bodies must be healthy. The essence of sanctification lies in being available to do God's work with body and soul, and for this reason healing is part of the atonement (Chappell 1983:51). For the same reason, Jesus would never allow His Spirit to live in a person who is not delivered from demons. The link between holiness and healing is demonstrated by these statements.

Through his International Divine Healing Association, Dowie exercised worldwide influence, and built the largest faith home to date, where many patients witnessed to receiving healing and deliverance. He was criticised for his refusal to allow medical science any role in the healing of believers and for his claim that healing should always be instantaneous (Horn 1984:3). Lake was healed at one of Dowie's services, and he recounts that this experience taught him

that God did not appreciate a man with crooked legs, any more than He does a man with a crooked soul. I saw the abundant power of the Gospel of salvation, and that it was placed at the disposal of man to remove the unChristlikeness of his life, and if there was unChristlikeness in the body, we could get rid of the curse by coming to God and being made whole (Reidt 1989:30).

In response to Dowie's growing megalomania towards the end of the nineteenth century, many of his followers left and eventually joined the Pentecostal movement inspired by the Azusa Street Revival in April 1906, headed by William J Seymour (Gee 1963:10). In its first magazine, which appeared in September 1906, the Apostolic Faith Movement of Azusa Street, Los Angeles wrote: "The power of God now has this city agitated as never before" (Apostolic Faith, 1908:[n.p.]).

3 DEMONISATION AND THE AFM

In this section, attention will be paid to the phenomenon of demonisation within the context of the work of a number of prominent figures within the AFM. In the article as a whole, the word "demonisation" is used in a sense different from the general dictionary meaning of "portrayal as wicked and threatening", as I consider it a more accurate replacement for the term "demon-possession". It will be discussed more fully in section 4, which deals in part with terminology. In this section, dates in the headings denote the period of active work in the AFM by the various church historical figures discussed.

3.1 John Lake and Thomas Hezmalhalch (1908-1913)

Lake attended the services at Azusa Street and, after being baptised with the Spirit, felt himself called to work in Africa amongst black people. He described the change he experienced on being baptised with the Spirit thus: "My nature became so sensitized that I could lay hands on any man or woman and tell what organ was diseased, and to what extent, and all about it" (Lindsay 1971:17).

Following their arrival in South Africa in 1908, Lake and Thomas Hezmalhalch were invited to preach at a Zionist assembly in Johannesburg. At the first service the employee of a prosperous white family was healed, an event that drew much public interest (Burger 1987:167). Many people testified to joining the AFM after receiving healing (Burger 1987:178).

As Reidt (1981:54-55) notes, Lake's theology of healing was founded on three important principles:

- Illness is caused by Satan, and is the work of Satan and his powers. God does not want anybody to be sick. Illness does not glorify God, whereas healing and good health do.
- It is God's will to heal His children, as He promised in the Bible.
- Emphasis is on the believer's faith, with unbelief (Lake does not state whether this is unbelief on the part of the person praying or the person prayed for) cited as one of the most significant reasons for people not being healed after prayer.

Reidt (1989:38-40) reproduces a particular account by Lake in this regard. Lake tells how he was called to pray for a blacksmith in Johannesburg who was suffering from delirium tremens. His family had locked him up in a room after he tried to kill his four sons when they tried to restrain him. As Lake entered the room the man blasphemed and cursed, threatening to tear Lake limb from limb. Lake engaged the man "in conversation until the Holy Ghost in me got hold of that devil, or legion". He approached the man step by step until he caught his hands. His account continues as follows:

I could see the devil in that man begin to crawl. He was trying to get away ... I could see the devil was in terror and was crawling and trying to get back away from my eyes as far away as he could. I looked up to heaven and called on God to cast that devil out, and lent Jesus Christ all the force of my nature, and all the power of my spirit, and all the power of my mind, and all the power of my body ... The lightning of God went through me and the next thing I knew, he collapsed in a heap and flopped down like a big fish. Then he turned out of the bed on his knees and began to weep and pray, because he had become human again, and the devil was gone.

Lake's conclusion is that the purpose of the indwelling of the Spirit in a Christian is to make that person a master over every power of darkness in the world.

Hezmalhalch's diary, which he kept while travelling with Lake in South Africa, contains the following account: "A Dutchman was demon-possessed. He could not stand with feet together without trembling from head to foot. In the name of Jesus, the demons were cast out, and the pain and trembling left. He is happy and well." And, as an afterthought, "His wife and two grown sons were healed yesterday" (Reidt 1989:66).

Back in America after leaving South Africa in February 1913, Lake opened Divine Healing Rooms in Spokane, where he ministered to up to two hundred patients a day.

It is clear that in those early days all Bible texts, from both the Old and New Testaments, were read without allowing any latitude for differences in meaning due to genre. Texts were usually read without any reference to their historical or literary context, and promises in the Bible were accepted at face value by believers (Bosman 1988:123). Thus Godet (1936:25) describes the Bible as a document "inspired, word for word ... no word in it save such as God has selected". In the same vein, Osterhus (1932:4) asserts, "There is no guess work about God's declarations. They are explicit and emphatic. They make no mistake." In this way God is made a prisoner of the Bible, with believers holding Him to the promises it contains.

3.2 Pieter L le Roux (1913-1943)

A convert of Dr Andrew Murray and product of his missionary seminary, Le Roux was elected president of the AFM in November 1913 following Lake's departure for America. He preached and practised divine healing in the same way as Murray and Lake.⁵ Sundkler (1976:67) is of the opinion that the sound development of the White Pentecostal movement is attributable largely to his leadership. Le Roux continued Lake's legacy, and combined with it what he had learnt about divine healing from Murray.

Under his leadership, the Executive Council in 1918 discussed the view of a certain Brother M A Botha that illness comes from God. It is reported in the Minutes of the Executive Council of 18 October 1919 that when appearing before the Council on 17 May 1918, Botha

admitted to having preached a heretical doctrine, for which transgression he blamed his own “thoughtlessness” (Burger 1987:409). The Council referred the matter to the Workers’ Council, an annual meeting of all workers of the AFM, where Scott Moffatt responded to Botha’ argument by preaching on Romans 5:12, stating that “the origin of sickness in the Human race was the fall and the instigation of the fall was Satan ... He then showed the remedy for sickness to be in the atonement of Christ” (Minutes of Executive Council, 24 March 1921).

In similar vein, Jamieson (1933:23) writes, “Jesus bore in His body on the cross the sickness that now afflicts you. It does not belong to you, for He bore it to deliver you from it.” Forgiveness of sins and healing of sickness are thus seen as two sides of the same coin. Both are seen as the products of the same act of salvation based on the death of Christ on the cross. Both are received in faith, and the believer is assured that the same God who forgives is the God who heals (Wie en wat wij zijn 1928:12). Ultimately this could cause those not healed following prayer to doubt whether they have been saved, since salvation and healing are placed on the same level and are considered in the same light theologically.

Prior to 1935, there is no trace of an admission that some believers do not experience healing after prayer. Jones (1935:7-8) is the first to mention that Epaphroditus and Trophimus remained sick, hence the instruction in James 5:14. For “some unaccountable reasons,” believers may remain ill.

We do not refuse to consider present-day exceptions, but we do refuse to interpret Scriptures by present-day exceptions. Salvation is for all, but all are not saved! The Baptism of the Holy Ghost is for all God’s children, yet all God’s children have not the baptism in the Holy Ghost. If we accept this, why should we experience difficulty in believing that healing is for all, yet all are not healed? (Jones 1935:8).

Of the many testimonies of healing from many illnesses published over these decades, very few concern deliverance.

3.3 A H de Vries (1938-1950)

De Vries, Le Roux's son-in-law, contributed articles to the church's magazine on the subject of healing.⁶ During the Second World War many Pentecostals expected the imminent return of Jesus, and the AFM was characterised by religious fervour.

De Vries's family joined the AFM after his father was healed from a fatal disease following prayer. Like his predecessors, De Vries used the Bible extensively in his explanation of various aspects of divine healing without paying critical attention to difficulties in the text. The Bible was treated in what Barton (2007:10) describes as a "naïve" or "superficial" way, and apparent inconsistencies in the text were smoothed over (Barton 2007:13). Articles consist of statements of fact "proven" by an accumulation of proof texts. For instance, De Vries (1938a:20) writes, "The Bible is the inspired Word of God, and at the same time an infallible rule of faith and behaviour higher than our conscience and intellect (2 Tim. 3:15-19; 1 Pet. 3:23-25; 2 Pet. 1:19-21; Heb. 4:12; Matt. 5:17-18)."⁷ This constitutes a good example of the way in which passages concerning a certain subject are bundled together as proof texts for an argument without consideration of the fact that they actually deal with different themes and topics. In fact, Matthew 5 discusses the validity of the law (Torah) and prophets, representing the Hebrew Scriptures, in Jesus' time; 2 Timothy 3 discusses the value of the Scriptures (referring only to the Hebrew Bible) as equipment for every good work; 2 Peter 1 is concerned with prophecy as revelation of the will of God; and Hebrews 4 is about the word of God (whether prophecy in the early Church or the Hebrew Bible is being referred to here is an open question) being sharper than any double-edged sword dividing soul and spirit, joints and marrow. De Vries uses all these as equally valid proof texts to demonstrate that the Bible, including the New Testament, is inspired by God as infallible criterion and rule.⁸

In Christ believers have become the righteousness of God, and in His righteousness no evil, demon-possession, illness or imperfection exists, argues De Vries (1938c:21) in his quote from the Servant Song in Isaiah 53: "he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (v 5; NIV). Hoover

(1948:9) terms Matthew 8:16-17 an “inspired and therefore a correct interpretation of Isaiah’s prophecy ... To the rational mind this is final proof that provision was made in the divine atonement for every infirmity and sickness of man”. It is clearly implied that because Jesus interpreted Isaiah’s prophecy in this way, it is valid for modern Christians. Divine healing is the theory and practice of the gospel of atonement (De Vries 1939a:10). Deliverance from demons is part of the coming of the kingdom, or salvation, which does not realise fully on earth until we receive resurrection bodies.

De Vries (1939b:9) differentiates between causes of illness. Illness may be caused by demon-possession, or may be an effort by Satan to tempt the believer. On becoming ill, believers should search their hearts to see whether there is any sin that separates them from God.

Jesus spent more time ministering to the demon-possessed and the ill than he did preaching the gospel, which is an indication of the importance of this ministry to modern ministers (HCM 1944:24).

Healing by way of spirit mediums, the power of the mind and intercession of the Virgin Mary and saints are classified together, and the conclusion drawn that it is not only false but also evil to meddle with these powers (Squire 1950:7-8).

In the same article, Squire (1950:21) also investigates the doctrine that all illness is due to demon-possession, a doctrine that leaves many believers consumed with guilt and anxiety, and concludes that nowhere in the Bible is this doctrine taught; in fact, the majority of cases described in the New Testament reveal illness to have a physical or mental cause. In Squire’s view, it is nothing less than criminal to imply that every physically or mentally ill person is demon-possessed. He claims that all illness is indeed the work of Satan, but stresses that there is an enormous difference between Satan’s work and demon-possession. “If all sickness is demon possession, then 75 per cent of Pentecostal preachers must be possessed, for that number at least, suffers in one way or another!” (Squire 1950:7).

In an article published anonymously in *Comforter and Messenger of Hope* vol. 16, No. 5 of 1947, a new perspective is developed in the remark that many illnesses are caused by sinful, conflicting and

wrong emotions such as incessant worry, fear, hatred, bitterness, jealousy and animosity. The article proposes that these emotions underlie most illnesses, and leave the door open for evil powers to do their work in the spirit and body of the believer. “Our battle-weary men are being restored to health, not by medicine, but through emotional adjustment. Their hope is in ... having the heart and mind relieved of the horror that has engulfed them” (Anonymous 1947:6).

In the nineteen forties fewer testimonies appear in the monthly issues of *Comforter and Messenger of Hope*, and none concerns the subject of deliverance.

Although no written proof exists, it is possible to deduce that the early AFM in many cases associated mental illness with demon-possession, and treated it by applying a number of techniques of deliverance (Du Plessis 1995). Donald Gee, a British Pentecostal leader, visited South Africa in 1934, 1950 and 1956 and brought balance to a number of aspects of the teaching of the AFM, in particular by teaching that mental illness is usually an illness in the normal sense of the word, but one affecting the human brain, and that there is nothing supernatural about it (Gee 1964:21); what is needed in administering healing to the mentally ill is an emotionally stable minister and a climate of calmness. “Revivalism contributes to the progression of the illness where deliberate attempts are made, and methods are used, to work up certain outward features of Revival” (Gee 1964:26).

In responding to a reader’s question as to whether illness and demon-possession are the same thing, Du Plessis (1984:26) calls upon Smith Wigglesworth’s distinction between demon-possession, demon oppression, and demon obsession. Possession refers to the lodging of a demon within the body, oppression to an attack by an evil spirit on the spirit of a human being, and obsession to an attack on the mind of a person. Biblical data do not support this distinction, although it must be kept in mind that the New Testament does not provide a systematic doctrine of demonology.⁹

3.4 F P Möller (1950-1988)

The nineteen fifties saw far-reaching changes in the AFM and its theology of healing. Perhaps the most important of these is the replacement of the general rejection of medical help with a more moderate view. Möller played a prominent role in theological changes in the church during the four decades in which he held leadership positions and participated in the training of candidates for the ministry.

As editor of the church's magazine, Möller called for testimonies of healing, but warned that these would be accepted only if they bore the signature of a local pastor as proof of authenticity. Far fewer testimonies and articles on the subject appeared during this period. The languishing interest in divine healing is cited as one of the reasons for the schism within the AFM and the creation of the Pentecostal Protestant Church in 1958, and as an indication of the diminished vibrancy of the AFM.

The theology connecting illness, sin and guilt leads to confusion and unnecessary feelings of guilt, writes Möller (s.a.:17). Later he concedes, however, that sins such as the transgression of natural laws, disobedience, the cherishing of sinful emotions and disrespectful use of the communion may indeed lead to sickness (Möller 1985:14).

The world of the New Testament differed from its surrounding Jewish and Hellenistic world in that it did not identify sickness with demon-possession (Möller 1975:236). Demon-possession was defined as the hold that a foreign, destructive power deriving from the Evil One exerts over the personality of a human being. Phenomena and illnesses usually associated with demon-possession include lameness, loss of the use of two or more of the sensory organs, bodily pain of indeterminate cause, skin diseases, asthma, anorexia, anxiety attacks, irrational feelings of guilt, insomnia, the inability to concentrate, and thoughts of revenge. Möller (1984a:16) ascribes these phenomena rather to dysfunctional relationships with other people and the world, leading to sinful binding, and emphasises that sufferers will not benefit from being told that they are possessed by a demon or demons, but should rather receive pastoral counselling leading them to the right relationship with God, other people and themselves. Deliverance will come from the acknowledgement and

repentance of sin and the acceptance of forgiveness. Telling people who are ill or emotionally overwrought that they are demon-possessed is a dangerous practice (Möller 1984a:16), and is a trick of the devil to plunge the needy person into greater misery (Möller 1975:236).

Like most classical Pentecostals, Möller recognises a relationship between healing and the work of salvation as a result of Jesus' death on the cross, but he differs from them in describing this relationship as indirect (Möller 1995). Through His death on the cross Christ brings atonement for the sinner and the kingdom comes, but not in a fully realised way, as death is defeated but not totally destroyed. Man's relationship with God is restored, but the curse of nature is still valid. There is thus a qualitative difference between illness as a product of the Fall and individual sin as a product of the Fall. Christ brought a cure for sin, but illness falls in the same category as thorns and thistles (Gen. 3:18) that will have to wait for the full revelation of the kingdom of God with the second coming of Christ (Möller 1984b:7). There is also a qualitative difference between faith for salvation and faith for healing, and when this distinction is not made, ill believers tend to argue that if faith does not lead to healing, there is the possibility that it may not lead to their salvation either (Möller 1984b:7).

3.5 Dr Hannes Jonker (1977-1990)

Jonker was healed of rheumatoid arthritis through the ministry of the erstwhile Roman Catholic priest Francis MacNutt, when MacNutt pointed out the connection between Jonker's serious illness and his attitude of reproach and blame, with its accompanying spiritual pain. MacNutt prayed with Jonker and assured him that the healing would take several weeks (Jonker, H 1989:11). From this experience Jonker formulated a theology of healing emphasising the psychosomatic or psychophysiological aspects of illness that changed the landscape of the ministry of healing within the AFM.

He defines illness as an epiphenomenon, a by-product of people's individuality and their life situation, and asserts that the more than fifteen hundred illnesses from which human beings suffer do not have as many causes, as many are rooted in excessive individualism,

egocentrism and being trapped in I-ness (Jonker 1986:15). The most significant factor leading to illness is the modern human being's fear of being known, leading to a false independence, which is the root of all sin (Jonker 1985a:15). The way to healing is to become a human being full of the light spoken of in 1 John 1:7, to become a transparent person. Illness is to a great extent a crisis of communication (Jonker 1987:11). It testifies to human beings' inability to attain the goal for which they were created. That is why Jesus' healings witness to the coming of the kingdom in the same way that forgiveness of sin does, and why He speaks of healing and forgiveness in the same breath, as in Matthew 4:23 and 9:35 (Jonker 1988a:14). Fundamental illness is caused by anxiety and emotional stress, and the majority of illnesses develop out of fundamental illness. Intense emotional stress over years leads to cardiovascular illnesses; cancer (especially in the case of women); rheumatoid arthritis; migraines; asthma, hay fever and other respiratory diseases; gall bladder diseases; ulcers; ulcerative colitis and chronic skin problems (Jonker 1984a:9).

To be effective, the church's ministry must concentrate on fundamental illness, an area in which modern medicine is not altogether successful. Because illness has to do with lifestyle and what happens between people, the church must speak to the inner person, the hidden person of the heart (Jonker 1985b:7).

In this way Jonker defines illness in terms of its psychophysiological essence, although in time he became more careful about attributing illness to emotional causes (Jonker 1988c:9). When he discusses the emotional causes of the various illnesses, there is not much room in his theology for the devil or demons, yet eighty per cent of patients visiting the general practitioner could have been helped by the pastor, because their illnesses are psychophysiological in origin (Jonker, J P L 1989:243).

Jonker (1982:9-10) observes that many illnesses can be explained in terms of people's relationships: their relationship with themselves, where they have learnt to live in peace with themselves; their relationship with nature, where they have learnt to rest, relax and eat correctly; and interpersonal relationships, where they exchange the mask of self-alienation for an authentic existence.

Illness can be ascribed to spiritual pain as the result of own sin and the sins of others; hatred in the form of unconscious bitterness and resentment towards other people, the world and God; self-hatred or a bad self-image; and a physiological substratum, the immobilising of bodily functions leading to sickness (Jonker 1988b:13; Jonker, J P L 1989:250).

However, Jonker leaves a number of questions unanswered, such as: When is an illness psychophysiological, and how would the minister of healing be able to recognise this? Can one generalise in terms of psychogenetic illnesses when all human beings are unique? When is medical help the prescribed way of healing? Also left open is the question of whether Jonker acknowledges the spiritual gifts of distinguishing between spirits (1 Cor. 12:10; NIV) in the diagnosis of illness in the pastor's consulting room.

The correct treatment of ill people by ministers of healing is dependent upon correct diagnosis of illness, which requires the systematicisation of illness and the healing practice of the church. No one in the AFM has yet succeeded in developing a systematic theology of healing of this nature.

Jonker's sickness meter (Jonker s.a.:5), structured as a continuum between salvation and forgiveness as found in Christ, and sin and trauma as a limitation in the person, offers the potential for a multifaceted diagnosis of illness: illness is considered a limitation of the spirit, caused by sin, and overcome by repentance, confession and acceptance of forgiveness; as a limitation of the soul, leading to emotional stress, anxiety and depression as a result of conflict and trauma of the past, and overcome by asking for the inner healing of memories; as a limitation of the body, where human beings share in the brokenness of the world because our bodies belong to this world, and overcome through prayer for physical healing; as a limitation of our existence as a soul and a body, overcome through in-depth conversation, meditation and prayer; and as a limitation exercised by evil spirits in the human being's soul or body, overcome by asking for deliverance.

In practice pastors possibly deal most frequently with geriatric and hereditary illnesses and health conditions arising from accidents, and Jonker has been accused of not leaving much room in this theology for such cases. In his consulting practice he treated mostly illness due to psychophysiological causes, and his theology concentrates almost exclusively on illnesses of this nature.

What is important is that Jonker's analysis implies that sick people should not all be treated in the same way. A comprehensive view of healing encompasses a range of elements, such as treating the trauma arising from dysfunctional relationships, leading to forgiveness; exposing morbid thought patterns and leading to the ability to think like God; treating unholy emotions such as hatred, jealousy, aggression and dependence; abandoning a perverse will; and praying for the healing of bodily symptoms and illnesses as a result of the interdependence between body and spirit (Jonker 1987:11; 1985a:16; Jonker, J P L 1989:251). Bodily or physical illness may be the outward or visible phenomenon reflecting the chaos within the inner person, the product of a community where people are compelled to live behind masks and never realise a meaningful opening up of the self (Jonker 1984b:28). Health is directly dependent upon our experience of inner peace and the quality of our relationships. Illness is a happening between people, and indicates a need for love (Jonker 1984b:28). Sickness starts in the trauma arising from relationships, often experienced during the early childhood years, leading necessarily to morbid thought patterns such as a negative self-image and world-view, and unholy emotions such as hatred, resentment and jealousy. In turn, morbid thought patterns and unholy emotions lead to depression, which over time manifests in the body in the form of various illnesses. This evil cycle must be broken before healing can be achieved (Jonker 1984b:28).

The church's healing ministry concentrates on the reality of spiritual pain in human beings by creating the opportunity for them to open up (Jonker 1985a:15). In this way the trauma resulting from dysfunctional relationships, morbid thoughts, unholy emotions and a perverse will, and the meaning of a sick body can be identified and the sick person treated.

Except for a few references, demon-possession and deliverance do not feature in Jonker's theology and practice of healing. Probably due to the influence of modern thinking, the Pentecostal world to a large extent ceased to emphasise the role played by demons, yet this emphasis has been re-awakened in postmodern humanity's interest in the spiritual world of angels and demons.

4 TERMINOLOGY AND OTHER ISSUES

A number of important issues require consideration, as they have not received the necessary attention within the AFM.

Some information about terminology is needed, as terms have become confusing. The Greek word *daimonizomai*¹⁰ is usually translated into English as demon-possession, signifying the influence that a demon exercises over an individual.¹¹ The New Testament uses the term to denote the oppression, torture or tormenting of a human being by a demon.¹² Thus, for instance, the term is used in:

- Matthew 12:22 to indicate blindness and dumbness as a result of a demon's influence;
- Mark 9:25 to indicate muteness and epilepsy;
- Luke 13:11 to indicate infirmity;
- Acts 5:16 to indicate uncleanness (NKJ) or sickness (NLT);
- 1 Timothy 4:1 to indicate lies (NLT) or deception (NIB);
- Acts 16:16 to indicate divination (NKJ) or fortune-telling (NLT).

The frequently used Afrikaans translation equivalent, *duiweluitdrywing*, is confusing because it does not convey the distinction between the devil and demons as encountered in the English translation of the New Testament. I propose the use of the term "demonisation", the Afrikaans equivalent of which would be *demonisering*, to emphasise the presence and activity of a demon or demons specifically. This term is also preferable to "demon-possession," as "possession" implies that a person is subject to the control of the demon(s), whereas "demonisation" conveys the notion that the person is influenced and tormented, but not necessarily controlled by, the demon(s).

Du Plessis (1988:59) warns that the term “driving out devils” is not theologically sound, preferring instead to speak of the “banning of demons,” because evil powers were conquered absolutely and finally on the cross at Golgotha. People should rather be led to forgiveness of sins where the cause of their sin lies within themselves rather than in evil powers (Kraan 1986:28).

Having achieved some clarity on the subject of terminology, we may now turn to a number of issues relating to the AFM. Kraan (1986:25) warns that any efforts to systematise the demonology of the New Testament will result in disappointment, because New Testament writers did not think systematically, uniformly or logically about demons and their influence on believers and unbelievers. Even though the New Testament contains a great deal of information on the subject, it is difficult to shape this information into a theory about demonology. A discussion of a number of aspects of demonology and deliverance is, however, necessary.

The first of these is the origin of demons. Demons are described in 2 Peter 2:4 as angels who had sinned and were thrown into hell by God, who placed them in gloomy dungeons to await judgement (NIB); in Jude 6 as angels who did not keep their positions of authority, but abandoned their own home, as a result of which God has kept them in darkness, bound with everlasting chains, awaiting judgement on the great Day (NKJ); and in Revelation 12:9 (presumably) as the followers of the dragon, who is the ancient serpent called the Devil, or Satan (NLT), who lost his place in heaven and now terrorises the earth and the sea along with his fellow demons, while filled with fury because he knows that his time is short (Rev. 12:12, NIB).¹³ Thus, in the Pentecostal movement demons are seen as the agents or soldiers of the devil or Satan, spiritual personalities acknowledging Satan as their god and master. They require bodies in which to live and work in order to fulfil the wishes of their master, and would therefore do anything to enter a human body in order to manipulate and use it in Satan’s service (Urquhart 1986:203).

Various passages in the New Testament reveal the demons’ functions to include: opposing believers in their endeavours to live godly lives and serve the Lord (Eph. 6:12); inducing believers to depart from the faith (1 Tim. 4:1); encouraging a false asceticism as

the result of false teaching (1 Tim 4:1-3); and supporting all idol worship (1 Cor. 10:19-21). They also cause various physical and mental afflictions (as described by Duffield and Van Cleave (1983:484-485)). A distinction is usually made between natural and demonic causes of physical as well as mental illnesses. In some cases an illness is ascribed to demonisation and in others to natural causes. This distinction is made at least seventeen times within the New Testament: in Matthew 4:24; 8:16; 10:1, 8; Mark 1:32-34; 3:10-11; 6:13; 16:17-18; Luke 4:40-41; 6:18-19; 7:21; 8:2; 9:1; 13:32; Acts 5:16; 8:6-7; and 19:11-12. Jesus and his disciples ministered differently to people suffering from illnesses caused by demonisation and those suffering from illnesses caused by physical factors. The physically or mentally ill patient was delivered from the power of the demon - see for instance Matthew 8:1-4; 5-13; 9:1-8; 20:29-34; Luke 17:11-19; John 5:1-15; 9:1-12; Acts 3:1-10; and 14:8-10 (Wimber & Springer 1986:122).¹⁴

Koch (1970:57-58) lists the symptoms characteristic of demonisation, based on the account in Mark 5 of the encounter between Jesus and the man with an evil or unclean spirit, namely uncleanness, unnatural physical abilities and powers, fits of anger, disintegration of the personality, resistance to the Christian faith, paranormal knowledge, change in voice, and occult transference. From their experience Wimber and Springer (1986:136-137) state that the following are possible (but not guaranteed) symptoms indicating demonisation: twisted and distorted physical reactions to the work of the Spirit, addiction to alcohol or drugs, compulsive behaviour, negative emotions, sinful attitudes such as self-hatred or unwillingness to forgive, chronic physical ailments, especially illnesses that plague a family for generations, a history of involvement with the occult, and a family history of molestation, sodomy and paedophilia.¹⁵

Should a pastor suspect demonisation as the cause of an illness, the following steps must be taken: the patient must be led to accept Christ and confess His rule in every area of his/her life; every known sin and sinful habit must be confessed; evil spirits must be driven out; all objects associated with sin must be destroyed, especially occultist or astrological objects and books; friendships and contacts with spirit mediums must be forsaken; forgiveness of sins in Christ's name must be accepted and confessed; and the person must join a fellowship of

believers where he/she is to be held accountable (Koch 1970:85-127; Wimber & Springer 1986:137). The pastor's action is secondary to trust in God for deliverance. "You resist Satan in the name of Jesus and remind him that Jesus defeated him on the cross, and there is no further need for you to struggle with him since he is already a defeated foe" (Tapscott 1975:54). It is not necessary or advisable to converse with the demons, as they have been defeated (Urquhart 1986:209). For the same reason Kraan (1986:27) prefers to describe the process as the "sending away of demons" rather than using the term "exorcism", which has strong negative associations.

According to Lechler (1970:188), the importance of correct diagnosis cannot be overemphasised. If a person speaks about being demonised, this is reason enough to suspect that demonisation is not the cause of the troubles (Lechler 1970:155; Koch 1970:62).

There is a danger in autonomising or sensationalising demonology, as this may result in an inordinate amount of attention being paid in the church to the function and role of demons. Theron (1969:223) reminds us that Karl Barth devotes only fifteen pages of his monumental *Kirchliche Dogmatik* to a description of demonology, and that he does not even discuss all Scriptural passages related to the subject. Demons should not receive more attention in the church than is their due (Du Plessis 1988:55). In the words of Kraan (1986:76), "De duivel is immers nooit machtiger dan de mate, waarin wij voor hem vrezem!"

The human element in the process of deliverance and healing can never be discounted. As early as 22 January 1909 the Executive Council of the AFM discussed a letter containing a person's resignation from the church due to "a great deal of very sad exaggerations in cases (of healing)" (Agenda, Executive Council). A last issue to be discussed is the question of whether Spirit-filled Christians can be possessed by a demon or demons, a debate that led to a difference of opinion within Pentecostal circles. The AFM decided in 1991 that it is impossible for the Spirit and evil spirits to inhabit the same abode. Lechler (1970:190-191) discusses the tale of the death of Ananias and Sapphira (Acts 5:1-11) and concludes that a Christian may indeed be possessed by demons. Wimber and Springer (1986:127) are probably correct in stating that devil-

possession is a term foreign to the New Testament (as argued earlier), and that the question cannot be answered in terms of the information supplied in the New Testament. A question more true to the intention of the New Testament would rather be: Can a Christian be demonised? which can probably be answered in the affirmative.

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ENDNOTES

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- 1 Thus articles written by John G. Lake were only later published in the AFM's monthly magazine, *Comforter and Messenger of Hope*, with the first appearing in April 1948, a further two in 1952 and again in 1954, four in 1960, one in 1963, six in 1968, seven in 1983, and two in 1984. All these articles appeared after Lake's death.
 - 2 Providing an account of the rise of the Pentecostal movement is no straightforward task (Clark & Lederle 1989:8) involving only a single approach. Hart (1978:12) identifies at least three approaches: one may either examine the Pentecostal movement in the context of charismatic phenomena occurring through the ages; view it as an American movement with its roots in Methodism, revivalism, the Holiness movement and conservative Protestantism; or write a "doctrinal" history by way of the Roman Catholic church's practice of confirmation, Methodism's baptism with power and the Holiness movement's emphasis on holiness through to the

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- Pentecostal movement, with its emphasis on Spirit baptism. Kelsey (1973:157-242) favours this last approach, whereas I support the second approach.
- 3 The Rev. Andrew Murray of the South African Dutch Reformed Church played a prominent role in the Keswick conferences (Ward 1965:17-18).
- 4 Radical elements such as Ann Lee, the Shakers Joseph Smith and Ellen G. White, as well as Edward Irving form an integral part of this movement, but are not discussed here.
- 5 Murray's book, *Divine healing* (1982), originally *Jezus de Geneesheer der Kranken* (s.a.), became the textbook on divine healing in the AFM. When the book became unavailable, many members of the AFM attributed this to suppression of Murray's message by the Dutch Reformed Church. Hence Stuart's (1935:24) remark concerning Murray's ministry: "There were with him, as with the Wesleys, frequent manifestations of the Spirit working in his meetings. These were frowned upon by the Dutch Reformed Synod and termed 'Wild Fire'."
- 6 In all he wrote eleven articles in Afrikaans and seven in English, some of which were written at the request of the Executive Council.
- 7 My translation. The original reads: "Die Bybel is die geïnspireerde Woord van God, en daarby 'n onfeilbare reël van geloof en gedrag hoër as ons gewete en verstand."
- 8 In the same way De Vries (1938b:11; 1938c:20) places the following healings in the Old Testament in the same category: Abraham healing Abimelech and his wives (Gen. 20); Miriam (Num. 12); the plague among the Israelites (Num. 16); the widow's son (1 Kings 17); the Shunammite's son (2 Kings 4); Naaman (2 Kings 5); Hezekiah (2 Kings 20); and Asa (2 Chron. 16). Even a cursory reading of the different narratives against their respective contexts reveals that these texts cannot all be placed in the same category, and that they do not provide a uniform view of healing.
- 9 See the discussion in the next section.
- 10 The verb *daimonizomai* occurs only in the Gospels, where it is used seven times by Matthew, four times by Mark, once by Luke, and once by John (Viljoen 2006:225).
- 11 Louw and Nida (1988:147) translate the adjectival form derived from the verb as "demonic, devilish". In some languages it may be rendered as "typical of the way a demon acts" or "the way in which demons behave." I am of the opinion that a distinction should be made between "demon" and "devil," as will be seen in the discussion that follows concerning the Pentecostal view of the origins of demons.
- 12 The term *daimōn* occurs only in Matthew 8:31, while the diminutive *daimonion* is used more than fifty times in the Gospels and Acts, implying that demons are considered of relatively little importance. The diminutive is used nine times in the rest of the New Testament. The term "unclean spirit" is used twenty-seven times, and "evil spirit" is used eight times in the Gospels and Acts (Viljoen 2006:225).
- 13 For a representative view of Pentecostal thinking about Satan and his demons, see Burger (s.a.). Duffield and Van Cleave (1983:480-482) describe

demons as disembodied spirits of inhabitants of a pre-Adamic earth, the offspring of angels and antediluvian women according to Genesis 6:1-4, and fallen angels according to Matthew 12:24 and 25:41. The reference in Isaiah 14:12 to “the star of the morning” is also applied to the New Testament doctrine of the devil without taking cognizance of the fact that the Old Testament does not leave room for any powers that oppose God. The doctrine of the devil and his fellow-demons did not originate in the Old Testament period, but rather in the intertestamentary period, as captured in books such as the pseudepigraphical 1 Enoch and Jubilees. The origin of demons is to be found in the legend of Genesis 6, but is then interpreted by the second century BCE book of Jubilees. Azazel taught mankind to create weapons, and was punished by being banned to the deepest dungeon in the earth. The bodies of evil spirits are kept locked up, but their spirits are active on earth, seeking a human body to occupy, leading to the phenomenon of demon-possession.

- 14 Duffield and Van Cleave (1983:485-486) acknowledge that many people today find it difficult to believe that a person could be possessed by a demon, or demonised, and even to believe in the devil or demons. However, these authors observe that Pentecostals interpret the Bible literally on the subject of the existence of the devil and demons and the possibility of being tempted or possessed by demons (see Viljoen’s discussion of the modern rejection of a doctrine of evil spirits, a doctrine also rejected by Christian theologians (Viljoen 2006:222-224)).
- 15 According to the *Rituale Romanum Tit X*, Roman Catholicism recognises the following four *signa* or symptoms as indicating demonisation: knowledge of a language that was not taught, knowledge of secret things, a manifestation of unnatural powers, and aversion to anything that concerns God and his Church (Koch 1970:61).