

UNIVERSITY OF CAPE COAST

HEALING PRACTICES AMONG THE NEO-PROPHETIC GROUPS
IN GHANA: CASE STUDY OF THREE SELECTED NEO-
PROPHETIC CHURCHES

GABRIEL APPIAH

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BY

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Faculty of Arts, University of Cape Coast, in partial fulfillment of the
requirements for award of Master of Philosophy Degree in Religion and
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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

Name: Gabriel Appiah

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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ABSTRACT

Over the last two decades, healing practices of the neo-prophetic Groups in Ghana have attracted attention. However, reasons why people resort to the neo-prophetic healers despite the technological improvement in medicine, is largely under-researched.

The study was based on qualitative methods of which 30 respondents were interviewed within three selected churches, namely: Ebenezer Miracle Worship Centre in Kumasi, headed by Rev. Prophet Ebenezer Adarkwa Yiadom; House of Power Ministry International in Kumasi, headed by Rev. Prophet Francis Kwarteng and International Christian Life Centre in Cape Coast, headed by Rev. Isaac Boadu. Ten respondents were selected from each church comprising seven members who either claim to have been healed or yet to be healed and three officials from each Church.

The study showed that individuals who resort to faith healers have the belief that diseases such as hypertension, diabetes, barrenness, stroke, malaria, typhoid, blindness, hepatitis, and mental illness are caused by demons or personal sins. Some neo-prophetic churches also believe that demons are the major cause of diseases and to others that diseases are caused by personal sins. These findings establish neo-prophetic churches as a Christian group, who operate on the Akan worldview that diseases have spiritual causation.

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DEDICATION

To my mother, Rebecca Appiah and companion Ms Christina Danquah

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CHAPTER ONE

INTRODUCTION

Background to the Study

The incidence of New Religious Movements (NRMs) is a worldwide phenomenon. “New Religious Movement” is the term used to refer to a religious faith or an ethical, spiritual or philosophical movement of recent origin that is not part of an established denomination, church, or religious body (Barker, 1989). The term comprises a wide range of movements ranging from loose affiliations based on novel approaches to spirituality of religion, to communitarian enterprises that demand a considerable amount of group conformity and social identity that separates its adherents from mainstream society (Barker & Warburg, 1998).

Various Christian-related New Religious Movements have been classified by different scholars over the years and the classificatory models have kept expanding in scope and complexity. In Ghana, the basic Christian-related classificatory model has consisted of African or Ethiopian Churches, African Independent Churches or Spiritual Churches, the Neo-Pentecostal or Charismatic Churches and the Neo-Prophetic movement, which is of recent origin. The Methodist Society established in 1862 is an example of an Ethiopian Church while Musama Disco Christo Church is also an example of an African Independent Church. Calvary Charismatic Church is an example of a charismatic church. Christian Life Centre (Life Cathedral) is a Neo-

prophetic movement (Baeta, 1962; Barrett, 1968; Omenyo & Atiemo, 2006). However, Turner (1967) categorises the new religious movements into Ethiopian / African Church, Zionist / Aladura / Spiritual Churches and Messianic Churches.

Neo-prophetism is a phenomenon in contemporary times, which emphasises and advocates the re-visitation of a form of Christianity that specialises in ministering to the spiritual and the socio-economic needs of the people. The Movement is another type of Pentecostal Christianity which has ethos, style and emphasis that are supposedly Pentecostal, yet depart from the mainstream Pentecostal. The phenomenon underscores the fact that the worldview of a people impacts all aspects of their lives. These prophets of the neo-prophetic groups are being influenced greatly by the traditional worldview (Omenyo & Atiemo, 2006; Stiles-Ocran, 2004) especially the Akan traditional worldview.

The neo-prophetic prophets emphasise a return to African Christianity that focuses on the wellbeing (such as spiritual, physical or material) of its members. They interpret Christianity in the context of cause and effect. This is mostly explainable as every misfortune in the life of believers, (be it disease, failure to acquire a visa, or to be accepted into university, lack of favour and poverty) have spiritual connotation (Stiles-Ocran, 2004). The teaching and practices of the neo-prophetic movement include the concept of *otamfo* (enemy), the practice of *akwankyere* (guidance), and the various forms of exorcism and healing. In the teaching and practices of these prophets, the appropriation of the traditional concept of *otamfo* (enemy) seems to include not only evil spirits, but also other human beings that believers have cause to

suspect for envy or jealousy. *Otamfo*, in traditional Akan life and thought, is normally one that is suspected of undermining other people's health, wealth, honour or general wellbeing through witchcraft, evil juju, or the spread of malicious gossip (Omenyo & Atiemo, 2006).

The *otamfo* includes actual human beings and not just spirit beings (Omenyo & Atiemo; 2006). Means of dealing with the *otamfo* (enemy) include practices such as whipping and shooting the enemy and clapping in prayers. At prayer meetings worshippers carry canes with them with which they seek to "destroy" the enemy. Sometimes, instead of canes, believers clap their hands in symbolic slapping of the "enemy". An example of such a practice could be seen as follows:

Awurade e

Otamfo biara a

Omma mennye Yie, no

Se mebo me nsa mu bo mpae a

Apranaa nte ngu wɔn so

Car mbo no nku no

Se oye me papa o

Se oye me maame o

Ma wɔn nyina ntete ngu

This is literally translated as:

Lord,

When I clap my hands and pray,

May the enemies who work against me be struck by thunder;

May they get hit and killed by a car;

Whether it is my father

Whether it is my mother

Or whoever it is that is my enemy

Let them all fall. (Omenyo & Atiemo, 2006)

In certain instances, diseases and other health problems such as barrenness and impotence are returned to the enemy who is believed to have been the cause of those conditions (Omenyo & Atiemo, 2006). This idea forms the basis of their popular “back to sender” slogan. Some believers testify that such acts have resulted in inexplicable physical injury, incapacitation or even death of suspected enemies (Omenyo & Atiemo, 2006). The neo-prophetic prophets are marked out from leaders of other waves of renewal due to the practice they call “prophetic guidance” or *akwankyere*. In prophetic guidance these leaders give information that is supposed to explain a person’s situation, and also prescribe solutions. Mostly it is done on a one-on-one basis (Omenyo & Atiemo, 2006).

The neo-prophetic churches have popularized the practice of healing in this current generation. For instance, in Ghana, healing ministries have sprung up in places. Healing sessions or meetings are organized in some cases with little consideration to the conduciveness of the places where such meetings take place (Personal Observation; Cape Coast, Metropolitan Area, 2008). In Ghana, classrooms’ in public schools, recreational grounds, or open spaces are used by the various neo-prophetic groups for organizing healing services. These healing ministries do not discriminate their days or hours of meeting. Healing services could be organised during working hours, mid-nights, week days as well as weekends.

These movements are indigenously contrived and managed, but usually they have some kind of external contacts or connections, support and influence and maintain well-constructed national and international networks. They are generally characterized by North American, especially the United States, ethos and complexion, though they may also display to a lesser extent, Western European characteristics. They appeal mainly to the youth. The movement seems to serve the interest of people of low socio-economic status who do not fit well into the rather elitist charismatic churches (Omenyo & Atiemo, 2006).

The neo-prophetic movements consist of two categories. The first is those that began and have remained largely independent or autonomous, evangelistic and revivalist entities which virtually function as denominations or churches. Even at their burgeoning state, they often deny such identification and insist on being regarded as “ministries”. They consider themselves as adjuncts to the effort of the existing churches. Their membership is drawn from already established churches, although a few of them may also be people who were little more than nominal Christians, or never really belong to any church. The Gospel Revival and Christian Hope Ministries are examples.

The second category consists of full-fledged independent denominational, neo-prophetic Ministries turned into churches. They may be described as the ultimate neo-prophetic churches. Most, if not all, of them began as ministries. They are generally characterized by indigenous leadership, management and control. They have as their key doctrinal emphasis prophecy, healing and deliverance with miracle centres attached to them. Examples of these neo-prophetic churches in Ghana currently include

Ebenezer Miracle Worship Centre founded by Prophet Ebenezer Opambour Yiadom, House of Power Ministry International founded by Prophet Francis Kwateng, Life Cathedral of Prophet Isaac Boadu, and Alive Chapel of Prophet Elisha Salifu Amoako.

Statement of the Problem

Africans based on their cultural worldview have (always) believed in the idea that things do not just happen and that events have causes. Sickness and suffering are seen as aberrations in life. When one is sick or is suffering, the cause of the problem has to be sought out and solution found to it. In the past, traditional herbalists, seers and diviners were the key people in providing solutions to sicknesses and other problems. With the coming of the Europeans and the introduction of the Christian faith, orthodox medicine gradually overshadowed the traditional ways of dealing with illness. The orthodox approach (clinical approach) to dealing with illness has been dominant for some time now, but a careful observation reveals that there is an increasing interest in faith healing. The question that comes up here is: why this increased interest in faith healing?

Could this interest possibly represent the attempt by Africans to reunite with their way of addressing illness and other problems? One wonder, who are providing these services?

Neo-prophetic churches have recently flooded the religious scene and have made their trademarks as competent faith healing churches. The reasons why people resort to the neo-prophetic healers for healing despite the technological advancement in medicine forms the basis of the current study.

Scope of the Study

The main purpose of the study is to examine the healing practices of the neo-prophetic groups in Ghana. The study is confined to Cape Coast and Kumasi because these cities are situated in Akan dominated areas. Also, the study is confined to the Akan speaking regions of Ghana because the researcher, to some extent, assessed the influence of the Akan worldview on the healing practices of the selected neo-prophetic churches.

The Ebenezer Miracle Worship Centre, Kumasi, House of Power Ministry International (Kumasi) and International Christian Life Centre (Cape Coast) are the chosen neo-prophetic groups among others. These neo-prophetic groups are selected for the study because of their popularity and acclaimed fame in the field of faith healing.

Objectives

This research is intended to:

- a. Identify the beliefs about disease causation among the three selected neo-prophetic groups
- b. Examine beliefs about healing among the three selected neo-prophetic groups.
- c. Analyse the methods of healing used by selected neo-prophetic churches.
- d. Ascertain the conditions necessary for effective healing among the three selected neo-prophetic groups.
- e. Appraise how healing is certified by the selected neo-prophetic groups.

Research Questions:

To achieve the above stated objectives this study has attempted to address the following research questions.

- a. What are the beliefs of disease causation within the selected neo-prophetic groups?
- b. What are the beliefs about healing among the selected neo-prophetic groups?
- c. What are the conditions necessary for effective healing among the selected neo-prophetic groups?
- d. What are the methods used for healing within the selected neo-prophetic groups?
- e. How is healing certified among the selected neo-prophetic groups?
- f. What are the causes of disease in the Bible and Akan traditional worldviews?
- g. Were Jesus' healing practices different from that of Paul?

Limitations

The selected churches for the study are establishments of recent origin, and they do not have enough literature that covers their history. The only source of information about the history of the selected churches was interviews. This posed a serious challenge to the present researcher since information acquired varied from one informant to the other.

Again, church leaders of the selected neo-prophetic churches were not easily accessible due to their workload such as organizing crusades and frequent radio ministration. Individuals who claimed to have been healed were

sometimes reluctant to share their experiences. The effect of this was that they withheld certain information which may have enriched the findings of the research work. The researcher extended the interview period that he or she had indicated or intended in order to overcome these challenges.

Significance of the Study

The work registers its relevance as a complementary material to researchers in religious practices in Ghana. It is hoped that the work would help students of Religious Studies to make a critical analysis of the upsurge of the new brand of Christian-related New Religious Movements with prophetic features, but with an additional distinct dimension, such as a wave of prophecy and miraculous healing. This is because when published the findings will serve as a useful source of reference material to people in academia, researchers and students.

The researcher intends to provide in-depth information as to why individuals flock to these prophetic meetings seeking healing in the face of technological improvements in medicine. This will enable policy makers in the health care to formulate policies that will help address some of the difficulties they find within the faith healing centres. It will also help health care authorities to educate the citizens to resort first to the hospitals and health centres for treatment when they have challenges with their health.

The findings of the research will educate neo-prophetic groups to fully acculturate the traditional practices and mode of healing into the Christian context without shame or prejudice. This is because, for Christianity to find roots in African soil, there is the need for Africans themselves to appropriate the gospel to suit their cultural milieu, an exercise in which European

missionaries did not quite succeed (Omenyo, 2002). The findings of the research will inform the neo-prophetic groups that their worldview serves as a source of information and a guide regarding the communication of the gospel message in socio-cultural contexts.

Methodology

The methodology consists of the research design, research approach, the population and samples of the study, research instruments for gathering data, methods for analysing data and ethical issues and how they were addressed.

Research Design

The researcher employed the qualitative method, because it is an appropriate design for phenomenological research; it aims toward the exploration of social relations and describes reality as experienced by the research respondents (Sarantakos, 1993). Also, qualitative research involves broadly stated questions about human experiences and realities, studied through sustained contact with people in their natural environments, generating rich, descriptive data that help us to understand their experiences and attitudes (Rees, 1996; Dingwall et al, 1998).

Research Approach

The researcher employed the phenomenological approach. This approach examines human experiences through the detailed descriptions of the people being studied. This approach enables the researcher to bracket his own experience in order to avoid bias so as to understand the experiences of the informants (Nieswiadomy, 1993). Ashworth (1996) posits that an important

methodological principle of any researcher who attempts to describe the life-world of another person is that he or she must begin by bracketing or setting aside prior assumptions about the nature of the experiences being studied. The benefits of phenomenological research include the ability to develop a greater understanding of how unique human experiences can be described and interpreted. It also gives attention to concept of human experiences that are not well understood (Loue & Sajatovic, 2011). This approach is well suited to use in faith healing practices, since faith healing involves human experiences.

Population and Sampling

The population for the study was made up of adherents of the three selected churches in Ghana. In all, 7 ill-health adherents who claimed to have been healed and 3 church officials were sampled in each of the churches. The sampling of individuals from each church was reasonable for the study, because 20-60 knowledgeable people are enough to uncover and understand the core categories in any well-defined cultural domain or study of lived experience (Bernard and Ryan, 2010). Also, ill-health adherents who claimed to have been healed and 3 church officials were sampled in each of the churches because the present researcher deliberately selected informants who were relevant to the research topic (Sarantakos, 1993). Again, a small size sample is appropriate in the qualitative research since it aims at providing an in-depth analysis of the phenomenon under investigation and not just interested in exposing statistical truth (Creswell, 1994). The respondents were informed about the study, its purpose and usefulness to the society.

The purposive sampling method was used to select all informants such as prophets and individual church members who have been healed or were believed to have been healed. The purposive sampling, according to Newell and Burnard (2006, p.52), “involves selecting people on the basis of their being likely to have things to say relevant to the research aim”. The present researcher, therefore, purposively sampled informants so as to allow very detailed and deep descriptions of personal accounts. The researcher identified the informants and arranged times and places for meeting them. Also, key informants were contacted for general insights into the phenomenon being investigated.

Research Instruments

The researcher used participant observation and an in-depth interview schedule. With the participant observation, the researcher attended prophetic meetings on healing. He interacted with adherents with various health problems which were yet to be or have been healed. The interviews were conducted in either English or Akan as the situation demanded.

Methods for analysing Data

The thematic data analysis technique was used to analyse the data. The researcher organized the data, transcribed the data, generated themes and described it. The themes were generated taking into consideration the research objectives and research questions. The researcher listened to the recordings for a number of times and then transcribed the data word for word as the interviewees had said. The data gathered through the in-depth interview was

so voluminous that researcher had to thoroughly read in order to identify the recurring themes.

Ethical issues and how they were Addressed

The researcher informed the respondents that their names may be mentioned as part of the research but they did not express any hesitation after they had been informed about the purpose of the study.

Also, due to the media and public criticism of the practices of the neo-prophetic groups in Ghana, such as alleged extortion of money from clients and fake healing of some prophets, followers were not ready to volunteer information. To solve this problem the researcher carefully took time to explain to respondents that the research was purely for academic purposes. And that any information they disclosed would not be used against them. So as a result most of the respondents willingly volunteered information.

Literature Review

The literature review evaluates the strengths and weaknesses of relevant materials on the topic under study. It first traces the problem of typology within the charismatic renewals, the beliefs on disease causation, prophetic healing and the beliefs about healing. Secondly, it evaluates the methods used for healing and the conditions necessary for healing.

Problem of Typology

In trying to establish the various typologies of charismatic renewal, Omenyo (2006) referred to Bittlinger's typologies: 1) Classical Pentecostal movement which began in 1901; 2) Neo-Pentecostal or charismatic inter-

denominational fellowship and 3) Renewal groups in mainline churches. Omenyo pointed out that this typology is not appropriate for the Ghanaian religious scene. He suggested that the various typologies of charismatic renewal are 1) Independent Churches in Ghana; 2) Classical Pentecostal movement; 3) Neo-Pentecostal or Charismatic non-denominational fellowships; 4) Charismatic renewal groups in mainline churches, and 5) Independent Pentecostal and charismatic churches. The researcher, however, views the above typologies as over-generalisation of Christian charismatic renewals. For instance, there is little or no difference between the Neo-Pentecostal or charismatic non-denominational fellowship and the Independent Charismatic Churches since the former, with time, turned into independent charismatic churches. Contributing to the typology of charismatic renewal, Omenyo and Atiemo (2006) expressed the view that the emergence of Neo-Prophetic groups complicates the issue of categorizing charismatic types of churches founded by Ghanaians. This view is being expressed to buttress the point that attempts at a lucid categorization of various expressions of Christianity in Africa, though compelling, have been an extremely difficult task. For instance, Larbi (2001) placed Amoako's Resurrection Power Evangelistic Ministry under the Abundant Life strand of Neo-Pentecostal, while Omenyo and Atiemo (2006) term Amoako's Resurrection Power as neo-prophetic.

Burgess and Maas (2003) explained that the various groups in the Christian renewals were categorized as belonging to either the first wave, which is classical Pentecostals; the second wave, which is charismatic in historic mainline churches; or the third wave, which is non-Pentecostal, non-

charismatic, mainstream church renewal. They further expressed that in recent years, the growth of independent and post-denominational groups throughout the world has required a revision in this classification scheme. Interestingly, it has been expressed in their work that the so called third wave should be viewed as part of a broader “neo-charismatic” which includes the vast numbers of independent and indigenous churches and groups that cannot be classified as either Pentecostal or charismatic. Burgess and Maas (2003) attested that these ‘neo-charismatic’ are Christian bodies with Pentecostal-like experiences that have no traditional Pentecostal or charismatic denominational connections. It is obvious that the above work acknowledges the existence of Neo-Prophetic groups by referring to it as “neo-charismatic”

With this discrepancy in taxonomy, the present researcher affirms with Hollenweger (1980) when he expressed the view that there is no reliable overview of the charismatic renewal in the Third World and that problem of establishing the extent and character of the charismatic renewal is almost insurmountable because the scene is changing all the time.

Beliefs on Disease Causation

Herbst (2008) expressed the view that in the past people believed that diseases were caused by spiritual means such as demons. He further explained that in the primitive or in the early stage of enlightenment diseases such as mental sickness, smallpox and cholera were all believed to have supernatural causation. But the advancement of science and its related germ theory proved that diseases are caused by parasite, bacterial, virus or genetic disorders. Also, the view of spiritual causation of diseases was refuted in the second half of the enlightenment period.

Temkin's (1945) view is in line with Herbst (2008) as he articulated that in the second half of the enlightenment period physicians demystified supernatural causes of diseases or what was known as the sacred diseases. Temkin (1945) gave an instance that physicians in the second half of the enlightenment period regarded persons who were deemed possessed as actually suffering from a nervous disease. He further explained that ways of diagnosing disease during the second half of the enlightenment period was a denial of demonic (supernatural) influence even in the biblical cases. However, Ellis (2007) refutes the enlightenment reasoning by expressing the view that the human has natural and spiritual body and that diseases have spiritual causation based on the fall of man. Ellis (2007) contended that if enlightened reasons cannot credibly teach scientifically the causes of all the chemical and mechanical changes or effects in humans, then it could be seen that all the causes of disease are spiritual.

The view of Ellis (2007) that humans are made up of both natural and spiritual elements is not far from the beliefs of the Akans of Ghana. The Akans, according to Obeng (1996), recognize both natural and spiritual causes of illness. Some illnesses are believed to be caused by sorcerers; others are punishment from ancestors, while others may be caused by magic. Obeng (1996) further expressed the view, that Akans are also aware of natural causes of diseases, and they remedy natural diseases with natural means, while illnesses of the spirit are combated with spiritual forces. It could be realized from the above arguments that the notions of disease causation, range from people who still hold on to the belief that diseases are always caused by

supernatural agents to those who are sceptical about the spiritually caused illness.

Practices of Healing

Mbiti (1969) expressed the view that as far as Africans are concerned, suffering, misfortune, disease and accident have mystical causes. To combat them mystical means should be adopted, and that people who are believed to have mystical powers are approached to deal with such problems.

This view of Mbiti (1969) is shared by Obeng (1994), as he defined faith healing as the practices of treating illness or relieving suffering by calling for divine help or by asserting that the mind or spirit can control the body. He expressed the view that before the presence of the Europeans; black Africans used local medicine for healing. However, with the coming of Christianity and its related Western medicine for healing, Africans resorted to scientific means of healing. But this scientific approach of healing emphasizes clinical and biological evidence without considering the socio-religious forms of diagnosis used by traditional practitioners.

Obeng (1994) further expressed that the over-stress on scientific means of healing by Western medicine failed to protect the African people from diseases believed to have supernatural causation, and that this reason necessitated a third form of healing (faith healing).

Asamoah-Gyadu (2004) defined healing in the Christian context as the regaining of health through prayer. He explained that prayer for healing may be accompanied by some form of touch or laying on of hands or anointing with oil. Asamoah-Gyadu further expressed the opinion that in the mission churches, Ghanaians have been searching in desperation for Christian

solutions to the problems of suffering, evil and ill-health, but in the ‘sunsum sore’ (Spiritual Churches), the emphasis on faith healing and protection help them to find the solution that has always been available in the traditional concept of healing.

Asamoah-Gyadu (2004) shared the same view with Clarke (1986) as the latter expressed the view that the prophets came to free Africans from religious bondage and to search for a religion which was not adorned with colonialism. This view reinterprets the fact that Christianity that was introduced by the missionaries did not serve the interest of the Africans and that the prophets in Christian renewal churches came to address this. Clarke’s view is in line with that of Isichei (1995) when she said that people are drawn to prophetic churches by the desire for mental and physical health, fertility and prosperity.

Beliefs about Healing

Maddocks (1995) said that in 1947 the British Medical Association approved a statement on medicine and the church which declared that medicine and church working together should encourage a dynamic philosophy of health. People have a “gut reaction these days that health is more than a physical problem” (Maddocks, 1995, p. 165) and that their reaction to their other problems (spiritual) is an important factor in their recovery and adjustment to life. It is this psychosomatic approach used by prophets that plays an important role in the revision of ideas as to how to treat illness.

Heimen (1991) articulated that sometimes patients feel that something is wrong in their lives physically, emotionally or socially, but despite their

subjective state they are told, after a physical examination, that “there is nothing wrong with you” (Heimen, 1991, p.120). However, in many cases, they still continue to feel unwell or unhappy. Included in this group are the many unpleasant emotions or physical sensations for which no physical cause can be found. The researcher agrees that in this situation the patient is forced to regard orthodox medicine as insubstantial, and, therefore, goes to the neo prophetic ministries for healing.

Gifford (2004) says blockages in the life of a Christian tend no longer to be identified by functionaries through questionnaires. A man of God is now able through his special anointing to identify and destroy one blockage and ensure one blessed destiny without the person speaking. Here, Gifford was referring to prophecy as a gift or an instrument which Christians and non-Christians resort to in order to reclaim their progress and success which may be blocked spiritually by perceived evil ones.

Omenyo (2005) stated that there is a new awareness of Satan and his demons in contemporary Ghanaian Christianity. It is believed by Christian renewals in Ghana that a person can be negatively influenced by Satan or demons to acquire suffering and failure in life. From the above, one could deduce that Omenyo (2005) and Gifford (2004) share the same view. Both expressed the view that Christianity is still about progress and success and that Christians believe they could be robbed of God-given freedom and blessing. That is why, in most instances, they search for faith-healing. In his examination on belief about healing, MacArthur (1992) in his work on charismatic chaos concluded that so-called prophetic healing or healers are fake and that they do not really have such healing gift because they do not

practise such gift in hospitals. MacArthur further explained that the gift of healing was a temporary gift for the authentication of the Scripture as the word of God, and that once that authenticity was established, the gift of healing ceased. However, Grudem, Gaffin, Saucy, Strom and Oss (1996) expressed the view that the lack of specific teaching of the cessation of miraculous gifts is used as a strong argument for their continuation. According to them, the New Testament does not teach that certain miraculous gifts will cease, neither does it explicitly teach that they will continue throughout this entire age.

Grudem et al (1996) explained that the writers of the New Testament spoke of the time of the closing of the Canon, but this was lack of understanding on their part since they believed or assumed that Christ could come very soon. They argued that God did not reveal to the New Testament writers the entire course of His church age, because such a revelation would have made it impossible for them also to teach the possibility of Christ's imminent return. Grudem et al (1996) expressed the view that if the apostles knew that Jesus was not coming soon they would not have explicitly taught the closing of the Apostolic Age and the Canon. But the Apostolic Age did cease and the New Testament Canon was recognized by the modern Church.

Grudem et al (1996) further contended that "if these things could happen by divine providence without the Bible anywhere saying that they would, then, it is surely possible that changes in spiritual gifts could also occur without any explicit Biblical teaching to that effect"(p. 125). Based on the argument of Grudem et al (1996), it could be deduced that there is no biblical evidence which condemns the continuation of spiritual gifts such as healing as claimed by scholars such as MacArthur (1992).

Methods used by Charismatic Renewals for Healing

Anderson (2004) acknowledged that charismatic healers adhere to the use of spoken word and the use of symbolic healing or items as methods for healing the sick. He expressed the view that the use of such methods is justified in the Bible because Jesus used mud and spittle to heal a blind person (John 9:6-7 and Mark 8:28). Peter also used cloth to heal (Acts 9:32-43) and in the Old Testament, prophets used staffs, water and various symbols or items to perform healing and miracles. Anderson (2004) further expressed the view that the use of such items symbolizes the reinforcement of the power of the spirit (Holy Spirit) in delivering people from sins, sickness and social oppression, unemployment and poverty. However, Anderson's contention that Peter used cloth in healing Dorcas in Acts 9:32-43 is quite misleading because Acts 9:39 only mentioned that the widows who stood beside Peter showed him the garments which Dorcas made while she was with them. There is no indication in the scripture that Peter had used that garment as an item for healing Dorcas.

The use of items for healing by charismatic renewals was confirmed by Stiles-Ocran (2004) as he identified that items such as bottled oil, toilet soap, lime, bottled honey, porridge, salt, handkerchiefs, sugar cubes and toffees are used to administer healing by prophetic healers. The use of these items for healing by charismatic renewal healers helps understand that though the use of items as a method of healing by modern charismatic healers could be justified in the scriptures as claimed by Anderson (2004), there is still a vast difference between the items used for healing by the biblical healers and that of the charismatic renewal groups.

Conditions Necessary for Effective Healing

Hollenweger (1997) illuminates that when patients do not get healed or die it is not to be considered as a failure, since healing does not depend on the faith of patients, or on the faith of the minister, or on the holiness of the other persons participating in the service. This, to the current researcher, explains that God is sovereign and in most cases, does what He wishes, and that the failure of a patient to be healed after ministerial operation should not be the basis for discerning a prophet as false.

Warrington (1998) stated that although God has the power to heal, He does not always choose to do so due to His sovereign will. Similarly, he express the view that while accepting that God does heal today, it is being recognized that He chooses at times not to and this does not need to be regarded as due to sin or lack of faith on the part of those praying or those needing restoration. Though Warrington's contribution to healing is in line with that of Hollenweger (1997) both contradict scholars such as MacArthur (1992) who agree that healing must be immediate. In his examination of the conditions necessary for healing, Obeng (1994) expressed that sick persons who do not get healed during healing sessions are convinced by healers that it was due to their sins or lack of faith. The belief that unsuccessful healing is due to the sick person's sins or lack of faith causes frustration and promotes self-hatred since individual sick persons who do not get healed during healing sessions tend to blame themselves for not getting healed.

This review of literature on faith-healing in the neo-prophetic movements has been useful to the present researcher in the sense that it served as background information on the subject of faith-healing and charismatic

renewals, specifically, the neo-prophetic groups in Ghana. However, the literature reviewed so far indicates that there is very little research about why people resort to the neo-prophetic churches for healing, despite the technological advancement in the field of medicine, which the researcher intends to investigate.

Organization of the Study

The study comprises five chapters. Chapter One consists of the background to the study, statement of the problem, scope of the study, objectives of the study, research questions, limitations, significance of the study, its methodology, review of related literature and organization of the study. Chapter Two discusses disease causation within the Bible and the Akan traditional worldview. Chapter Three discusses the healing practices of Jesus Christ and the Apostle Paul. Chapter Four discusses the healing practices of the selected neo-prophetic groups. This chapter considers the data analysis and discussions. Finally, Chapter Five deals with the summary of the research and conclusions.

CHAPTER TWO

DISEASE CAUSATION IN THE BIBLE AND AKAN TRADITIONAL WORLDVIEWS

Introduction

This chapter is divided into three sections. The first section examines the biblical worldview of disease causation. The second section discusses the beliefs about disease causation in the Akan community in Ghana. The last portion examines the continuity and discontinuity between these two worldviews. Disease causation in the Bible and Akan worldviews are discussed because the neo-prophetic churches under study are Christian groups influenced by their cultural worldview.

The Biblical View on Disease Causation

The Bible is the sacred book that serves as a guide for all Christian groups. The Biblical view on disease causation is discussed because the Bible defines the content of belief for Christians.

A worldview is the view which a person has of his or her world. It is the way he or she understands and interprets the things which happen to him or her and to other people; it is a person's beliefs about what is real and what is not real (Donovan, 1992). Based on Donovan's explanation of what a worldview is, biblical worldview could be defined as a set of beliefs, values and attitudes within which Christians see themselves based on their concepts

of the biblical teachings. The biblical views on disease causation can be grouped into spiritual or mystical, natural and socio-psychological factors.

Spiritual or Mystical Cause of Disease in Biblical Perspective

The Bible clearly specifies that diseases have a mystical or spiritual cause. Two passages are cited here: Leviticus 26:14-16 acknowledges a supernatural character (God) who tends to inflict diseases such as consumption and fever on people who may sin against Him by not obeying His instructions. Also, Luke 11: 14 inferred that a demon was the cause of the man's dumbness because the man spoke when the demon was cast out. The two passages indicate that sin and demonic intervention are recognized in the Bible as causes of disease. This view is shared by Kelsey (1973); Donovan (1992) as they stated that sin and demonic powers are the major factors that attributed to spiritual causes of disease in the Bible.

In the Old Testament sin is believed to cause disease. In the ancient Israelite belief, sin was the act of disobedience to God who gives instructions and laws. Thus it is only when man violates these laws that diseases and sicknesses befall him as consequences to God's judgment. For instance, in Genesis 3: 17-19, the clarification of the text "...you are dust, and dust you shall return" inferred that man by sin became mortal. Although man did not physically die the moment he disobeyed God, he became liable to all the sufferings and miseries which very well include sickness and disease due to his sins. MacArthur (2001) and McFarland (2010) suggested that Adam and Eve disobeyed God and they sinned. Their violation of God's commandment caused a fundamental break in their relationship to God, and the resulting

consequences brought about suffering, coupled with sickness, diseases and death.

In addition, the connection between sin and sicknesses is inferred in Genesis 12:17 where the Lord afflicted pharaoh and his household with great plague because of Sarai, Abrams's wife. Pharaoh and his household were punished, because they became desirous to make Sarai Pharaoh's wife or concubine, and for this they were inflicted with a disease or plague by Yahweh for their adulterous (sinful) intention. This position is attested to by Woo (2011) that God is said to have inflicted a disease on Pharaoh and his household for taking Sarai as his wife.

Furthermore, the Old Testament's view that sin causes disease is found in Numbers 12:1-2. This passage has it that during the Israelite camping at Hazeroth, Miriam and Aaron spoke against Moses about his Ethiopian wife and office. Speaking against a Prophet was a sin in the sight of God. So God queried Miriam and Aaron and then struck Miriam with leprosy.

Kelsey (1973) and Ainsworth (1843) expressed the view that Miriam and Aaron sinned by speaking against Moses. God then called them before Moses, justified Moses, magnified his office, rebuked the murmurers and also struck Miriam with leprosy. Sin as a cause of sickness or disease is very dominant in the Old Testament because Leviticus 26:16-25, Deuteronomy 28:27-29 and Amos 3:6 depicted that from the very beginning of the Hebrew Israelite culture, the law went into detail about the kind of disease Yahweh would send upon those who did not live by His covenant (Kelsey, 1973 and Burkill, 1977).

However, the Israelites in the Old Testament period also believed that demonic powers caused sickness or diseases (Donovan, 1992). The Old Testament worldview was that demons which comprised evil spirits, witches, and sorcerers also caused diseases and sicknesses. Job 2:7 attests to this. Satan in his attempt to destroy Job's faith in God inflicted painful sores on him. The story of Job's suffering indicates that sicknesses and diseases could befall the innocent or righteous. Though this story contradicts the foundation of some modern Christian views that if one is righteous and has an honest relationship with God as a Christian, he or she becomes "untouchable" by the enemy (satan). Job's experiences shows that diseases and sicknesses could befall the most righteous man on earth by means of demonic causation based on the sovereign will of God. Kelsey (1973) attested that this story of Job helps modern Christians to rethink their beliefs about God's sovereign interaction with His people.

Also, another Old Testament example about the demonic causation of sickness can be drawn from the story of King Saul's torment in 1 Samuel 16:14. The passage explains that when Samuel anointed David, the spirit of the Lord came upon David from that day while the spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him. The above passage, as in the case of Job, identified the sovereign will of God, because though a distressing spirit tormented Saul, this was allowed by God. The examples discussed above portray how evil spirits cause diseases and inflict humans with sicknesses. They also show that in most instances, it was God who used them to fulfill His purpose (Caternor, 2009).

Natural and Physical Causation of Disease in the Old Testament

The Old Testament is quite silent on the natural causation of diseases and the medicinal practices of the early Israelites. However, neighbouring countries such as Egypt, Babylon, and Persia, Greece and Rome, which had great influence on ancient Israelites all recorded beliefs in natural causes of disease and also engaged in medical practices (Kelsey, 1973; Guthrie & Rode, 1992; and Nunn, 1996). Although, the Old Testament is silent on the natural causes of disease, there are traces of infectious diseases which were believed to be caused by pathogens such as bacteria, viruses and rickettsiae (Anderson, 1968; Daniel & Daniel, 1999 and Rosner, 2000).

Also, the Talmud, which is the central text of Orthodox Judaism pertaining to Jewish law, ethnicity, philosophy, custom and history, provides great evidence that Hebrews during the Old Testament period treated diseases whose descriptions fit gonorrhoea, tuberculosis, yaws, worm infestation, abdominal distress, diarrhoea, intestinal flukes, epilepsy, traumatic stress disorder, leprosy, malaria, typhoid fever, dysentery and cholera (Daniel & Daniel, 1999 and Rosner, 2000).

From 2 Chronicles 16:12 it can be deduced that there was the belief that bacteria or viruses caused diseases. King Asa is said to have consulted a physician from some illness. The passage did not mention the cause of Asa's illness. But since he consulted a physician, it meant that he believed in the organic or natural causation of diseases. The existence of physicians could be deduced from Exodus 21:18-19 which explains that if one strikes the other person with a stone or his or her fist and the person gets hurt, the person who struck shall see to it that the injured person is healed. This passage

acknowledges the existence of medical practitioners in Old Testament period because from the text it can be inferred that if a person is harmed, the offender should see to it that the injured person is well taken care of by physicians. In view of Exodus 21:18-19 Washofsky (2001) contends that rabbinic tradition edifies that physicians were permitted to practice medicine.

The question that the present researcher poses, based on Washofsky's affirmation is; "Can a physician operate in a cultural worldview in which the people strictly believe in sacred diseases rather than a clinical and biological cause of disease?" The Old Testament people did not solely adhere to spiritual causes of diseases but also natural.

In Genesis 30:14 mandrakes were viewed in the ancient Near East as an aphrodisiac and fertility-inducing narcotic (McCoy, 2010). Rachel, wife of Jacob, due to her barrenness, desperately bargained with Leah for some mandrakes which would aid her to become pregnant. Though Rachel strove for self-medication for her barrenness, Genesis 30: 22 says, "Then God remembered Rachel, and God hearkened to her and opened her womb". The question that comes to mind from Genesis 30: 22 is that; if Rachel's womb was said to be 'closed' by God and she knew it, why did she desperately seek for mandrake fruit to aid her become pregnant? Rachel would have continued to rely on prayers alone without being concerned with self-medication. But she did the contrary by praying as well as resorting to medicine (mandrake). What this implies is that one cannot refuse medication and rely solely on divine help as means of regaining health when the disease is not caused by spiritual agents.

Jasher 2:20, a seemingly unknown book referred to in Joshua 10:13 and 2Samuel 1:18 indicated that Hebrew men caused their wives to drink draught that rendered them barren, in order that they might retain their figures and their beautiful appearance. Also, verse 22 of this same chapter specified that child-bearing women appeared abominable in the sight of their husbands as widows, whilst barren women were loved by their husbands. It could be inferred from Jasher 2:20, 22 that Rachel's barrenness was caused by drinking draught in order to maintain her body physique because child-bearing women were not attractive in the sight of their husbands. The question therefore is; "was Rachel, Jacob's favourite wife because of her beautiful physique?" Genesis 29:25-26 depicts Jacob's love for Rachel.

McCoy (2010) explains that mandrake was a plant with purgative, narcotic and emetic qualities used as an aphrodisiac and fertility aid from early time, and that Rachel wanted the plant to help her bear children. Harrison (1962), Germer (1993) and Kramer (2006) maintain that the leaves, roots, stems, fruits and oils of the plant were used to treat diseases in ancient Near East. Though the Old Testament has little or no information about the natural\physical causes of disease, it is believed by Wiseman (1986), Nutton (2004) and Rosner (2000) that during Old Testament periods the Hebrews consulted physicians for the diagnosis and identification of causes of diseases and that it was only when these failed that they resorted to prophets or other alternatives.

In Ezekiel 27:17, there is indication that the Jews had trade contacts with their neighbouring countries such as Persia, Egypt, and Syria, as well as Rome and Greece. Physicians in these countries, to a certain degree, accepted

biological causes of diseases, and since these countries had contacts with the Israelites, it can be inferred that the Israelites in the Old Testament could also know about the biological cause of disease, though the Bible rarely acknowledged physicians during the Old Testament period. For example, the Egyptian writings have accounts of treatment of diseases which mention fees received by the physician (Kelsey, 1973; Guthrie & Rode 1992; Nunn, 1996). The Old Testament physicians are hardly mentioned except in a derogatory way. In Jeremiah 8:22 the prophet recommended a medication for the people suffering from various illnesses. For example, balm was a popular medicine used by the Hebrews and the people of ancient near East for curing ailments. Bromily (1995) affirmed the medicinal quality of the balm in Gilead that it was a famous therapeutic substance in Palestine used for medicinal purposes such as tissue repair.

The evidence of physicians in the Old Testament helps understand that diseases in the Old Testament history were not solely caused by supernatural forces, but also through parasites, bacteria or genetic disorder. Also, the ancient Israelites seemed to have attributed diseases to supernatural causes because physicians at the time mostly failed to diagnose the cause of their sickness or failed to cure their disease.

Psychological or Social Causes of Disease in the Old Testament

The Old Testament reveals that certain diseases afflict humans as a result of social and psychological factors. The Old Testament gives instances of social events that caused diseases. 1Samuel 14:52 indicates that Saul fought wars throughout his reign as king of Israel. These various wars that he fought, induced depression when he was defeated, frustration when he had no men or

weapons to fight his enemies. It is possible that stress, depression and frustration gradually may have caused Saul's mental illness. Preston (1982) and Nicholson (2002) share the same view by attesting that Saul's evil divine torment was rather a symptom of maniac depression, schizophrenia, melancholia and a very agitated depression. Also, according to Stoll (1996) emotional and psychological disturbances produce chemical changes in the blood, which cause the adrenal glands to secrete a hormone called adrenaline. This hormone speeds up the beating of the heart causing stress on the heart and artery, detrimental to the nervous and muscular system which in turn can cause diseases and sicknesses to the physical body.

In addition, in 1Samuel 18:7-8, the song of the women made Saul angry and displeased. Saul eyed David from that day on. The acceptance of David as a king designate by all the people of Israel after he killed Goliath made Saul feel worthless, paranoid and depressed, because he could not keep up with such competition from David. Ben-Noun (2003) attested that King Saul's mental illness was due to his strained relationship with David; because David was anointed or liked as king designate. Also, Young (1988) stated earlier that such a depression which was coupled with jealousy and hatred toward David may have led to his mental illness.

Furthermore, it could be argued from Proverbs 17:22 that hatred; pain, anger and bitterness cause illness because they all represent the opposite of a 'cheerful heart'

The New Testament's Views on Spiritual Causation of Disease

Like the Old Testament, the New Testament identifies sin and evil spirits such as demons, magic and witchcraft as spiritual causes of diseases.

The New Testament relates spiritual causes of diseases to sin in the sense that sin is considered as an immoral or disobedient act which is punishable by a supernatural deity (God). In Romans 5:12 there is a connection between sin and sickness. In this passage Paul acknowledged that sin causes death by referring to the fact that humans inherited death due to Adam's disobedience. In Mathew 9:2 Jesus' statement "take heart, my son, your sins are forgiven" affirms the belief that diseases and sickness are caused by the individual's sin. In John 5:14, Jesus' words "Sin no more, that nothing worse befall you," has the implication that the man's sins were the cause of his sickness.

The New Testament's view that sin causes disease is acknowledged by Evans (2004) as he expressed the view that while personal sin is one's own fault, sickness is not always a consequence of an individual's own thought or actions. But, as a part of the human race we suffer the consequences of a fallen human nature as well as experience the joy of being human.

In addition to sin as a spiritual causation of diseases is the New Testament view of demonic cause of sickness. In Luke 13:11 the woman's infirmity for eighteen years; was attributed to spiritual causation. The view that a demon was the cause of the woman's frailty is argued on the fact that as soon as Jesus loosened her from the spirit of infirmity she was made straight. Demonic agencies such as evil spirits, witches, and magicians may use some level of supernatural power to inflict humans with diseases and sicknesses. Diseases caused by demonic agencies can only be cured through divine intervention.

The Acts 5:16 passage affirms the New Testament's view that diseases may be caused by demons. It is acknowledged from the above passage that the

apostles in the early church healed various sicknesses or diseases which were caused by unclean spirits. The passage did not mention the type of disease which was caused by such an unclean spirit.

The passage of Matthew 9:33 makes it clear that the man's dumbness was caused by a demon which possessed him but once Jesus cast out the demon, the man spoke. This is an indication that diseases could be caused by demons or evil and unclean spirits.

Physical or Natural Causation of Disease in the New Testament

The New Testament does not say much on the natural causes of diseases though physicians are mentioned a couple of times during that period. In Mark 2:17 Jesus made reference to a physician, that "those who are well have no need of a physician, but those who are sick". This was in response to the scribe and Pharisees who accused him of eating and drinking with sinners (tax collectors). The statement "those who are well have no need of a physician, but those who are sick" supposes that people of the New Testament times patronized the services of doctors and were certainly aware that bacteria, parasites could be natural causes of disease.

Colossians 4:14 makes reference to Luke the beloved physician. Luke, a disciple of Paul, was a Greco-Syrian physician, whom Paul referred to as the beloved physician. Luke was Paul's close friend as well as his personal physician. Luke travelled frequently with Paul on his missionary journeys. If physicians such as Luke existed and practiced their profession during the apostolic period, then it could be deduced that people of the New Testament period believed in natural or organic (bacteria, parasite, virus, etc) causes of disease.

1 Timothy 5:23, recorded Paul's recommendation of use of wine to Timothy for medicinal purpose. Paul urged Timothy not to risk illness, not even for the sake of a commitment to abstinence from wine. Paul wanted Timothy to use wine which, because of fermentation, acted as a disinfectant to protect his stomach ache. The apostles were fully abreast with the fact that diseases could be caused by bacteria. Paul could have decided to lay hands on Timothy or heal him divinely; instead he recommended that Timothy used wine as medication to cure his stomach and frequent infirmities.

In Luke 10:34 the Good Samaritan used oil and wine to bound the wounds of the wounded man. Oil and wine were acceptable medication in the New Testament period. The question that comes to mind here is that 'Why did Jesus use oil and wine as medication for the treatment of the battered traveller's wounds?' The alcohol in the wine served as a disinfectant to protect the wounds from germs or bacteria while the oil helped repair the skin. This deduction supposes that people of the New Testament believed in biological causes of disease because they had remedies to cure it. Moodie (1923), Moldenke & Moldenke (1952) and Harrison (1966) confirmed that the alcohol in the wine would act as an astringent and antiseptic while the oil soothed and healed the tissues.

Psychological, Emotional or Social Causation of Disease in the New Testament

Though the New Testament has traces of natural causes of diseases as part of their worldview, there is also the belief in social and psychological causes of diseases. The New Testament's worldview is that fear, anxiety, worries, lack of exercise, jealousy, bitterness, unforgiveness, drunkenness,

gluttony, strained relationship and loneliness causes disease or sickness. 1John 4:18 indicates that perfect, mature love casts out fear, worry, anxiety, depression and other negative emotions which cause sicknesses. The text portrays a kind of love that seeks the welfare of other persons as opposed to self-centered individuals. The text's teachings on love is aimed at enhancing emotional wellbeing because it negates emotions of jealousy, envy, fear, hatred and anxiety which are believed by Stoll (1996) to cause diseases such as heart attack etc. 1Timothy 4:8 stresses the importance of exercise to the body.

Examination of the Old Testament and New Testament Views on Disease Causation

The Old and New Testaments identified three strands of disease causation: spiritual, physical or natural, and psychological or emotional. Under spiritual or mystical causation, both Testaments attribute sickness to sin and demonic agencies. This assertion is affirmed by Kelsey (1973) and Donovan (1992).

The difference in the views of the Old and New Testaments concerning sin as causation of diseases is that the connection between sin and disease is dominant in the Old Testament than in the New Testament. Burkill (1977) acknowledged that all historical references of diseases in the Old Testament are attributed to Yahweh's punishment of sin with the exception of Job's story. However, Jesus did not associate sickness with sin all the time (John 9:2).

In the text above it was revealed that Jesus' disciples were confused about the cause of the man's blindness because like most Israelites in the Old

Testament period, sin was a major cause of sickness. But in this blind man's case he was born with the disease so they asked, "Who sinned, this man or his parents that he was born blind?" John 9:2. The answer of Jesus in John 9:3 indicate that though he did not deny the connection between sin and sickness, his answer challenged the notion that sin was always the direct cause of sickness. This contention is shared by Kelsey (1973) as he testified that Jesus created a new attitude towards sickness, by developing a different strand of belief concerning sin and disease. The difference between both Testaments concerning sin as a cause of disease shows that God's sovereignty and purpose plays a part in such matters (Job 1:2).

Besides, both testaments believed that evil forces cause diseases, but the difference is that the concept of evil causation of disease is rather dominant in the New Testament than the Old Testament. Isaiah 45:7 and Amos 3:6 give evidence that the Israelites believed that God was the cause of everything including sickness and diseases. The concept of demonic causation of disease was not part of the early Israelites' views, but rather infiltrated into their worldview only in the post-exilic time. Kelsey (1973) expressed the view that the ideas of the Persians, Babylonians and Egyptians finally made their way into Hebrew thinking because the demonic power of their gods had to be recognized. Until this happened, there was no source from which sickness could come except from Yahweh. He further articulated that the concept of evil spirit causation of disease was found among the neighbouring countries of Israel such as Egypt, Babylon and Persia. These countries held the view that sicknesses resulted from demonic ill will of their gods or evil spirit, but much of the Old Testament was an attempt to bring the people of Israel to the

worship of Yahweh alone, who was seen as the sole source of good and evil, of sickness as well as health (Kelsey, 1973).

Paul's statement in Ephesians 6:12, seems to suggest that demonic agencies and their activities against man was an accepted belief within the New Testament worldview. 2Corinthians 10:3 affirm this view that humans are at war with demonic agencies whose tactics include inflicting diseases and sicknesses on the human race. Kelsey (1973) expressed the view that the New Testament's view of demonic causation of diseases featured from the early beginning of Jesus' teaching and healing performance, and it was dominant throughout the apostolic and early missionary work.

Furthermore, both Testaments acknowledge the activities of physicians. The presence of physicians presupposes that the Israelites struggled with physical or organic disease to which they consulted individual physicians or doctors for treatment. The Old and New Testaments rarely identify the causes of sickness which made them to seek help from doctors. In Matthew 9:20, the woman who suffered bleeding is said to have suffered under the care of doctors, but the text did not say anything about the cause of her sickness or bleeding. Also, in 2 Chronicles 16:12, King Asa consulted a doctor, but the text failed to mention the cause of his foot rot.

The Old and New Testaments also show that certain diseases are caused as a result of social, emotional and psychological factors. Anger, hatred, pain, fear, gluttony, anxiety, jealousy, bitterness, unforgiveness, strained relationships and loneliness are identified.

The Akan Traditional Worldview and Disease Causation

The purpose of this section is to discuss the Akan worldview because the three selected neo-prophetic churches for this research are situated in the Akan speaking communities of Ghana. In discussing the Akan worldview, the researcher intends to consider their cosmology and theory of disease causation.

The Akan Cosmology

The Akan cosmos is divided into two interpenetrating and inseparable, yet distinguished parts which consist of the spiritual and the physical (Larbi, 2001). What this means is that the Akans see the world as consisting of sacred and profane, and yet the two are inseparable. It is believed that human existence is located in this complex of interaction between the material and the spiritual which influence and determine one's fortune in life (Akrong, 2006). According to Larbi (2001) and Omenyo (2002), the Akan concept of spirit world falls into the categorization of Parrinder (1962) such as the belief in God, belief in ancestral spirits, belief in divinities and belief in lower spirit powers.

The Akan of Ghana believe in the existence of the Supreme Being, whom they popularly refer to as *Nyame*, *Onyankopon* or *Twereduampon*, which means God in whom one may put all trust. The Akan people believe this spirit being is the greatest of all the beings; he controls the whole universe; he is before and above all things (Owoahene-Acheampong, 1998). There is also the belief in ancestral spirits referred to as *Nyamemma*, which

means sons of God or children of God (Omenyo, 2002). There is also the belief in the existence of deities (*abosom*).

The Akan worldview also recognizes the existence of minor spirit agencies in the form of amulets, talismans, pebbles, beads, bones or animal skin worn or kept in rooms or hidden at places of work for protection. These objects are believed to be mystical objects charged with impersonal forces that can be manipulated by secret formulae (Omenyo, 2002). There is also the belief of evil spirits popularly known as *honhomfi* (Assimeng; 1989). The Akan belief of the spirit world colours their idea of cause and effect. It is their belief that benevolent spirits protect and promote the success of humankind especially when they are obeyed. However, the evil ones (*honhomfi*) cause disasters, diseases, illnesses, and death.

The Akan Theory of Disease Causation

Understanding the cause of illness and sickness is necessary to understand the treatment, prevention and other aspects of health-related behaviour (Rivers, 1924; Foster, 1983). Glick (1967) observed that in Western medicine, causation has no relationship with socio-cultural context. However, in Akan medical systems causation and context are intimately linked as the ethnographer's principal concern. Lieban (1977) posits that "in most indigenous medical systems the primary consideration in the diagnosis of disease is its cause" (p. 23).

Physical or Natural Cause of Disease within the Akan Worldview

In the Akan traditional setting, there is belief in natural or physical causation of disease. Harton (1993) asserts that it is a misinterpretation that the

African religious thinking is interested in supernatural causes of things, rather than in their natural causes. Harton (1993) further explained that if a diviner diagnoses a disease she\he usually involves reference to some event in the world of visible or tangible happenings (natural cause of a patient's disease). It is this natural cause of disease that Twumasi confirmed that the Akans of Ghana in West Africa refer to as "*honam mu yadee*" – physical illness (Twumasi, 1975).

Physical or natural diseases range from headaches and common cold to more severe types of illness such as Cancer and AIDS. These Physical or natural illnesses or diseases are due either to somatic or ecological factors. In most cases such physical or natural diseases are treated with medicines which are obtained from the bark of trees or leaves (Oosthuizen, 1992). For instance, Bowdich (1966) in the 1960's identified plants which have medicinal purpose in the Asante society of Ghana. Bowdich (1966) mentioned that *tannuro* is used to cure stomach pains or serve as purgative, *anfranako* is used to cure boils and inflammatory swelling, and *sisire* is used to stop purging in dysentery and diarrhea. The identification of these curative plants and herbs among the Asante societies by Bowdich reaffirms the notion that the Akans accepted natural causation of disease as an aspect of their worldview.

Spiritual/Mystical Causes of Disease in the Akan Worldview

In the Akans thought whatever happens has a cause and is attributed to the spirit zone (Sow, 1980; and Gehman, 2005). This spiritual connotation is refuted by Obeng (1994) as he expressed the view that as humans we should be more concerned about the world within which we live rather than attributing every event to a spirit world.

Within the Akan traditional worldview it is the belief also that when an accident occurs people do not simply die or get hurt, it is an enemy that has caused it by whatever means. Every disease or sickness that befalls someone, as long as that disease or sickness cannot be cured through natural means, is believed to have been caused by someone. For instance, if a person falls sick with malaria the Westerner, will explain the natural processes of anopheles mosquitoes spreading malaria through biting the person. If someone falls sick from intestinal problems, the Westerner may explain this through a fly contaminating food, but the Akan with the traditional worldview will ask “Why did that mosquito bite me?” “Why did that fly sit on my cup and contaminate it?” “Some malevolent person must have sent that insect to bring harm (Appiah-Kubi, 1981 and Gheman, 2005). Even if one accepts the scientific explanation, there must be found a deeper explanation for cause of sickness or disease (Appiah-Kubi, 1981 & Gheman, 2005).

As attested to by Neal (1966) and as referred to in previous pages, it is possible that an evil spirit could possess or manipulate an object or animal to cause harm. However, not all misfortunes are believed to have been caused by evil spirits, as the Akan traditional worldview recognizes the activities of an evil human being who possesses, or rather, is supposed to possess, witchcraft substance. “A witchcraft substance is a pot, a gourd, a shell or any other container in which all sort of objects are said to have been “concocted” (Rattary, 1927 and Sarpong, 1974). The Akans believe that witches cause death to individuals in a very slow process. They cause death to their victims after a long drawn out disease, a witch can inflict headaches, buruli ulcers etc. on victims (Sarpong, 1974). It is believed that witchcraft activities are aided

by demonic forces of which scholars such as Rattray (1927), Donovan (1992), Assimeng (1989), Akin (1998) and Omenyo (2006) all recognize *Sasabonsam* (*Satan*) as the leader.

The activities of these malevolent forces are said to destroy life and property, cause sickness and diseases such as impotence, malaria, AIDS, sterility, mental disorder, blindness, and epilepsy. Scholars such as Field (1960), Akin (1998), Agang and Kunhiyop (2008) expressed the view that such diseases or sicknesses are inflicted on victims by evil forces. Spiritual disease appears in the physical world in a period of time.

The fact that certain diseases are incurable does not mean that such diseases are caused by demons. The possible explanation to this could be that medical science at the time had not advanced enough to deal with such particular diseases. For instance, in the past, tuberculosis had no cure but currently it is curable. Tuberculosis was highly believed to be caused by evil forces in the Akan society. That is why it was named *nsamanwa* – ‘ghost cough’. The present researcher contends that the belief of the Akan that incurable diseases are caused by evil spirits is based on their inability to diagnose and cure a particular disease.

Field (1960) expressed the view that witches are believed to cause sterility in women by removing or turning their wombs upside down. Witches can take a child from a pregnant mother’s womb, or cause impotence by taking away a man’s sexual potency. Also, Field (1960) expressed the view that when a witch steals away a man’s *Kra*, ‘soul’ and cuts it up, he becomes mortally sick. If, however, they have already eaten, say a leg, and hence cannot restore it, he recovers except for a permanent useless leg (Field, 1960,

p.6). More so, Agang and Kunhiyop (2008) expressed the view that they had come across many educated Africans, who believe HIV/AIDS is caused by demonic powers through the instrumentality of human agents such as witches and wizards. Agang and Kunhiyop (2008) made mention of a university lecturer who believes that young men and women who are dying of AIDS are bewitched by the elderly people in his village and that AIDS is just a cover-up.

The Akan worldview perceives that evil spirits can turn into animals or insects to inflict victims. A demon may cast lust on an individual who may not be aware so that such an individual will engage in a promiscuous lifestyle, hence attracting sexually infectious diseases such as HIV/AIDS upon him or herself (Donovan, 1992). For instance, evil spirits may frighten people (Owoahene-Acheampong, 2008) leaving them in fear, anxiety and depression. Witches or wizards can make rich people waste their money and help thieves to steal. They can make people turn into drunkards by placing tins of kerosene in the stomachs. They can puncture a man's pocket and so make him lose or waste huge amount of money always without his knowledge. They can also cause poverty, joblessness, and unjust treatment at work. They can strain human relations, cause separation, inability to marry etc. causing socio-psychological and emotional illness or diseases to victims (Akin, 1998).

In relation to the spiritual causation of disease, the Akan traditional worldview also believes that evil magic is used to cause sickness and diseases. Magic is the manipulation and use of impersonal power through rituals and ceremony. Evil magic involves the belief in and practice through rituals and ceremony of tapping and using evil power to do harm to human beings or their property. In the Akan society people do not leave around their hair, nails,

clothes or other articles which they are in direct contact with because their enemies may use these items to 'work' evil against them. In other instances, it is believed an enemy might make a doll or an effigy which represents persons, and by pricking that doll it is believed that person or individual would be harmed accordingly (Mbiti, 1969; Geham, 2005).

It is the belief that people or one's enemies may solicit help from evil magicians or medicine men in order to inflict diseases or harm their victims. They do this by sending flies, bats, birds, snakes and spirits to achieve their end. They harm with evil eye, they plant medicine in the ground where the victim will pass, and they put magical objects in the offices, homes or fields of their victims (Owoahene-Acheampong, 2008). The aim of these acts is to cause harm, be it disease, misfortune, accident, or death to the targeted victims. These individuals consult evil magicians or medicine men, popularly known in West Africa as "juju men". One instance of magical or juju attack could be drawn from Neal's (1966) experiences where he explained that he had a magical attack which resulted in incurable itching. In other accounts he gave an instance where he experienced an attack from a magical snake sent to kill him (Neal, 1966).

People who solicit help from magicians or medicine men to harm their victims do so due to envy, petty quarrels, competition at work places, theft and more (Van Dyk, 2001). Another means which is believed by the Akans to cause disease is the use of a curse known as 'eduabo' (Donovan, 1992). A curse is a spoken word calling upon the mystical powers to harm another person. Curses use the power of words to activate malevolent power. Most curses are not planned or premeditated but spoken in anger with little

forethought. For instance, an individual may be cursed with blindness because of theft (Donovan, 1992; Gehman, 2005 and Owoahene-Acheampong, 2008). Also, the evil eye is a kind of mystical power used to cause misfortune, disease and sickness. A mere look or stare can unintentionally or intentionally cause sickness or death. Likewise, the evil tongue is also a mystical power possessed by certain individuals. Gehman (2005, p.116) explains that “the work of the person with an evil tongue is more aptly called witchcraft according to the definition given by the anthropologist. This type of evil mystical power can be detected when the tongue has distinguishing black marks on the lip”. The Akan worldview of evil spirit as causative agent is also affirmed by the Bible passages examined previously. However, Obeng (1996) attested that presently, not all Akans believe that diseases are always caused by spiritual forces.

Moreover, another spiritual factor believed by the Akan to be the cause of disease is the breach of taboo or disobedience to a particular deity. Taboos on incest, sexual intercourse in the bush, fornication with a girl under the age of puberty, intercourse with a woman in her menstrual period, stealing the properties of a deity and murder incur the wrath of the deities (Sarpong, 1974). These deities, said to be gods and ancestors in certain circumstances cause sickness or strike offenders with punishments such as belly-aches and boils (Sarpong, 1974).

The above mentioned practices are considered as taboo among the Akan because such acts are detrimental to human society. For instance, the Akan regarded sex in the bush and other acts as moral taboos not only because those acts were hated by the earth goddess or supernatural beings but also

because they have undesirable social consequences for human society. Sarpong (1974) expressed the view that those who violate taboos such as sex in the bush expose themselves to the risk of being bitten by snakes. In the Akan society, ancestors are seen as benevolent spirits that preserve the honour and tradition of a tribe and they usually protect their people against evil and destructive spirits. It is believed by the Akan that ancestors can, however, punish their people by sending illnesses, diseases and misfortunes if people do not listen to their wise counsel, if certain social norms and taboos are violated, and if culturally prescribed practices and rites are neglected, or performed wrongly (Mbiti, 1969; Sarpong, 1974; Twumasi, 1975 and Appiah-Kubi, 1981).

Although the traditional worldview of the Akans emphasises strongly the spiritual causes of disease they still have the belief that certain diseases and illnesses come about as a result of social and psychological factors in life.

Social or Psychological Cause of Disease within the Akan Worldview

The Akan accept that certain diseases or sicknesses are due to social or psychological factors. It is based on this perception that traditional healers or diviners incorporate the psychosomatic approach when dealing with their patients (Twumasi, 1975). Social or psychological diseases or illnesses in the Akan worldview are believed to be diseases that result from social conditions, and are generally caused by lack of children, unjust treatment, strained human relationship, inability to marry, unsettled home, destruction of farm by rain or fire, poverty, anxiety, excessive hatred, alcoholism, excessive smoking, and much more which can be related to the individual's lifestyle and behaviour (Twumasi, 1975; Link & Phelan, 1995).

Diseases such as depression, hypertension, stress, heart attack, ulcer, cancer and mental illness may be caused by social and psychological factors or events in life (Twumasi, 1975; and Shorter, 1985). The Akans' view on social and psychological causes of disease is empirically proven by some Western scholars such as Mirowsky and Ross (2003). They attested that factors such as joblessness, strained relationships, fear, anger, and poverty cause illness and disease. It is on the basis of such traditional beliefs of disease causation that the neo-prophetic healing activities in the Akan societies of Ghana operate.

Continuity and Discontinuity between the Akan and Bible Worldviews on Disease Causation

The worldviews of the Bible and the Akan recognize spiritual, natural, and psychological factors that cause diseases on humans.

On the issue of sin as a causative factor, both views acknowledge an ultimate deity that punishes sin with diseases. The Bible identifies God as the 'rewarder' of diseases to sinners. This view agrees with the Akan worldview that admits that Onyankopon may punish people who disobey him with diseases. However, the differences between the two views are that the Akan worldview shows that the Akan included gods and ancestors as part of the benevolent deities that cause diseases to certain individuals who disobeyed their laws and taboos. But the Bible does not recognize the authority of the gods and ancestors as the protectors of life. Rather, the ancestors and gods are regarded as part of the principalities which the apostle Paul mentioned in Ephesians 6:12 (See also, Deuteronomy 4:16 and Psalms 97:7).

Besides, both the Bible and the Akan worldview share the idea that diseases may be caused by evil spirits. In the context of the Bible, evil spirits

include Satan and his agencies. However, the Akan worldview added to Satan and agencies, real human characters that may possess certain evil powers such as magic or juju to inflict diseases on other individuals. With regards to demons as causative agents, it was noted that in the Testaments demons may possess a person in order to inflict disease on him or her (Luke 13:11). Though the Akan worldview shares this same view, it gives a progressive vision to this biblical view by contending that demons or evil spirits do not only dwell in humans to inflict diseases on them, but also may use other animate things like mosquitoes to inflict diseases on humans. This assertion is affirmed by Neal (1966) and Appiah-Kubi (1981).

The Bible and the Akan worldviews also acknowledge bio-clinical causes of diseases. 2Chronicles 16:12; spoke of physicians in a derogatory way. In John 9:3, Jesus' attempt to explain that sin is not always the cause of disease rather deepened the people's belief that all diseases must be directed to God, with the statement that "the work of God might be made manifest in him". However, the Akan worldview accept natural causation of diseases, but unlike the biblical perspective, address such illnesses with physical and spiritual means. This is because the Akans believe that whatever happens in the physical realm might have taken place in the spirit world (Akrong, 2006). Due to this, most Akans may attend secular institutions for treatment of sicknesses and diseases which confirm their belief in biological causes of diseases. But when this particular disease persists or takes a longer time to heal, they consult other alternatives which are mostly spiritual (Larbi, 2001 and Omenyo, 2002).

Moreover, both worldviews identified psychological or social causations of diseases. However, the difference is that among the Akans, diseases that even result from social conditions such as infertility, inability to marry, destruction of farm by rain or fire, excessive alcoholism, and excessive smoking are mostly said to be manipulation of evil spiritual forces (Twumasi, 1975; Link & Phelan, 1995) and for that matter help or protection is sought from diviners, and minor deities, a practice that the Bible frowns on.

CHAPTER THREE

THE HEALING PRACTICES OF JESUS CHRIST AND PAUL

Introduction

The healing practices of Jesus and Paul are included in the write-up because the neo-prophetic churches operate within such a milieu. Though neo-prophetic healers are influenced by their Akan worldview, they also use the healing practices of biblical healers such as Jesus and Paul as a paradigm for healing. This chapter is divided into two sections. The first part examines Jesus' healing methods and the reasons for healing. The second section deals with Paul's healing methods and his reasons for healing. The methods and reasons which were used by Jesus and Paul in their healing ministries when examined will help provide a status for the healing practices of the contemporary neo-prophetic healers.

Passages in which Jesus Heals

There are many passages in the Gospel that record Jesus' healing miracles. However, this research intends to discuss Jesus' healing miracles that involved exorcism, paralysis, coma or death. This is to bring out the methods and his reasons for healing.

Luke 4:31-35 points out that while Jesus Christ was in Capernaum he went to the synagogue to teach. His presence at the synagogue troubled the demons who had possessed a man so much so that they spoke through the man and he began to scream "Let us alone" (Luke 4:34). In this passage, demons recognized the authority of Jesus. They affirmed that Jesus Christ had no sin

by referring to Him as “Holy One of God” (Luke 4:34). The passage also affirms that demons could trouble individuals by causing diseases. It is also inferred from the passage that Jesus never required the faith of the possessed man before casting out the demon.

Loos (1965) acknowledged that the demon recognized the authority and power of Jesus Christ. He based his argument on the fact that Jesus had said to the demon, “Hold thy peace, and come out of him” (p. 380), rather than intimidating the demon with his relation with God, like most magicians or prophetic healers do by identifying themselves with some deity. Loos (1965) referred to modern exorcists or healers as magicians and this is an indication of his disbelief in contemporary healing practices.

There is the healing of individuals with paralysis. In Mark 2:3-5 Jesus healed a paralytic. In this passage, faith is stressed as the basis of faith of his friends. This is affirmed by O’Brien (2001) as she expressed the view that Jesus healed the paralyzed man based on the faith exemplified by the infirm man and his friends. However, the researcher’s contention is that the paralyzed man had no control of the situation at hand and may not have contributed to the decision to lower him down the roof to the feet of Jesus.

On the other hand, one could side with O’Brien (2001) on the grounds that the text above indicated that Jesus said to the paralyzed “my son, your sins are forgiven” which is an indication that though the man suffered from paralysis, he was able to communicate. The point here is that if the infirm could communicate then it could be assumed that he might as well had agreed with his friends to take him to Jesus. In this regard, O’Brien’s (2001) assertion that Jesus healed the paralyzed man based on his faith and that of the faith of

his friends above could be considered. In the healing of the paralytic, Jesus applied spoken word as a method for healing. Mark 2:12 says, “I say to you, rise, take up your pallet and go home”. The reaction of the paralytic to this command was that he was instantly activated back to his feet and was able to walk though he was carried in to Jesus by his friends. Jesus healed the paralytic in order to demonstrate his authority to forgive sins. Jesus demonstrated that the son of man has authority to forgive sins, a prerogative reserved for God alone. Jesus’ ability to forgive sins proves that His healing practice was to show the sign of the kingdom, and of the Messiah. The healing practices of Jesus was to demonstrate the inauguration of the kingdom of God in the person and work of Jesus the Messiah (Bogg, 1956; Bonnell, 1968; Kelsey, 1973; Green, McKnight, & Marshall, 1992)

In another instance, John 5:4-9 makes it clear that at the pool of Bethzatha laid many invalids. However, Jesus is said to have healed only one person out of the ‘multitude of invalids’ because he had been there for a long time. The passage did not state the cause of the man’s sickness; the text inferred that the infirmed had no faith that he could be healed without bathing in the ‘troubled water’. This is because when Jesus asked him ‘do you want to be healed?’ He said, ‘I have no man to put me into the pool when the water is troubled.’ Though, the infirmed displayed lack of faith in Christ, Jesus healed him irrespective of his faith. Harris (2011) confirmed this as he expressed the view that the infirm man at the Sheep Gate was healed not as a result of his faith because he did not have any. The questions here are: How does one determine if a person has faith or not? What level of faith does one require to access healing?

Harris (2011) further argued that neither did Jesus faith heal the paralyzed at the Sheep Gate, because, if Jesus did, his faith would have healed all the invalids at the Sheep Gate rather than just the paralyzed man. Harris (2011) concluded that the healing of the paralyzed at Bethzatha was due to the sovereign will of God and not by the faith of Jesus nor the sick man. But the question that could be asked based on the argument of Harris (2011) is; “why did Jesus ask the paralyzed man ‘do you want to be healed’?” In answering the question above, the researcher contend that Jesus asked the question because Jesus had authority and belief to free the sick from his disease. And that the healing of the paralyzed man out of all the invalids in no way expressed lack of faith on the part of Jesus, rather it was a demonstration of compassion since the paralyzed man had been there for a long time.

Besides that, Jesus healed the paralyzed man at the Sheep Gate by saying, “... rise, take up your pallet and walk. And at once the man was healed, and he took up his pallet, and walked.” Jesus healed the impotent man by word of command. The use of spoken word by Jesus as a method of healing is attested to by Kelsey (1973) as he identified that Jesus in his healing ministry applied various methods in healing the sick including the use of spoken word. Also, Akinnifesi (2005) confirmed that Jesus in his healing ministry sometimes applied word of mouth in healing the sick. Kelsey (1973) and Akinnifesi (2005) acknowledged that the use of the spoken word or command was one of the means that Jesus used to restore the health of the infirm.

One of the reasons why Jesus healed the impotent man was his compassion for the sick. Jesus’ compassion for the impotent man is evident in

John 5: 6 which reads: “When Jesus saw him and knew he had been lying there for a long time, he said to him...” Kelsey (1973) explained that Jesus could not care without wanting to show mercy and help, and that the healing ministry of Jesus was the logical result of the incarnation of God’s love, care and compassion for humans.

However, the issue of compassion being a motivational factor in Jesus’ healing of the impotent man is debatable. Critics argue that if compassion was a dominant motive in Jesus’ healing ministry, then presumably all sick people in his day would have been healed, but this was not the case. A counter argument raised by other biblical scholars is that Jesus undoubtedly had compassion for all the sick, but the broader testimony of the scripture is that God’s power must be demonstrated at least dramatically through people’s suffering through their health (Green; et al, 1992). The contention based on both opinions is that although Jesus had unquestionable compassion for all infirmed people, he still operated his healing practices within the sovereign will of God. Furthermore, there is no basis in the argument which supposed that if Jesus had compassion for the sick he should have cured all the sick that came his way rather than being selective.

Jesus’ reason for healing the impotent man is to challenge the rabbinical laws of the Sanhedrin (John5:9-10). Jesus was aware that healing the sick on a Sabbath day would generate controversy between him and the religious sects of his time but he rather went ahead to heal the man proving that human life is of more value than religious law. Again, Jesus’ reason for healing the impotent man at the Sheep Gate was to teach about sin, and help humans towards repentance (John 5:14). Jesus Christ was conscious of the

relation between sin and sickness and he desired humans to be whole. In this circumstance Jesus relates sickness with sin by presuming the common Jewish idea that sickness was a punishment for sin. Kelsey (1973) and Green, et al (1992) based on the passage of John 5:14 argued that sometimes, Jesus healed to relieve the individual's punishment for sin. Other times there is no relation between sin and diseases, which go beyond the general observation that evil, came into the world through the sins of Adam and Eve, which is normally known as the original sin.

Furthermore, Jesus is said to have raised the dead. In Mark 5:35-36 Jesus is recorded to have raised the daughter of Jairus from death. There are a number of points to be raised in this passage. First, Jesus cautioned Jairus to have faith. Padinjarekutt (2003) affirmed this view that Jesus was concerned about Jairus' faith so he asked him to "only believe" (Mark 5:35-36). Second, Jesus put all the weeping and wailing people outside because he thought that their disbelief could threaten the faith of Jairus.

This latter inference by Padinjarekutt (2003) attracts the question as to 'Why Jairus' faith would be threatened by the unbelievers in his house? This question is asked because it is noted from the narration of Mark's story that Mark sandwiched the healing of the woman with hemorrhage within the story of Jesus raising Jairus' daughter (Mark 5: 25-34). The argument here is that Jairus' faith could not have been influenced by the unbelievers weeping and wailing at his house, because he had seen Jesus perform great healing miracles on his way to his (Jairus) house. This might have strengthened his faith in Jesus. Jesus healed Jairus' daughter by a touch. For it is said that Jesus took her by the hand and asked her to arise and she got up and walked immediately.

The reason for healing Jairus' daughter was to teach faith and humility. It could be recognized from Mark 5:22 that though Jairus was a man of higher reputation, yet he fell at the feet of Jesus pleading with Jesus to go and heal his daughter. The attitude of Jairus towards Jesus portrayed humility and the faith that he had in Christ. Kelsey (1973) expressed the view that faith, courage and humility are the qualities that bring a man closer to God. He further expressed the view that Jesus' healing ministry portrayed that humans should have faith, be courageous and also have some sense of humility. When men came to him exhibiting these qualities, Jesus did not send them away, but he healed them.

Other healing practices of Jesus are recorded in (Luke 13:10-16), the healing of the woman who had the spirit of infirmity, cleansing of the Leper (Mark 1: 41-44), the man born blind and many more (John 9: 1-8). Luke 13:10-16 expressed the view that as Jesus was teaching in one of the synagogues on a Sabbath day he came into contact with a woman who was bent over for eighteen years by a spirit of infirmity. Luke 13:11-14 acknowledges that the woman's illness was caused by a demon. It explains that the woman had a spirit of infirmity for eighteen years because she was bent over but was made straight as soon as Jesus freed her from such spirit. The text also depicts that Jesus healed the bent over woman by laying hands on her. Jesus healed the bent over woman in Luke 13:14-16 in order to reflect that healing the sick is very important and that no ritual laws should stand or be a blockage in the liberation of humans from their health. This deduction is affirmed by Kelsey (1973) as he expressed the view that, the fact that man is valuable, whatever contributes to his restoration and health is also valuable. However, it has been argued that it was not necessary for Jesus to heal on the

Sabbath because not one of the maladies he cured on that day is said to have been life threatening. Nevertheless, Jesus healed to show that the restrictions regularly attached to Israelite's Sabbath law were of human not of divine origin (Green et al, 1992).

Again, Mark 1: 41-44 explains Jesus' encounter with a leper who begged him to heal his leprosy. The cause of the man's leprosy was not mentioned in the text. Jesus had compassion for the leper, stretched out the hand and touched the leper. The man's leprosy left him as soon as Jesus touched him. Here Jesus' healing practices was aimed at breaking down social barriers. A leper in the Hebrew Israelite culture was regarded as an unclean person, and was forbidden to be touched (Leviticus 5:3).

Jesus touched the leper to incur the anger of the Israelite leaders, because in the healing of the leper Jesus did not need to touch the leper. He could have simply said, "Be cleansed" or "Go and show yourself to the priest" (Luke 17:14). However, he did so deliberately to show that he was unconcerned with the taboos that discriminated classes of people. Green et al (1992) acknowledged this by declaring that during the days of Jesus Christ, there were so many social classes and discrimination that his healing practice seems to have responded to in order to promote unity and togetherness among humankind. Green et al (1992) further articulated that this reason for Jesus' healing practices reinterprets the fact that Jesus' love and activities on earth were all-inclusive not bounded by barriers of race, sex or nationality.

John 9:1-8 captures the healing of the man born blind. The passage explains that the man's blindness was due to the sovereign will of God and not because of his sins or that of his parents. In the process of healing the blind

man Jesus resorted to the use of mud or sand, spittle and water. The use of these items in the healing processes goes beyond spoken word and laying on of hands. Kelsey (1973) affirmed this that this kind of method used by Jesus is more ritualistic in nature (See also, Edershem, 1896; Kelsey, 1973; Banks & Ogbonnaya, 2000 and Avent, 2010).

Jesus healed the man born blind in order to emphasise that sin is not always the cause of diseases (John 9:3). Disease can befall the righteous as well as the sinner. Another reason for the healing was to portray Jesus as the light of the world (John 9:5). Jesus healed the man born blind also to demonstrate God's love, care and mercy toward humans. Kelsey (1973) affirmed that the healing of the sick on the Sabbath by Jesus demonstrated that Sabbath which was made to protect men from being overworked could be broken to show mercy and healing.

The Healing Practices of Paul

This section of the chapter examines passages in the New Testament where the apostle Paul healed. This is to bring out the methods he used for healing, and his reasons for healing. Paul, an important personality in the history of Christianity, and his healing practices are emulated by Christian groups such as the neo-prophetic churches in Ghana.

Passages in which Paul Performed Healing

This section examines the exorcism, healing of paralysis and death (or coma) by Paul in order to bring out Paul's methods of healing as well as his reasons for healing.

In Acts 16:17-18, Paul, Silas, Luke and Lydia were going to the house of prayer. They met an enslaved girl possessed with the spirit of divination. She tried to disrupt them by her appellation. However, Paul was interrupted by her appellation and cast the spirit out of the girl. Ladd (2011) expressed the view that one is tempted to think that the slave girl was endorsing Paul and his message, but Paul did not need an endorsement from demons and became exasperated by the slave girl's announcements and cast out the demon. Also, Choi (2010) articulated that Paul cast out the demon from the enslaved girl because she interrupted his ministry. From the text Paul used spoken word as mode of casting out the demon from the enslaved girl (Act 16:18). The reason that motivated Paul to heal the demon-possessed girl was to establish the authority of Christ Jesus and this is evidenced in Paul's use of the name of Jesus Christ to cast out the demon.

Paul healed a paralysed man in Acts 14 8-10. From the passage Paul healed the paralysed man due to the man's faith. Paul used spoken word as method of healing the paralysed man (See Calarco, 2011). In Acts 14:8-10, Paul made faith a prerequisite to healing.

Modern Christian healing ministries based on Bible passages such as Acts 14:9 stress that successful healing is based on the amount of faith a person possesses. Ankerberg and Weldon (1991) observed that faith healers claim that everyone who exercises enough faith will be healed. They further argued that faith healers claim that doubts always block God's divine power from healing. These claims of faith healers bring up the question, "how is faith measured?" Obeng (1994). 2 Timothy 4:20 read "Trophimus, I left ill at Miletus. In 1 Timothy 5:23, it was acknowledged that Paul, instead of healing

Timothy, asked him to drink a little wine for his stomach pain. The argument that can be drawn from 1 Timothy 5:23 and 2 Timothy 4:20 is the fact that Paul did not heal Trophimus and Timothy does not suggest lack of faith from either of them, but a sheer evidence of God's sovereign will. Flynn (2004) articulated that healing does not depend on the sick person's faith. Flynn (2004) further expressed the view that Paul himself was not in good health during his healing ministry, but God did not heal him; instead, God gave Paul the physician Luke to take care of his physical needs. Flynn (2004), however, contended that the concept that lack of faith prevents healing is related to the erroneous idea that sickness is the result of sin.

In Acts 20:9-10 Paul is recorded to have healed a young man named Eutychus who fell down from the third story and was taken up dead. From the text Paul raised Eutychus irrespective of the faith of his congregation. What this meant is that though faith is sometimes needed it is not always a prerequisite to healing. Paul in Acts 20:10 touched Eutychus as means of raising him. This is confirmed by Long (2000). It could be argued that Paul raised Eutychus in order to help the Gentiles towards repentance, because Paul's audience trusted him so much that they willingly stayed longer than expected. Pratt (2004) expressed the view that the raising of Eutychus back to life was an event that jolted everybody awake because they went back inside, and Paul talked on until dawn.

The point here is that if the raising of Eutychus from death convinced the people to stay awake, then it might as well be argued that Paul healed in order to demonstrate the power of Jesus Christ. In this way Paul helped people to accept salvation. Cook and Cook (2007) affirmed the above inferences as

they expressed the view that Paul showed by healing the sick people and bringing Eutychus back to life that Jesus' power is real.

In Acts 28: 8 Paul healed Publius' father. Paul healed Publius' father by touching him. The reasons that motivated Paul to heal Publius' father was his love or goodwill for humanity. In 1 Corinthians 13:2, Paul expressed the view that prophetic power without love is nothing. Paul's goodwill and love for humanity is affirmed in Acts 28:10. Paul had love for humanity, and based on compassion did not want to see the people of the island suffer. Kelsey (1973) attested that the apostles healed based on the attitude of goodwill and love. He further expressed that the apostles learned to love and to care for themselves and others because they had learned that love was part of God so in this sense, they also exhibited such traits of God in their ministry.

Acts 19:12 indicates that handkerchiefs and aprons of Paul were used to heal the sick and diseases. Famodimu (2011) acknowledged that God used items such as handkerchiefs or aprons from Paul to heal the sick. He further argued that "it should be observed that it was not Paul the apostle that blessed the handkerchief nor the apron for healing, it was the people with him that stole his handkerchiefs, believing that the power that God had given him would reflect in the cloth" (Famodimu, 2011, p. 213).

Famodimu further expressed that it was not Paul that instructed them to use such items. The argument of Famodimu (2011) is that most pastors or prophets select the passages of (Acts 19:12) to fulfill their own purposes. Based on Famodimu's (2011) argument, it could be expressed that Paul did not receive anything in return for healing the sick. However, it could not be concluded that the handkerchief used by the people to heal their sicknesses

was stolen from Paul or were used without the instruction or awareness of Paul. This disagreement to Famodimu's (2011) argument is because Acts 19:12 did not give such inferences. It could be inferred from Acts 19:12 that Paul healed in order to demonstrate the authority and power of God. Paul in his healing ministry used item such as handkerchief as a method of healing in order to demonstrate that the healing power of God cannot be limited by distance.

Were Jesus' Healing Practices Different from that of Paul?

There are similarities and differences between the healing practices of Jesus Christ and Paul. These similarities and differences are evident in their methods of healing and reasons for healing.

The similarities can be summed up as follows. First, both Jesus and Paul applied spoken word or command, laying on of hands (touch) and the use of items for healing the sick.

Secondly, the reasons for healing is similar, both Jesus and Paul healed based on their compassion and love as well as goodwill for humanity (John 5:4-9, and Acts 28: 8-10). Also, Mark 5:33-35, Mark 2:3-5 and Acts 14:9 indicate that both Jesus and Paul healed in order to teach faith.

There are differences too. Jesus used sand or mud, water and saliva as items for healing (John 9:6-7). There is no indication that Paul used such items to heal.

Another difference between the healing ministry of Paul and Jesus is that Paul in his healing ministry revealed himself as an ordinary man trying to share with others the gift he had received from God. Paul healed through the

power and name of Jesus (Acts 16:18), but Jesus healed through his own power as Christ and the son of God.

In conclusion, it could be stated that the similarities and differences between Jesus Christ's healing miracles and that of Paul's are based on methods and reasons for healing. Although Paul used Jesus' healing practices as a paradigm, the differences were due to the fact that Paul's healing practices were done within a different social and cultural context. Horrell (2006) attested that Paul was a Jew who wrote in Greek and lived in the Roman culture. He further explained that Judaism at the time of Paul was highly diverse with differences not only between Palestinian and the Diaspora Jews, but also between different groups such as the Pharisees, Essenes and Zealots.

Besides, although Paul used Jesus' healing ministry as a paradigm, his healing practices were not completely the same as that of Jesus'. There were differences. Similarly although the neo-prophetic healers may strive to emulate the healing practices of Jesus and Paul, their healing practices cannot be completely the same due to the social and cultural differences that existed during their generation and that of their biblical healers such as Jesus and Paul (Horrell, 2006).

CHAPTER FOUR
HEALING PRACTICES OF THE NEO-PROPHETIC
GROUPS IN GHANA

Introduction

This chapter examines brief histories of the three selected neo-prophetic groups under study. It also discusses their beliefs on disease causation and the kind of diseases that are brought to the churches, the methods used for healing as well as conditions for effective healing in the three selected churches. The three selected Churches are Ebenezer Miracle Worship Centre, Kumasi; House of Power Ministry, Kumasi; and International Christian Life Centre, Cape Coast. These churches were selected because of their popularity as faith healing groups in the country.

Part 1: A Brief History of Ebenezer Miracle Worship Centre

Ebenezer Miracle Worship Centre is a healing centre that emphasizes and advocates a form of Christianity that specializes in ministering to the spiritual and the socio-economic needs of the people. The Church is headed by Rev. Ebenezer Adarkwa Yiadom (popularly known as The Nation's Prophet One, *Opambuo*). He comes from Juaso in Asante Akyem South District in the Asante Region of Ghana (R. O. Tawiah, personal communication, October 19, 2011). The parents had nine children of which he is the eighth. At the age of eight the mother died. Life was a struggle for the family because the father was poor and could not meet the needs of his children. Though Adarkwa Yiadom had a very rough youthful lifestyle, such as fighting and causing

chaos, it is attested that during his childhood years he had great passion for God. For example, Ebenezer claims that he saw himself as a pastor during his childhood. He attested that he usually acted as a pastor whenever he played with his peers by using sticks as improvised micro-phone to preach.

Prophet Ebenezer Adarkwa Yiadom did not acquire the current spiritual powers that he possesses on a silver-platter. He worked very hard for them. Before Ebenezer Yiadom started his healing ministry, he engaged in several days of fasting at Atwea Mountains in order to acquire divine powers and directions from God. Atwea Mountains is a famous prayer camp in the Asante Region of Ghana where Christians go to pray and wait on God for divine revelation. At one time he fasted so much that he could not walk nor stand afterward. So he was conveyed from Atwea Mountains to Abeyifom. When asked 'why the prophet was carried to Abeyifom and no other place, R. O. Tawiah explained that it was the choice of those who carried him. At Abeyifom Ebenezer Yiadom had no money to pay for his transport so he was given a free ride by a trotro driver to Roman Hill, his former residence (R.O. Tawiah, personal communication, October 19, 2011).

It was after the fasting, meditation and prayers that the current prophet Ebenezer Yiadom started his healing ministry. However, he started the Church as a fellowship. He started the fellowship at Dechemso Park at Krofrom (Asante Region) in a public school called "School Nkaseemu" in the primary five classroom with four members. They then moved to the School field due to increase in the membership. Prophet Ebenezer again moved his fellowship to School 'Ketewamu' hall.

According to E.A, Yiadom (personal communication, October 21, 2011) the Church moved to School 'Ketewamu' school hall because rain sometimes interfered in their activities. The church, during its stay in Krofrom (School Ketewamu) encountered criticisms and interferences such as stones being thrown at them by people during worship service because of noise levels. Prophet Ebenezer's healing miracles were also claimed to be fake (R.O. Tawiah, personal communication, October 18, 2011). It was such attacks from people in Krofrom that compelled them to move the church to South Suntreso a suburb in Kumasi. In South Suntreso, the Church faced the same problems: accusation of noisemaking and fake healing. Churches located in residential areas and have vigorous ways of praying and worship with use of musical instruments such as drums and guitars tend to be a nuisance. Due to the criticisms of the prophet and his church members, they were forced to leave the place by the mayor of Kumasi.

The Church relocated to Prophet Ebenezer's house at Adowato. In this entire struggle the prophet was hosting about fifteen young pastors in addition to his wife and children with barely enough food to feed them. Due to this development in South-Suntreso the Church was later moved to the residence of the Prophet at Kokoben where they worshipped for about ten months before finally settling at their current location at Ahenema-KoKoben-Obuasi road (R.O. Tawiah, personal communication, October 18, 2011). The challenges were partially addressed by moving or changing church locations from time to time and depending on donations of church members. He also proved to the church members and the public that his healing practices were not fake but based on the power of God. By allowing patients to show medical report

before and after they have been healed. Prophet Ebenezer is said to have been ordained into the ministry by one Pastor Afriyie, a Ghanaian pastor of a church in Nigeria.

Healing Practices of Ebenezer Miracle Worship Centre

In this section of the chapter the following church leaders were interviewed: Prophet Ebenezer Adarkwa Yiadom, Head Pastor and General Overseer of the Church. He had no formal education. Fiifi Eshun, Public Relations Officer of the Church, is a university graduate and Ransford Oduro Tawiah; Assistant Pastor of the Church, is a university graduate. Also, Joseph Appiah, Joyce Offori, Mary Boatemaa, Grace Asare, Abena Quansah, Adwoa Mensah, and Esi Dadzie, were members or patients who claimed to have been healed by prophet Ebenezer. Joseph Appiah is a J.H.S graduate; Joyce Offori is a polytechnic graduate, Esi Dadzie an S.H.S graduate, whereas the following individuals such as Mary Boatemaa, Grace Asare, Abena Quansah and Adwoa Mensah claimed to have had no formal education but could read and write the Twi language.

The purpose of this section of the chapter is to bring out the practices of healing in Ebenezer Miracle Church in order to examine their views on disease causation, the kinds of diseases that are brought to the church, the methods used for healing and the Church's conditions for effective healing.

Beliefs on Disease Causation in Ebenezer Miracle Worship Centre

The main source of information in this section is interviews and observation.

Three causes of diseases are identified by the Ebenezer Miracle Church. These are demons, sins and germs or bacteria (E.A. Yiadom, F. Eshun, personal communication, July 29, 2011). The church believes that demons are evil spirits that comprise Satan and his agents who are a host of angels who were cast out from heaven for revolting against God. Reference is made to Revelation 12:9 by F. Eshun to support this assertion. It is the church's belief that there are many types of evil spirits or demons which include spirits of fornication, failure, disappointment and death. R. O. Tawiah, expressed the view that such spirits could live in rivers, trees, on land, and in the skies. The spirits have no physical bodies but they can inhabit the bodies of humans and influence them or cause harm to them. Ferrell (2011) affirmed these views that there are types of evil spirits such as principalities, spirit of fornication, grief, pornography and deception.

The church believes that for a witch or demon to inflict disease on a person they influence the person to adopt a lifestyle that could cause such disease (J. Offori, Personal communication, July 29, 2011). This was corroborated by Fifi Eshun when he said that "for witches or demons to inflict AIDS on a person, they first of all cast a spell of lust on that person so that he or she would have multiple sexual partners". This belief of the church is embedded in the Akan worldview (see p. 41). Donovan (1992) observed that the Akans believe that a demon may cast lust on certain individuals unknowingly so that such an individual will engage in promiscuous lifestyle hence attracting sexually infectious diseases such as HIV/AIDS upon him or herself. This is the view of Ebenezer Miracle Worship Church and this view is same as the Akan traditional worldview. By incorporating the Akan

traditional worldview into Christianity, Omenyo's (2002) contention that for Christianity to find roots in African soil, there is the need for Africans themselves to appropriate the gospel to suit their cultural milieu, an exercise in which European missionaries did not quite succeed finds example in the Ebenezer Miracle Church.

Another position of the Church is that a disease can be bought by evil spirits for people (F. Eshun, personal communication, July 29, 2011). F. Eshun explained that mode of inflicting diseases by demons mostly involves the victims' relatives who possess some sort of evil powers such as witchcraft, magic or juju. This view was supported by Joyce Offori, a patient who affirmed this view that a person may be sold by his or her relative who possesses evil powers to a higher demonic hierarchy in order to be inflicted with diseases.

This view of the Church is in line with Omenyo and Atiemo's (2006) assertion that the neo-prophetic group based on the Akan worldview which states that a witch can attack you only if she is related by blood or if a relative who is a witch connives with other witches. For example, F. Eshun, & R.O. Tawiah, P.R.O and an assistant pastor of the church respectively expressed the view that there are instances where many people are into fornication or prostitution, but do not contract the disease AIDS. However, somebody may indulge in sexual activities just once, but can contract AIDS. They interpreted this to mean that victims of such situations are sold to higher hierarchy demons by evil relatives to be afflicted with disease.

Also, M. Boatema (personal communication, July, 29 2011) a member of the church who claims to have been healed of blindness, and G. Asare

(personal communication, July 29, 2011) a patient who had suffered a fractured wrist, gave an instance where a man's family members bought him the AIDS disease. According to them, this man passed an exam which secured him a scholarship to study in Europe. During the process of medical test however, it was discovered that he had HIV. M. Boatema and G. Asare expressed that the prophet discovered that the disease was caused by witches in his family because the members did not want him to progress. This view of the Church is a reflection of the Akan traditional worldview which explains salvation as being free from all the life-negating factors including diseases (Omenyo and Atiemo, 2006). This Akan concept of salvation influences the worshippers of the neo- prophetic churches to interpret ill-health or misfortune in times of an individual's elevation or progression as being caused by evil ones especially close relatives who are envious of him or her.

Furthermore, the worshippers of Ebenezer Miracle Church believe that a demon causes disease by means of possessing an object or living thing. The pastors and members of Ebenezer Miracle Church draw support for this belief from Matthew 9:32-33. This belief was attested to by prophet E.A. Yiadom when he said that AIDS is caused by twelve demons, and that when a person has AIDS twelve demons dwell in him, "this is why most doctors say a person with AIDS has all or every disease in the world" (Field work, July 29, 2011). The claim by E. A. Yiadom that AIDS is caused by twelve demons does not have scientific basis. Research has shown that AIDS is caused by human immunodeficiency virus (Foster, 2002).

Prophet Ebenezer in a sermon on July 29, 2011 said that in modern times demons have realized that people are protecting themselves from AIDS

by using condoms. So demons now contaminate drinking water with HIV/virus. This view of prophet Ebenezer was corroborated by F. Eshun as he expressed the view that a demon can enter a mosquito in order to inflict disease on the victim. Scientific research has shown that AIDS is not contracted through drinking water or through mosquito bites. Although the prophet's claims seemed unscientific and has no biblical basis, it appears he made such claims based on religious experiences. Therefore his claims above are not open to empirical criticism on the grounds that "the believer is always right". If this is the case, then, Ayer's (1982) views that religious experience is a state of mind and not an encounter with any objective reality is merited.

According to R. O. Tawiah, the view of the church that evil spirits cause disease is based on the fact that many individuals suffering from curable diseases such as malaria, headaches and stomach pain are advised by medical doctors to seek spiritual healing of which most of them end up resorting to spiritual healing in Ebenezer Miracle Centre. This view was attested by A. Quansah, (personal communication, October 18, 2011) a patient who expressed the view that she has been sick for two years and has been to almost all the great hospitals in Ghana such as Finney hospital in Accra, Komfo Anokye hospital Kumasi, Effia Nkwanta hospital Takoradi and the Korle-Bu hospital Accra but doctors could not diagnose her illness. So she was advised to seek other alternative health care. She claimed she has been to the Church for only two days and had not even met with the prophet but she was relieved.

The fact that certain diseases cannot be cured by a medical doctor does not necessarily mean such diseases have spiritual connotations. It could be argued that the individual's lifestyle plays a role in the treatment of diseases.

A sick person could be getting the right medication for his or her sickness but such illness could persist if the right lifestyles are not practiced. For instance, if a person being treated for malaria continues to stay in a mosquito infested area without the necessary preventive measures from its bite he or she will not be cured. Also, the Church's claim that at times medical doctors advice certain individuals with diseases to seek healing from the Church could be related to the Akan traditional worldview which labels diseases as "*honam mu yadee*" (*physical disease*) and "*sumsu mu yadee*" (*spiritual disease*) (Twumasi, 1975). Again, A. Quansah's (personal communication, October, 18, 2011) case could be a reflection of Heimen's (1991) expression that sometimes patients feel that something is wrong in their lives—physically, emotionally or socially, but they are told after a medical examination, that there is nothing wrong with them. But, in many cases, they still continue to feel unwell or unhappy. A. Quansah felt something was wrong with her health but after thorough examination by medical doctors she could not be diagnosed with any disease. What this could mean is that she was probably suffering from psychosomatic disorder which seemingly disappeared as she engaged in various prayer sessions at the church. A. Quansah claimed her illness got better or she became relieved from her supposed illness because the church served as an emotional depositor where she shared her anxieties, worries, fears as well as getting psychological motivation through prayers.

Again, The Church believes that sin may be a cause of disease. R. O. Tawiah and F. Eshun explained that sin is the disobedience of God's laws and instruction, and they cited Genesis 3:11b in support of this. Sin included stealing, adultery, fornication, same sex union and all other things which God

has instructed mankind not to do. These practices were condemned by Prophet Ebenezer as an abomination to God during a Friday church service, on July 29, 2011. He cautioned the congregation especially patients who resided at the church premises to refrain from fornication and intimate boy-girl relationship.

The church believes that when a person sins, God withdraws His protection leaving the person vulnerable. It is only when the protection of God is withdrawn that the devil strikes with diseases or sickness (R.O. Tawiah, personal communication, October 18, 2011). This view is shared by A. Mensah, (personal communication, October 20, 2011) a patient who gave an instance that when a woman engaged in adultery with her husband, she cursed the adulteress. The curse would have effect on the adulterous woman because in that moment the offender (woman) no longer enjoys the protection of God due to the sin committed.

The church holds the view that though sin may be a cause of disease, one has to be aware of the fact that people who engage in sinful activities are all manipulated by evil forces. Because demons always seek means to distract humans from God's protection so that they can inflict humans with disease. F. Eshun, referring to Genesis 3:13 observed that sin committed by man is influenced by the devil and his agencies. This buttressed the view of the church. He argued that sin is not necessarily a cause of disease but rather demons since they are the force behind sin. The Ebenezer Miracle Church's view that demons are the major cause of disease is supported by Kesely's (1973) when he stated that demons are the major cause of disease in the New Testament (see, Ephesians 6:12 and Matthew 9:33).

It is the belief of the church that germs, bacteria and insects can cause diseases. This happens due to uncleanness on the part of individuals. Prophet E. A. Yiadom, F. Eshun and R. O. Tawiah, shared similar views that uncleanliness invites germs, bacteria and insects such as mosquitoes. These cause diseases. The church adheres to strict conduct of cleanliness. The church compound is always kept clean; there are individuals who are employed to sweep and mop the church constantly (personal observation, July 29, 2011).

Irrespective of their strict conduct of cleanliness, some church leaders such as F. Eshun and members such as M. Boatemaa and G. Asare, expressed views that bacteria and insects that cause disease are all manipulated by demons to achieve an end result which is to cause man to suffer or die. Church members such as F. Eshun and M. Boatemaa argued that bacteria or insects that cause diseases are all manipulated by demons because God did not create man to come and suffer. Isaiah 49: 15 was cited by F. Eshun to buttress their view.

The view of the church that bacteria, germs and insect that cause diseases are all manipulated by demons justifies the views that in Akan societies whatever happens is attributed to the spirit zone (Sow, 1980, Appiah Kubi, 1981 and Gheman, 2005). The researcher's contention on the issue is that any individual or group that denies the scientific explanation to the causation of disease is in a way refusing to be responsible and accountable for their health. This is because any scientific explanations to the causes of disease mostly place the individual in charge of their own health hence making them responsible to choose good health or unhealthy practices.

When questioned about the kind of diseases which are commonly brought to the church, both leaders such as F. Eshun and R. O. Tawiah, as well as members such as M. Boatemaa, J. Offori, E. Dadzie and G. Asare who claimed to have been healed named blindness and madness as the diseases which are commonly brought to the church. Among those who were either healed or awaiting healing three of them claimed to have been healed of blindness or sight related problems while two of them claimed to have been healed of mental problem. Also, the researcher observed that most people with blindness or sight related problems and mental problem resorted to the church for healing (Field work, October 18, 2011). F. Eshun and R.O. Tawiah, affirmed that blindness and madness are commonly brought to the church because they are more visible than other types of diseases.

Also, members who claimed to have been healed such as J. Offori, M. Boatemaa and E. Dadzie, as well as J. Appiah, expressed the view that certain diseases such as AIDS and other STDs, due to stigmatization people suffering from diseases, meet Prophet Ebenezer on one-on-one basis rather than announcing to the whole church congregation about their disease. In relation to the common diseases that are brought to the church, the researcher maintains that diseases such as blindness and madness are brought to the church because sufferers believe that their illnesses are manipulated by demons, a central belief of the church.

Methods used for Healing in Ebenezer Miracle Worship Centre

Assistant pastor R. O. Tawiah as well as M. Boatemaa and G. Asare of the Church who claim to have been healed attested that during healing sessions, prophet Ebenezer resorted to the use of items and spoken word as

methods for healing. According to J. Appiah, it is the belief of the church that items such as oil, lime and water are used depending on the kind of direction that God supposedly gives to the prophet. This is because God is the one who heals and not the prophet. In Ebenezer Miracle Centre, the oil is basically used as an item for healing because to them oil represents the power of God. During healing sessions especially on Wednesdays and Fridays, individuals with problems are given the chance by prophet Ebenezer to acquire oil from the church.

The potency of the oil depends on how much the individual can offer to help the work of God (Personal observation, July 29, 2011). If a sick or troubled person offered 50-100 Ghana Cedis to help the work of God he or she is given an oil known as '*dadeɛ bi twa dadeɛ mu*' (a kind of iron can cut another iron) by prophet Ebenezer and directed on how to use it (Fieldwork, July 29, 2011). For instance, M. Boatemaa, a member of the church testified that she was asked to apply the oil on the eye daily after praying and she claimed it helped her regain her sight. According to M. Boatemaa before her encounter with the prophet she could not see without the aid of a spectacle but now she can see or write without the aid of a spectacle. The researcher can testify to the fact that M. Boatemaa was not aided by any spectacle during the researcher's stay in the church but he cannot prove her state of condition when she first got to the church (Field work, July 29, 2011).

During healing processes Prophet Ebenezer, makes sure members who want oil but do not have money to support the work of God do so by accepting whatever amount of money they could offer. F. Eshun stressed that the oil given to this group of people surely is not the popular "*dadeɛ bi twa dadeɛ*

mu” oil. But he stressed that all anointing oil used for healing in the church have the same potency. The question is, if all anointing oil have the same potency, why is it that people with lesser amount of money to support the work of God are not offered the “*dadeε bi twa dadeε mu*” oil. New Testament passages examined in the previous chapter did not indicate that Jesus or Paul sold oil or an item for healing. The argument here is that leaders of the church find it necessary to raise funds from the adherents to support church activities. Part of the funds raised by the Church is used for paying workers such as young pastors who support prophet Ebenezer in the healing activities, cleaners who maintain the church, instrumentalists and ushers as well as footing electricity bills. In view of this, it is appropriate for any healing ministry including that of prophet Ebenezer to acquire meaningful funds from adherents in order to sustain their ministry. However, if any prophet uses his or her healing ability as a means of extorting funds from people to enrich him or herself, then his or her healing ministry becomes a complete deviation from the healing practices of Jesus and Paul as examined in the previous chapter.

Prophet Ebenezer, in addition to oil, also used items like *bura mu nsu* ‘water from the well’, lime and rice in his healing sessions. This was attested to by R.O. Tawiah that it is not always that Prophet One uses oil in his healing process. On certain occasions or days lemon or water popularly known as *bura mu nsu*— ‘water from well’ is used. The use of water and lime in aiding healing is not done by the prophet on regular basis; there is a special time, for that. According to M. Boatemaa people are allowed to the well-water (*abura mu nsu*) once every year in April. During that period a particular well at the church premises which is cemented with pink, black and white tiles is opened

to both the public and members of the church so that anyone who has any disease may fetch for himself or herself (Field Work, March 15, 2010).

Also, lime is used by the prophet in aiding healing, patients are either asked to eat or apply it to their affected part. F. Eshun and R.O. Tawiah explained that the use of lime is based on the direction of God. It is the belief of the church that application of items used for healing should be accompanied by prayer before and after application of the item. This was acknowledged by J. Appiah during a prayer session when he explained that patients do not have to think that they have come to “Ebenezer” for oil but rather should pray because it is prayer that brings about their healing (Field Work, October 19, 2011).

During prayer sessions sick persons are normally asked by prophet Ebenezer to repeat this prayer after him “Awuarade, obi biara aode yare ato me so, se eye mekunu, me maame, me ba, se mebo me nsa mu bo mpae a endane nkrantse enwowo no”. (God anyone who has given me any illness be it my husband, mother or child, if i clap my hands and pray, may it turn into knife and kill him or her). The assertion by Omenyo & Atiemo (2006) that sometimes neo-prophetic believers recognise the activities of real human characters that may possess certain evil powers such as magic or juju to inflict disease on other individuals is justified.

J. Offori, M. Boatemaa, G.Asare, E. Dadize all attested that there has been an occasion where Prophet Ebenezer distributed a handful of uncooked rice to the entire congregation and instructed them to add few grains of such rice to whatever rice they cook in the house and eat with their family. Prophet Ebenezer directed that upon taking the rice, whoever was sick would be

healed; also any family member who was a witch or wizard would suffer or be known among them. It is the belief of the church that the use of items such as oil, lime, water and rice symbolizes the presence, power and authority of God in the healing process.

As long as a person possesses any of the healing items he or she could use it in the absence of the prophet to heal diseases. References were made to the Bible to justify the use of such items for healing. For instance, the use of water by Elijah and Jesus, to heal the sick, and use of oil by the disciples of Jesus were mentioned or inferred to prove that these items which are used during healing processes by “Prophet One” have biblical basis (R.O Tawiah, personal communication, July 29, 2011). However, items such as lime and rice which could not be found to have been used in the Bible for healing were said to be a new direction given to the prophet in a vision from God. F. Eshun confirmed this by quoting John 21:25. The argument of the Church (leaders, patients and members) was that, the fact that certain items used in the healing process were not found in the Bible did not mean the use of such items is not biblical.

Apart from the use of items Prophet Ebenezer also uses spoken words and the laying on of hands as a method of healing. The researcher witnessed this during his stay at Ebenezer Miracle Centre (personal observation, January 20, 2012). The spoken word is often used during Prophet Ebenezer’s healing ministration. During healing sessions the prophet rarely laid hands on sick people; the prophet usually walked through the crowd or stood at a distance and performed healing by mentioning names of individuals and their specific illnesses or problems. Sometimes, the prophet gave a vivid description of

certain individuals, the clothes they wore, and home towns, place of birth or names of parents. Once such individuals who fit the description, stood up, they were accompanied by the young pastors to the prophet. Occasionally, if that person refused to stand up because he or she felt shy, prophet Ebenezer personally looked through the congregation and pointed at that person to stand up. Ebenezer Yiadom usually says “*Me twa mu*” (I cancel it). As soon as that is said, the person is healed. The implication of the statement “I cancel it” is that Prophet Ebenezer heals through his own power and capacity rather than the power and name of Jesus Christ.

Besides, Prophet Ebenezer stands at any part of the church building and says “*Yare biara a eda woso no me twa mu wɔ yesu din mu*” (I cancel any sickness you have in the name of Jesus). Right after this statement people rally to the altar to testify that they were sick or suffering from one disease or another but they have been healed. Although some of these people who claimed to have been healed came alone with relatives who testified to that, the researcher did not see their condition when they first came to the church. However, a lady called Margret Agyakum showed her hospital report from Okomfo Anokye hospital in Kumasi which indicated that she was diagnosed as having fibroid.

Conditions Necessary for Effective Healing in Ebenezer Miracle Worship Centre

Certain conditions are necessary for healing in the Ebenezer Miracle Centre. First is submission to the authorities of the Church. E.A. Yiadom, (personal communication, July 29, 2011), founder and head pastor of Ebenezer Miracle Centre said that individuals who come to the church for

healing must be submissive to the authority of the prophet. He explained that submissiveness to authority is a major requirement that a sick person must have in order to be healed. F. Eshun and R.O. Tawiah attested that the healer is directed by God and that if he gives directives to a sick person and he or she is not humble enough to follow such directives she or he cannot be healed.

Submissiveness to authority of the prophet means that every sick person is expected to follow all basic guidance which is referred to by Omenyo & Atiemo (2006) as *akwankyere* 'guidance' given to patients by the prophet. In New Testament passages that were examined, Jesus in some instances healed by giving directive to the sick. In John 9:7 Jesus had asked the blind man to "go wash in the pool of Siloam" after he pasted clay on his eye. The submissiveness of the blind man to the instruction of Jesus aided his healing. If the blind man was proud and refused to obey the direction of Jesus to "go wash in the pool..." his healing could not have taken place, though Jesus was willing to heal him.

M. Boatemaa, E. Dadize and Joseph Appiah expressed the view that those that abide in prayer form a greater part of the Church, and that it is mostly through prayers that many sick people received their healing, and not necessarily by the prophet laying hands on them. Prophet Ebenezer also explained that in order for him to embark on healing services he fasts, reads the Bible and prays every day. This was confirmed by M. Boatemaa, as she claimed that for over ten years in the church she has not seen or heard that Prophet Ebenezer had ever asked any sick person or member of the church to fast in order to be healed or have a break through. The prophet does all the

fasting for them. Jesus nor Paul never asked a sick person to fast in order to be healed.

Again, in Ebenezer Miracle Centre, faith in Christ Jesus as healer is very important when it comes to healing. It forms a major part of the healing process. However, this does not imply that a sick person without faith could not be healed. R.O Tawiah explained that for a sick person to even come to the church for healing is an indication that the person has faith that he/she could be healed. For without faith the sick person would not have travelled to the church. An instance was narrated by R.O Tawiah where many sick persons received their healing miracle even though they were sceptical about it. Joyce Offori, a patient who claimed to have been healed from mental illness, confirmed that she did not have faith that she would be healed at “Ebenezer” but she received healing based on the direction of the prophet.

How Healing is Certified in Ebenezer Miracle Worship Centre

Sick persons who seek healing at Ebenezer Miracle Centre are expected to provide a medical record before and after they have been healed. Persons with HIV/AIDS, stomach ulcers, tuberculosis, cancer, and fibroids all provide medical records to identify that they have been diagnosed of such diseases by a medical doctor. The researcher witnessed incidence where a patient, Margret Agyakum, provided a medical report that confirmed her state of illness (personal observation, July 27, 2011). Also, F. Eshun attested that after the prophet has taken patients through the healing processes, those healed are asked to go back to hospital for a medical test again. They are asked to consult the same doctor or hospital where they were diagnosed of such

disease. Once the test proves negative, they are then asked to go to a different hospital in order to confirm that they have been healed.

In cases where the patient has no medical records, a standing committee investigates the background of the sick person who claimed to have been healed. What the committee does is that they locate the town or place where the alleged healed person comes from and ask questions about his/her health from neighbours. In a number of instances, sick persons do not come to church or seek healing all by themselves. They are usually accompanied by relatives or friends who know their medical condition. So these relatives or friends testify on the person's behalf that he or she was sick and has been healed (Field work, October 19, 2011).

Certain afflictions such as lameness, blindness and fibroids could however easily be certified when healed. E. Dadzie, & M. Boatemaa gave examples that a woman suffering from fibroids was healed and she had clots of blood oozing down her genital, a person suffering from blindness could see when healed, a lame person could walk, mute could speak, and that a deaf person could hear when healed. The researcher witnessed the incidence of Margret Agyakum as blood came down from her genitals when she was alleged to have been healed of fibroid.

Prophet Ebenezer Yiadom claims every healing done at the church is based on the direction or inspiration of God. Prophet Ebenezer expressed the view that he could really certify when a sick person has been healed or when he or she forgefully claimed to have been healed. Healing of the sick according to the prophet and adherents, means being cleansed mentally, physically and spiritually. When a sick person is said to be healed he or she is

healed in whole. According to the Prophet, a person could not be healed of blindness and still suffer from spiritual or mental ailments. Once a person is healed of a physical disease the other aspects such as mental and spiritual suffering are also taken care of.

Summary

Ebenezer Miracle Church started as a fellowship that gradually developed into a full-fledged independent denominational church. Demons, sins, and bacteria are believed to cause diseases. However, demons are believed to be the major cause of disease. They may buy or sell diseases for their victims as well as manipulate humans to sin. It is also the church's view that bacteria and insects that cause disease can be manipulated or possessed by demons to inflict diseases on their victims. Diseases such as blindness and madness are the most common diseases which are brought to the church for healing.

During healing sessions, prophet Ebenezer resorts to the spoken word and use of items as his methods for healing. Items such as anointing oil, water, lime and rice are used by the prophet in healing the sick. The members of Ebenezer Miracle Church believe that the use of healing items represents the power, authority and presence of God. It is the belief of the church that sick persons who resort to the church for healing must be submissive to the authority of the prophet and the church leaders; sick persons should engage in the various prayer sessions organized by the church and must have faith in God that their sickness would be healed. Praying, fasting and meditation on the scriptures are the major spiritual exercises of Rev. Prophet Ebenezer

Adarkwa Yiadom. He engages in such spiritual workout in order to intensify his gift of healing.

Sick people who come to the church for healing are asked to provide medical records that testify that they are really suffering from the kind of disease they claim to be suffering from. After healing sessions, sick persons who are healed are advised to go for medical check-up in order to affirm that they have been healed. In other instances, where a sick person has no medical record the church committee investigates into the background of alleged healed person in order to confirm that such a person was once sick but has been healed. In Ebenezer Miracle Centre, it is their view that a person cannot be healed from mental illness and still suffer from physical or spiritual disease.

Part 2: History of House of Power Ministry International

The House of Power Ministry was founded by Rev. Prophet Francis Kwarteng currently the Head Pastor and General Overseer of the Church. Rev. Kwarteng, who was an associate pastor of the Jesus Power Ministry in Obuasi, claimed to have been directed by the Holy Spirit to start his own ministry. He left Jesus Power Church and started his own church which he called House of Power Ministry in Techiman (Charles Adu, personal communication, March 28, 2013). In Techiman, Kwarteng created awareness of his healing power by organizing crusades and healing sick persons that came to the crusade. After the crusade, Kwarteng started his church with about 8-10 members in a private school classroom opposite Techiman Secondary School at Amanfumu. The church worshipped in that classroom for three years before moving to a wholesale house at Techiman Kenten due to increase in population. When asked, “why was there a sudden increase of members?”

Charles Adu, currently an apostle of the church expressed that people of Techiman flocked to the church because of the healing power of Rev. Kwarteng. Adu further attested that Kwarteng's radio-ministration at Classic F. M in Techiman, also made him popular hence attracting members to the church.

After five years in Techiman, Rev. Kwarteng started massive healing crusades in some other towns in Brong-Ahafo such as Kyere, Sunyani, Berekum, Sotia, Domaa-Ahenekro, Tapa, Duayawn kwanta, and Bechem. After organizing various healing crusades in the Brong-Ahafo Region, Kwarteng moved to the Asante Region as well to embark on healing crusades. Charles Adu explained that kwarteng moved from Brong-Ahafo to the Asante because he had the vision of spreading his Ministry to other regions through his healing power. In the Asante region Kwarteng started his healing crusade at Bomso in Kumasi. In Kumasi, Rev. Kwarteng started his radio ministration at Ashh FM. The main purpose of his crusade and radio ministration was to win souls for Christ through his healing power. Another reason for organising crusades was to spread his church for he established a church at places where he organised crusades.

Prophet Kwarteng did not use radio alone as a means of advertising his healing power, he also, engaged in various television programmes starting with T.V 3 and later, other television stations such as Metro T.V. and Elisha T.V. as means of popularizing his healing miracles. According to Apostle Charles, House of Power Ministry is about 17 years old since its establishment in Techiman with the headquarters in Kumasi. When asked why the Church was started in Techiman but has its headquarters in Kumasi, Apostle Charles

articulated that when Kwarteng left the Techiman branch of the church, the church elders at Techiman changed the ownership and the name of the church. Apostle Charles claimed the elders did so because they had warned Kwarteng not to leave the Techiman Church.

Healing Practices of House of Power Ministry International

This section of the chapter deals with the House of Power Ministry International views on disease causation. It also examines the kinds of diseases that are brought to the church, the methods used for healing, conditions for effective healing, the relationship between faith and healing, and how healing is certified in House of Power Ministry International. The purpose of this section is to discuss the healing practices of House of Power Ministries International. The following church leaders were interviewed: Prophet Francis Kwarteng, the General Overseer and Founder of the Church, he is a form four leaver (Old educational system). Rev. Patrick Owusu, Head Pastor of the Kumasi branch and Ernest Boateng, the Head Pastor of Tema churches do not have any formal education. Also, members or patients such as Dominic Adjei, Janet Akor, Elizabeth Mildred Barnner, Joseph Krah, Josephine Baiddo, David Adea and Philomena Kumi Asa were interviewed. The educational backgrounds of these individuals are as follows: Dominic Adjei is a HND holder; Janet Akor, a teacher with diploma certificate; Elizabeth Mildred, and Joseph Krah, SHS graduates, Josephine Baiddo a degree holder. However, David Adea and Philomena Kumi Asa had no formal education.

Beliefs on Disease Causation in House of Power Ministry International

The House of Power Ministry identified three major causes of diseases. Sin, evil forces and germs are the cause of diseases (E. Boateng, personal communication, July 30, 2011). Prophet Kwarteng, the Head Pastor, expressed the view in a sermon that sin is the refusal to obey the laws and rules of God. The Prophet identified types of sins as fornication, adultery, bribery, incest, women wearing of man's clothes and an individual's disobedience to all other instructions given by God. The sins mentioned by the prophet was corroborated by P. Owusu as he expressed the view that extra marital affairs, and improper dressing are all ways of disobeying God's law (personal communication, August 4, 2011)

The view of the House of Power Ministries is that a person automatically comes under a curse when he or she sins. The result of it is suffering and its related diseases and death. Biblical reference such as Deuteronomy 27:15–26 was cited by Prophet Kwarteng to support such claim. Based on the Deuteronomy passage, the church holds the view that sin is the major cause of disease, because whenever the individual refuses to abide by God's rules or law, she or he lives with a curse. E. Boateng quoted 2 Kings 5:27 to support such a claim. He said that because Gehazi sinned by lying for selfish gain, his master Elisha condemned him and his descendants, to suffer the disease of leprosy forever.

The belief of the Church that sin is a principal cause of diseases can be contested. Obeng (1994) contended that there are many so-called righteous people who are suffering from terminal illness whereas their neighbours who may be regarded as sinners are blessed with good health. It is inferred from

Obeng's (1994) assertion that diseases could befall the righteous as well as the sinner. What this means is that sin is not and cannot necessarily be a major cause of diseases. Jesus in his healing practices did not always attribute disease to sin; evidence to this is seen in the healing of the woman with the issue of blood (Matthew 9:20-22), the death of Lazarus (John 11) and the healing of the man born blind (John 9:3-5).

However, a patient, D. Adjei who claimed to have been healed of hernia expressed the view that the illness was as a result of fornication (personal communication, August 4, 2011). Mr. D. Adjei expressed the view that the hernia disease developed when he was a child but it was cured. He alleged that the disease developed again in his adulthood because of his engagement in pre-marital affair. These views that sin causes disease was corroborated by Janet Akor (personal communication, November, 10, 2011), a patient who claimed to have been barren due to hysterectomy (Surgical removal of the womb). Now the question that comes to mind is: 'What kind of sin might have led to the removal of Janet's uterus?' J. Akor believes her sickness was caused by wearing of trousers. Janet's belief was shared by Rev. Ernest Boateng as he explained that many women of today's world are barren because they put on trousers. Boateng further explained that a woman spiritually becomes a man as soon as she puts on trousers and that God blocks the womb of all such women because men do not have wombs. The above explanation was imposed on Janet by Rev. Boateng as the cause for the removal of her womb. J. Akor, attested that though it was a serious vaginal bleeding that made her resort to the hospital, she believes that such vaginal bleeding and its subsequent uterine

fibroid as diagnosed were all caused by sin by wearing of trousers as explained by Rev. Ernest Boateng.

The view of the church that wearing of male clothes by females is a sin which could possibly cause diseases such as barrenness of the womb is contrary to the accepted belief of other neo-prophetic groups such as Ebenezer Miracle worship Centre and International Christian Life. In the sense that, there are a lot of individual females both Christians and non-Christians who put on trousers yet these people are blessed with fertile womb.

Again, Prophet F. Kwarteng, in connection with the view that sin causes disease, explained that most diseases which are brought to him for healing are caused by the sins of the individuals. He further argued that any man who eats and drinks, or uses anything from God's creation without abiding by His law is under a curse. He elucidated that such sick people go to church, but still engage in sinful activities thinking that God forgives so they keep on sinning.

F. Kwarteng contended that many Christians have the notion that the death of Christ washes away all sins and that when one sins he or she could always ask for forgiveness without bearing in mind the consequences of his or her sins. He refuted this notion by saying "the Bible is whole, so no section of the Old Testament could be rejected or that the New Testament did not come to replace the Old Testament but to fulfill it" (Field work, August, 4, 2011). The present researcher agrees with F. Kwarteng that sin has its consequences and that the individual conception that one can always ask forgiveness and be forgiven without bearing the consequences of his or her sins is misleading and not biblical. For instance, Galatians 6:7 affirms Kwarteng's view that sin has

its consequence, forgiveness notwithstanding. Also, F. Kwarteng's view that sin has its consequences is upheld by the expression "If I sin and in the process of sinning break my arm, when I find forgiveness from sin, I still have to deal with my broken bone" (Swindoll, 1997, p. 210).

F. Kwateng, therefore, likened the Old Testament to a lantern without a light or kerosene and identified the New Testament as the light that came to dwell in the lantern. With this he explained that both the Old and New Testaments are important and cannot be separated. The view of the House of Power Ministry International that God punishes sin with a curse, suffering and diseases, could be linked to the Old Testament perspective which inferred that sin is a dominant cause of disease. For example, Kelsey (1973) made it clear that sin as a cause of disease is very dominant in the Old Testament because the Hebrew law went into detail the kind of diseases Yahweh would send upon those who did not live by this covenant.

It is also the view of the House of Power Ministry that evil forces cause disease. Rev. Kwarteng professed that when a sinner repents, or becomes righteous the curse or disease on him or her is allowed by God to be carried by evil spirits unto unrighteous persons. P. Owusu, contended that though there are various types of demons such as spirit of fornication, envy and marine spirits, these spirits do not have the power to cause illness on humans unless God permits them to do so. He referred to Job 2:7 to support his view. F. Kwarteng corroborated this view that some Christians of today attribute diseases to witches and wizards in their family and demons, but the truth is that they are under a curse for the simple reason that they do not abide by the rules and laws of God. He further expressed that demons do not cause

disease, but rather what happens is that when a sinner becomes righteous God takes away his or her burden of suffering and diseases unto another sinner, likewise when a righteous man engages in sinful act, God punishes that person by placing a curse or sickness and diseases on that person. God then permits or allows an evil spirit to torment that person in his suffering.

Now the question that arises based on the views of F. Kwarteng, and P. Owusu, is: how come there are individuals who are believed to be good Christians and yet have serious health problems whereas other individuals who are known or termed by society as evil enjoy good health? (Obeng, 1994). Based on Obeng's (1994) assertion, the researcher observes that the belief of the House of Power Ministry that demonic spirits do not cause disease, but that sin is the sole cause of diseases may lack biblical support on the following grounds: First, Jesus attributed certain diseases that he healed to have been caused by demons (Luke 13:11 and Mathew 9:33), Secondly, Jesus in John 3:6 challenged the Hebrew notion that sin was always a direct cause of disease. Thirdly, Paul suffered a thorn in the flesh (2Corinthians 12:7). Prophet Kwarteng's position that evil spirit do not cause disease is counter to Jesus' that demons can cause diseases. Paul had a physical problem and he attributed such suffering to have been caused by satanic forces Hart (2001). 2 Corinthians 12:7-10 specifies that evil spirits could cause disease. Also, it infers that disease could befall a man based on God's sovereign will which challenges Prophet Kwarteng's view that diseases are always as a result of sins.

Rev. Boateng expressed the view that the church believes in the germ theory, and teaches how to prevent oneself from getting infected with diseases

caused by germs or bacteria. This view was corroborated by E. M. Benner (personal communication, November, 10, 2011), a patient who claimed to have been healed from uterine adenoma (tumor). She explained that diseases caused by germs or bacteria are curable. Prophet Kwateng affirmed this that any disease that cannot be cured by medical professionals is a curse from God due to sin. This belief that diseases that are not curable by medical science, is a curse, due to sin may be contested in the light of enlightenment period when diseases such as smallpox, cholera and mental sickness were termed as sacred diseases. In the past, a disease like tuberculosis had no cure, but now it can be cured. However, with the development of science and its related germ theory, physicians demystified supernatural causes of what was then known as sacred diseases (Temkin, 1945 and Herbst, 2008). So diseases that may not be curable in the world today may not necessarily be a curse on humanity, but due to lack of technological advancement in that area of scientific development.

The diseases which are commonly brought to the House of Power for healing are hypertension, diabetes, barrenness and hepatitis (P. Owusu, personal communication, August 4, 2011). These diseases are allegedly commonly healed at the Church, because it is said that God instructs the prophet what disease to heal at a specific time or day. According to Rev. Patrick Owusu, God directs the prophet to specific diseases that he must heal during healing services or crusades. J. Krah (personal communication, August 4, 2011) gave an example of a crippled man in a wheel chair, who had followed the prophet for a long time and yet not been healed because God had

not directed the prophet to heal crippled people whenever the man visited the Church.

The question that needs to be asked based on the crippled man's situation is that: is it that healers are only good at healing psychosomatic diseases rather than physical deformity? Now the above issue was raised by Obeng (1994) as he expressed the view that most of diseases healed by so called faith healers are psychosomatic and emotionally related diseases which seems to disappear after the patient was motivated through prayer. Obeng (1994) further asserted most cripple or paralyzed persons who seek healing from faith healers rather become more discouraged and emotionally unsecured because they attribute the healer's inability to heal them to their lack of faith or sins. However, in the issue of this crippled man, it was not lack of faith or his sins that impaired his healing but rather the sovereign will of God.

According to P. Owusu, D. Adjei, P.K. Asa and E. M. Banner, Prophet Kwarteng heals certain specific diseases at unknown particular days or times. So what sick people, who wish to be healed do, is that they come around whenever or wherever the church is organizing a crusade or healing services. If they are lucky to hear the name of their disease mentioned by the prophet, they move forward and are healed. However, if they do not hear the name of their diseases they will have to wait and hope till the name of their disease is mentioned at some other time. In some cases it could happen that a sick person's disease would not be mentioned throughout the whole duration of the crusade. When a sick person finds himself or herself in such a situation he or she must try to show up at another crusade organized by Prophet Kwarteng to see if his or her disease would be mentioned by the prophet. As a matter of

fact if one's disease is not mentioned at a crusade or healing service for a period of years, the sick person could end up following the prophet for ages and still not be healed, just as happened to the crippled man.

Methods used for Healing in House of Power Ministry International

In the House of Power Ministry, the prophet, F. Kwarteng uses both the spoken word and certain items in his healing process. However, the use of spoken words dominates the use of items (Field work, August 4, 2011). Sick persons who have been healed claimed that the prophet healed them by word of mouth. D. Adjei, E. M. Banner and J. Akor attested that the prophet healed them by word of mouth. D. Adjei is said to have suffered from hernia, E.M. Banner, from Adenoma of the uterus and J. Akor suffered from barrenness as a result of the removal of a womb. In most cases, what the Prophet says to the patients is that "Nyame agye wo, enye bone bio" (God has saved you, do not sin again) (Field work, August 4, 2011).

Prophet Kwarteng does not always use spoken word as a means for healing but sometimes he resorted to the use of items. Items which the prophet uses to heal include water (Nsu), handkerchiefs, church Lacoste (polo shirt), stickers, calendars and sugar. The researcher witnessed the use of water as an item for healing by prophet Kwateng. On that occasion the prophet called out all individuals who claimed to suffer from blindness and eye related problems and asked each one of them to get sachet water. The prophet prayed over the water and claimed that he has changed the water into sugar in order to prove the power of God. He then asked the patient to taste the water in order to affirm that the taste of the water had changed into sugar. A number of the individuals with sight related problems, attested to this, but the researcher and

two other ladies who were among the group could not figure out whether the water we were holding tasted sugary as claimed by the prophet and the other patients. Josephine Baiddo thus suggested that may be our water did not taste sugary because our sins were greater than anyone else at the crusade.

The Prophet allegedly claimed to have turned the water back to its original taste. He then asked the patients or persons with sight related problems to wash their feet with the water after which individuals rushed to the altar claiming to have been healed (Field work, December 10, 2010). Also, when items such as handkerchiefs are used in the healing process, the prophet normally gives a handkerchief with the church's inscription on it to a patient and asks the patient to wipe his hands or face with the handkerchief. The prophet then orders that the handkerchief be burnt because he claimed he has transferred the person's disease onto the handkerchief (Field work, August 5, 2011).

Though the use of handkerchiefs as an item for healing has biblical reference, the process in which handkerchiefs are used for healing by prophet Kwarteng differs from the Pauline practice in the Acts of the Apostles. The differences in the use of handkerchief as an item of healing between Kwarteng and that of the Apostle Paul justifies Omenyo's (2002) expression that, in order for Christianity to find root in African soil, there is the need for the Africans themselves to appropriate the gospel to suit their cultural milieu, an exercise which was difficult for European missionaries.

D. Adea, a patient who claimed to have been healed from diabetes described the process of the healing that Prophet Kwarteng distributed sugar to the diabetic patients and then asked them to lick it. After licking the sugar the

prophet would then ask them to go taste their urine in order to see if it tastes sugary, of which most patient afterwards claim they did not taste sugar in their urine, showing that they have been healed from diabetes. Rev. Patrick Owusu also gave an example of a sick person who was healed when he wore the church's anniversary attire. E. Boateng (personal communication, July, 30, 2012) explained that the use of items such as sugar, water, stickers and calendars represents the authority and power of God because God has divinely used the Prophet to anoint such items for healing purposes. The use of anointed items by the Prophet for healing was affirmed by Rev P. Owusu and justified with scripture, Acts 19:12.

Conditions Necessary for Effective Healing in House of Power Ministry

International

Prophet Kwarteng does not expect anything from the sick persons but submissiveness to the authority of the prophet. E. M. Banner explained that in House of Power Ministry submissiveness is the key to ones healing. She gave an instance that if the prophet asks a sick person to jump, or roll on the ground in order for healing to take place, that sick person should obey such instruction in order for him or her to be healed. The issue of patient being submissive to the prophet's authority was corroborated by P. Owusu as he expressed the view that whenever the prophet mentions a particular disease, those who are sick or suffering from that disease move to the altar for healing. If any of these individuals suffering from such disease refuse or is shy to go to the altar, his or her healing becomes impossible. The researcher witnessed a couple of women who were phoned by friends and relatives that Prophet Kwarteng had called out the disease hernia. However, these women who rushed to the church with

their children who were suffering from hernia were late. By the time they arrived with their children the prophet had finished healing people with hernia, so their children were not healed. The reason was that they cannot stay in the comfort of their homes and accept to be healed while others sit in the cold seeking healing (Field work, August 4, 2011). The prophet linked the women's lateness to the story of the ten virgins in the Bible.

Repentance of sin is a major condition for effective healing in the House of Power Ministry. The issue of patient repentance of sins is always demonstrated by the Prophet before healing sessions begin. During healing services the prophet always cautions sick people to ask for forgiveness of sins from God. Kwarteng usually expresses that no patient can be healed except he or she truly repents from his or her sins.

In the House of Power Ministry, the faith of the sick person does not matter, it is not a prerequisite for healing (E. Boateng, personal communication, August 4, 2011). This was affirmed by P. Owusu. He expressed the view that healing does not really depend on the faith of the sick person. The sick persons with no faith as well as those with faith can be healed. On one occasion during Prophet Kwarteng's healing service, it happened that a young man who had hernia and was among those being prayed for yelled to the prophet "Sɔfo, sɔfo me deɛ no nkɔɛɛ" (pastor, mine has not disappeared). The healer replied the young man; ɛnkɔɛɛ? Se menyɛ Nyame annaa meyɛ Nyame" (I am not God or am I God) (Field work, August 4, 2011).

The researcher witnessed an incident where a patient, after having been prayed for, expressed to the prophet that he has faith that his sickness is

healed. The response of Prophet Kwarteng to the patient was that “your faith is not needed God has healed you” (Personal observation, August 4, 2011). In the New Testament Jesus and Paul healed patients irrespective of their faith (John 5:4-8, Act 28:8). So based on John5:4-8 and Act 28:8, Prophet Kwarteng’s position that faith is not prerequisite for healing is tenable. However, with reference to Mark 2:3-5 and Mark 5:35-36 it is unbiblical to reject the faith of the sick. Jesus and Paul healed sick persons with faith as well as others who had no faith (John 5:4-9 & Acts 14:18-10). Prophet Kwarteng attested that he always prays, reads the scriptures and obeys the instruction of God. He expressed the view that it is through this means that God has blessed him with a gift of divine healing.

How Healing is Certified in House of Power Ministry International

Healing at the House of Power Ministry is certified through the patient’s medical records. P. Owusu attested that most of the sick persons who came to the church for healing came along with their medical records to prove that they were sick or suffering from a particular disease. After healing, such people were asked to go for check-up of which a copy of the result of the medical test is given to the prophet to certify that the sick person has been healed of his or her disease (E. Boateng, P. Owusu, July 30, 2011& August 4, 2012 respectively). For example, people with diseases such as AIDS, Hepatitis, high blood pressure, kidney problem, hernias, show medical records that they are suffering from such disease when they attend healing services.

After Prophet Kwarteng has prayed and healing effected they are asked to go back to the hospital for a test in order to confirm that they have been healed. E. M. Banner attested to this as she showed a hospital report from

Effia Nkwanta hospital in Takoradi testifying that she had been diagnosed of complicated uterus disease which demanded that her womb be removed. But after she had gone through the healing process the Agona Swedru hospital laboratory confirmed that her uterus was in good shape and that there was no need to remove her womb. Even though, E. M. Banner provided a medical report that showed she had adenoma uterus disease, one could not testify to the validity of the medical record.

To verify that the blind have their sight restored, they are asked to identify certain colours or describe scenes that they see. If the person is able to do so that certifies that he or she has been healed (Field work, August 4, 2011). P. Owusu affirmed this and explained that, Prophet Kwarteng works with the spirit of God, and for that matter anyone who faked illness or healing could be identified. Obeng (1994) expressed the view that there is a difference between a person who has a seizure of functional organ and a person who is dead. Obeng (1994) further expressed the view that those healers who claim to raise the dead only deal with coma patient who might have suffered from the seizure of functional organs in the body. The researcher agrees with Obeng (1994) that the criteria used for certifying that a sick person has been healed cannot be simply verified since any attempt could result into complicated issues.

According to the prophet when a person is healed that person is healed mentally, physically as well as spiritually. Dominic Adjei, Janet Akor, and Rev. Patrick Owusu explained that once a sick person is healed he or she is thoroughly free from all other diseases be they physical, mental or spiritual.

Summary

The church, House of Power Ministry, is headed by Rev. Prophet Francis Kwarteng, the founder and General Overseer of the Church. The view of the church is that sin, germs and demons cause diseases. The church believes that in our modern world sin such as fornication, adultery, stealing, lying, wearing of trousers by women etc. is a common cause of disease because any one who disobeys the laws of God automatically places himself or herself under a curse.

Diseases such as hypertension, diabetes, barrenness, hernia and hepatitis are frequently healed by the prophet. The causes of such diseases were attributed to sins. The mode of healing by the prophet includes the use of items and spoken word. Items such as water, sugar, handkerchief, church “lacoste” or polo shirt, sticker and calendar are used by the prophet to heal the sick. In the House of Power Ministry, obeying the instruction of the prophet, by the sick and repenting from sins, are the major requirements for effective healing.

Mostly sick persons who visit the church for healing are asked to provide their medical record proving that they have been diagnosed by a medical hospital of the disease they claim to be suffering from. Also, after healing sessions these sick persons are asked to go for verification (check-up) from the same hospital and subsequently a different hospital indicating that they have been healed. It is the belief of the church (House of Power) that a sick person cannot be healed from spiritual sickness and still suffer mental or physical disease. The church’s view is that once an individual is healed from physical disease all other aspects such as spiritual health are taken care of.

Part 3: The History of International Christian Life Centre

Christian Life Centre is a church that originated from Australia. The founder of the church, Frank Houston, sponsored pastors in Ghana and other African countries to establish branches in various African countries. The mother church in Australia was known as Sydney Christian Life Centre but other churches which were planted in other countries used the name Christian Life Centre. The General Overseer of the then Ghana branches was Rev. David Freeman (I. Boadu personal communication, October 16, 2010). Rev. Isaac Boadu is one of the pastors, who the Ghana branch of the Church, sponsored to establish a branch in Cape Coast. He claimed he only had contact with Rev. Freeman who was sponsored by the Founder of the Church Frank Houston to establish branches in Ghana and that he never had contact with the mother Church in Australia. The Christian Life Centre came to Cape Coast through the desire and activities of Rev. Freeman, the Head Pastor of the Ghana branch of the Church who was charged to establish branches in all parts of the country.

In an interview; Rev. Boadu indicated that a year after his stay in Cape Coast the founder of the Church died and his son Brian Houston took over the leadership of the Church in Australia. There is another account that the son of Frank Houston took over the leadership of the Church in 1999 after the father confessed his sexual encounter with a teenage boy (Sydney Morning Herald, 2004). However, Brian Houston had a different vision from that of his father. He did not agree with the idea of spending money planting branches of the church, and paying pastors in Africa so the sponsorship ceased (I. Boadu personal communication, October 16, 2011). The ceasure of sponsorship by

Brian Houston caused many pastors of the Christian Life Centre in parts of Ghana, to leave the church and to break away from the mother church, Christian Life Centre. Due to this situation the Accra branch of the church re-invited Rev. Boadu to come to head the Accra branch since the Accra branch was already established. Besides the Accra branch did not have enough money to sponsor the Cape Coast branch which was at its infant stage. However, Rev. Boadu refused to honour the invitation to go join the Accra branch of the church. In an interview Rev. Boadu expressed “I said to them, I can believe God to stay” and they said “are you sure?” then I said, “Yes, so they (Accra branch of the church) left me”.

From this time onwards the Christian Life Centre in Cape Coast no longer associated itself with the mother Church, Sydney Christian Life Centre nor was it accountable to the Accra branch of the Church. Rev. Boadu expressed the view that though he maintained the name Christian Life Centre, the church in Cape Coast was completely autonomous. Though Rev. Davis Freeman did his best to plant branches of Christian Life Centre in all the regions in Ghana, these branches did not survive. They collapsed due to the financial situation that developed after the death of Frank Houston. According to Rev. Boadu Christian Life Centre collapsed in all the regions of Ghana with the exception of the Cape Coast branch, which he decided to manage all by himself with the help of his wife, Christina Boadu and few committed adherents. The above information indicate that Christian Life Centre, Cape Coast was indigenously contrived and managed. It could be inferred that churches which are indigenously contrived, managed and centered solely on the leader or founder is a characteristic of a neo-prophetic church, hence

earning the neo-prophetic churches, the name 'One man church' or "Capitalist Church".

Rev. Boadu said that he started his ministry as a church and not a prayer or fellowship group. This is a clear reflection of the difficulties in the typology of charismatic renewals in Ghana. By Omenyo's (2006) suggestion of the various typologies of charismatic renewals in Ghana, one could place Ebenezer Miracle Centre at its initial stage under the Charismatic non-denominational fellowship, while, Christian Life Centre could be categorized as independent charismatic church. The question that arises is 'under which typology of charismatic type of church can we place Ebenezer Miracle Centre which started as a fellowship, since it has now become a full-fledged independent charismatic type of church and no longer charismatic non-denominational fellowship. Based on the difficulties in distinguishing Charismatic non-denominational fellowship from independent charismatic church, the researcher suggests that the charismatic non-denominational fellowship and the independent charismatic church be regarded as a single category of charismatic renewal rather than being separated. This is because in most instances the charismatic non-denominational fellowship with time turned into independent charismatic type of church.

Rev. Boadu said that even though he could boast of about seven hundred to one thousand adherents, he started very small with ten to fifteen people. The Cape Coast branch of the church was established in December, 2000, at London Bridge, Kingsway at the centre of the market popularly known as 'Yawda Guamu' (Thursday Market). Rev. Boadu concluded that even though he has managed the Cape Coast branch of the church for ten years

without any financial, physical and spiritual support from the Sydney Christian Life Centre (Australia) he still maintains the name of the Church. He expressed that quite a few well-wishers and friends have advised him to change or rename the church to avoid future complications. Lately, the researcher has observed that the word 'International' has been added to the church's title, "Christian Life Centre" making it 'International Christian Life Centre' which is probably a measure taken to change ownership of the church.

Healing Practices of International Christian Life Centre

This part of the chapter deals with the views on disease causation by the International Christian Life; it also examines the kinds of diseases that are brought to the church, the methods of healing, conditions for effective healing and how healing is certified in the church. The following church leaders were interviewed; Rev. Isaac Boadu, Head Pastor and General Overseer of the Church, and Nana Hanson and Emeka Chenidu, who are Assistant Pastors of the Church. Also, Emmanuel Koomson, Richard Osei, Hannah Essel, Maame Efua, Bernice Kondua, Veronica Amenkwa and Mariam Cudjoe were members or patients who claimed to have been healed.

Rev. Boadu had formal education to the technical school level; Nana Hanson and Emeka Chenidu are SHS graduates. Emmanuel Koomson and Richard Osei are O' Level leavers. Hannah Essel, Maame Efua and Bernice Kondua are JSH. leavers whereas Veronica Amenkwa is an SHS leaver, and, Mariam Cudjoe a university graduate.

Beliefs on Disease Causation in International Christian Life Centre

International Christian Life Centre belief is that diseases are caused by evil forces, sin and bacteria or germs (I. Boadu, personal communication, August 1, 2011). Boadu expressed that evil forces are made up of Satan and his agencies, who seek the destruction of human beings. He quoted John 10: 10 and Ephesians 6:12 to support his position. He explained the passages to mean that the purpose of Satan and his agencies (evil spirits) is to kill or destroy and they do this by inflicting sicknesses and diseases on humans. Boadu expressed that the main purpose of every sickness is to kill and for that matter there is no such thing as “small or big sickness or disease” as most people perceive.

According to Boadu (2008) evil forces comprise spirit of failure, lust, death, disappointment and these evil forces cause disease by means of making individuals to adopt lifestyles that will bring sickness to them. N. Hanson (personal communication, July 3, 2011) an assistant pastor corroborated Boadu’s view that evil forces may give diabetes to a person by influencing that person to drink too much and by doing so the sugar content in the person increases, hence causing diabetes.

Rev. Boadu explained again that disease could be caused by evil spirits by means of buying diseases for its victims. He explained that an evil spirit such as a witch or wizard can buy sickness from a colleague or a higher hierarchy to inflict on its victims. It takes time for such spiritual activity to manifest in the physical realms. Emeka Chenidu (personal communication, July 3, 2011) an assistant pastor supported Boadu’s views that an individual who becomes jealous or envious of one’s progress may resort to juju or evil

magicians to inflict disease on the person. E. Chenidu contended that people who consult juju men or evil magicians pay them to inflict disease on their opponents in order to impede their progress.

Also, Boadu acknowledged that evil forces could inflict diseases on humans by possessing an object or animal. This view was corroborated by H. Essel (personal communication, July 3, 2011) a patient who claimed to have been healed from barrenness. She expressed the view that an evil force could enter a mosquito in order to cause malaria. Such malaria, caused by evil spirits are hardly cured by medical doctors. Lawlor (2008) contrast that malaria parasites have the ability to survive in a concentration of a drug that normally destroy parasites. Lawlor's (2008) view that certain malaria cases do not respond to treatment, does not necessarily imply that such malaria are caused by demons. The malaria parasites are simply resistant to particular anti-malaria drug which is taken by the patient.

The belief that disease can be caused by demons through the activities of evil magicians, witches, wizard and demon possessed animals or objects is embedded in the Akan traditional world view (Neal; 1966, and Mbiti; 1969). Ukpong (1984) expressed the view that Christian message does not exist in a vacuum but in a culture and transmitted through culture. He further articulated that Africans have different cultural setting from the Westerners, a different set of basic cultural beliefs, a different thought system, a different view of reality and a different approach to life. Therefore the Christian message cannot be transmitted by the Africans without taking into account their cultural settings, beliefs, thought systems, view of reality and their approach to life. Based on this position, it could be inferred that Christian Life Centre as a

Christian group share similar views with the Akan traditional culture on how demons cause diseases, because both operate within the same cultural settings. This implies that African churches cannot transmit the Christian message without integrating it with their indigenous culture.

Rev. Boadu also identified that sin causes diseases. He expressed the view that diseases in the Old Testament were primarily caused by sin. He quoted Exodus 13:26 to buttress his point. However, Rev. Boadu articulated that sin is not a cause of disease in today's world because God dealt with sin in the New Testament period. He referred to Colossians 2:12-14, that sin is not a cause of disease because the death of Jesus Christ provided complete forgiveness of all sins. Rev. Boadu made reference to Ephesians 6:12 to support his claim that demons are the major causes of disease in today's world. Rev. Boadu's view that sin is not a cause of disease does not only shift blame onto demons but it also creates a vacuum of irresponsiveness. Since people with such notion may regard the consequences of their action as being caused by evil spirits. The researcher is not disputing the fact that evil forces can cause disease, the point here is that individual Christians cannot live recklessly and expect that the blood of Jesus would wash their sins away without bearing in mind the penalty for their actions. Rev. Boadu, however, expressed that once the individual commits a sin, he or she no longer enjoys the protection of God, this is when the devil and his agencies also strike.

The Church acknowledged that bacterial, germs, genetic disorder and social problems may cause disease. Rev. Boadu referred to Leviticus 15:13 to support this view. He argued that though the scripture did not mention bacteria, it gave guidelines to prevent people from coming into contact with

bacteria or germs. He expressed the view that the most scientific way of dealing with germs in our today's world is to wash clothes and body under running water of which the Bible had said in the past. M. Efua, (personal communication, July 21, 2011) a patient who claimed to have been healed from stomach ulcer, corroborated the view of Rev. Boadu that disease could be caused by germs and bacteria. She said that individuals can attract diseases due to unhealthy practices such as not washing hands before eating or buying and eating contaminated food. When M. Efua was asked about the cause of her illness (ulcer) she claimed it was caused by a witch from her family who out of sheer envy bought the disease for her. M. Efua explained that she had been on medication for a long time but her illness was not cured, until Rev. Boadu professed to her that her sickness was caused by a witch and gave her "directions" on what to do.

Rev. Boadu claimed that lifestyle, ignorance or social issues such as unhealthy eating habits, alcoholism, strained relationships cause sickness and diseases. Obesity, kidney related issues, stroke and stress were mentioned. He contended that the first thing to do when one falls sick is to see a doctor, however, if the sickness persists after all the necessary medication, then that sickness is being manipulated by evil spirit. This presupposes that diseases which are caused by evil forces can only be cured through divine healing. R. Osei (personal communication, July 31, 2011) a patient who claimed to have been healed from hearing impediment added that though ignorance, lifestyle, germs or bacteria cause diseases in today's world, all diseases are manipulated by evil forces or demons because whatever disease that manifests in the physical world had already taken place in the spiritual realm.

Church members such as Hannah Essel, Richard Osei, Emmanuel Koomson and Head Pastor Rev. Boadu mentioned that diseases such as stroke, malaria, typhoid and barrenness are the diseases which are commonly brought to the church. When asked why these particular diseases, Rev. Boadu, responded that they mostly advertise that sick persons should come for healing. But the sick persons who frequently come happen to be people with the above mentioned diseases. Another reason given by Rev. Boadu was that most people consider certain diseases or sickness as ‘minor diseases’ and for that matter refuse to seek healing.

Methods used for Healing in International Christian Life Centre

Rev. Boadu (personal communication, August 1, 2011), attested that during healing processes he resorts to the use of items and spoken word. However, he confirmed that the use of items is more dominant in his healing processes. Items used for healing included oil, water and handkerchiefs. Olive oil, also known as anointing oil is the most popular kind of oil used for healing. During healing sessions everyone is expected to come along with oil or buy one from the church ushers which cost 1.50p. In his healing sessions, Rev. Boadu asks individuals who are sick to rob their affected part with the oil, he then waits for about 30 seconds to blow air into the microphone. Right after this most sick people who had obeyed such instructions begin to fall or scream (Field work, July 3, 2011).

Emmanuel Koomson (personal communication, July 3, 2011) explained that the falling and screaming of most sick persons after applying the anointing oil on their affected parts signifies the visitation of the Holy Spirit, which result in their healing. Koomson attested that he did not scream or fall

after he had applied the oil; but rather he felt something had left the body, of which there after he began to move his left hand and leg which were paralyzed by stroke. The researcher did not see how paralyzed Emmanuel Koomson's left hand and leg were before the healing processes. But though he claimed to have been healed, and noticeable that he could move his left arm, he limbed on his left leg as he walked (Personal observation, July 3 2011). Rev. Boadu corroborated this and explained that oil is the symbol of the Holy Spirit, so whenever he pours or put oil on somebody, he invokes the power of the Holy Spirit.

Water is a popular item used for healing in International Christian Life Centre. During every Friday service adherents take with them water to the church. Rev. Boadu blesses the water after church service (Field work, July 3 2011). The water is used for healing and other purposes. Sick persons can use it as their drinking water or add a little bit of the blessed water to their bathing water to bathe regularly. Rev. Boadu said that he recommended to an HIV patient, whom he counselled, to drink the "Blessed Water" regularly. The HIV patient testified to him a week later that her condition was getting better. However, he continued, that the HIV patient for whatever reasons has stopped visiting the church. M. Efua also expressed the view that her stomach ulcer was healed by drinking the 'Blessed water' regularly.

Handkerchief is another item used for healing in Christian Life Centre. During church service ushers sell handkerchiefs with the church's imprint. These handkerchiefs are believed to possess healing power; individuals who buy them mostly use them as normal handkerchiefs. However, Rev. Boadu claimed that such handkerchiefs can be used as a tool for healing in time of

sickness. Sick persons place the handkerchiefs on the affected part of the body and pray. V. Amenkwa (personal communication, July 31, 2011) a patient who claimed to have been healed from stomach ache as a result of using such handkerchief, said that at one point in time she had a very painful stomach ache at night but all she did was to soak the handkerchief in water then placed it on her stomach. She claimed that her stomach pains ceased soon afterwards. When asked about why she did not go to the hospital or seek first aid, Veronica said that at that time of the night she was convinced that her stomach ache was a demonic attack on her. It is a common perception among the Akans that demons (witches and wizards) mostly operate at night. So for that matter it is likely for Veronica to attribute her stomach upset or pain which occurred in the night to demons.

Rev. Boadu explained that items used for healing represent the authority and power of God and made references to various Bible passages to justify the use of such items in the church. He referred to Mark 7:33 and explained that the use of spittle to heal the deaf and mute man by Jesus was considered strange, but Jesus did so because He was directed by God. E. Chenidu argued that some of the items used for healing may seem strange and unbiblical, but like Jesus, the prophet or pastor does so based on the direction of God. Rev. Boadu said that on one occasion God gave him direction that all adherents of the church (both healthy and sick people) seeking break through should place their childhood pictures in their Bible for a week. He attested that though such practices seemed a little strange to him, he obeyed and instructed the church to do as such. He asserted that individual church members who obeyed such direction gave testimonies of being free from demonic attacks or

Juju. Bernice Kondua testified that her picture which she used got lost in the hair salon. In a few days one of the apprentices came running to her pleading for forgiveness that she had taken the picture in order to bewitch her. But her intention did not work and she felt uneasy and unwell, (Field work, July 24, 2011).

Another method used by Rev. Boadu as a healing mode is the spoken word. Rev. Boadu expressed the view that normally during ministration God may direct him to call out names of certain individuals who have been made infirm by the devil in order to heal them. The researcher witnessed a number of such cases at the church. On one occasion, Rev. Boadu said “there is a lady here called Efua, the Lord is telling me that your womb has been blocked by your family member but the Lord who reveals to redeem will heal you today.” Rev. Boadu, then screamed out “re-ce-ive it”. Efua is a common name; so many ladies who claimed to be possessed fell, however, Rev. Boadu was able to identify the Efua he was talking about. Though, Rev. Boadu was able to identify the person he claimed God had directed him to heal, he still prayed for all the other ladies called Efua. He then performed exorcism on the particular Efua he claimed he was talking about by interrogating and commanding the alleged spirit who has caused Efua’s barrenness to come out of her (Personal observation, July 27, 2011).

The issues that arise are that: why did Rev. Boadu mention Efua, knowing well that Efua is a common name? Again, one wonders why many individuals called Efua did become possessed and fell though Rev. Boadu had referred to a single person by the name Efua. Also, could it be said that all other persons called Efua who claimed to have been touched by the Holy

Spirit and became possessed and fell did that on purpose? Could it be said that the actions of these ladies were based on sheer emotionalism and the fear of the unknown?

Conditions Necessary for Effective Healing in International Christian Life Centre

Emmanuel Koomson articulated that during healing sessions sick persons should have faith in God's ability to heal them. According to Miriam Cudjoe (personal communication, July 3, 2011) the healer expects the sick person to have faith and cooperate with the healer. When asked what she means by cooperation of the sick person, Miriam said that the sick person needs to agree with the healer in spirit and faith. The importance of faith in healing process was affirmed by Rev. Boadu; as he explained that without faith a sick person cannot be healed. He supported this with the Bible passage of Hebrews 11.6-7. Rev. Boadu further expressed that at one instance during healing service a lady was healed of a stroke, the next day another person with a stroke came, but he was not healed, so he asked God why?

God's response according to him was that the person had no faith, and that was why he was not healed. Based on this Rev. Boadu expressed that whoever seeks healing must have faith in God, for it is God alone who heals. Some healed adherents such as Veronica Amenkwa, Maame Efua and Richard Osei explained that they could not have been healed without faith. The view of Rev. Boadu that a sick person without faith cannot be healed is not in line with the New Testament view examined. Since, in the New Testament Jesus and the disciples healed sick persons with and without faith (Luke 13:11-14, and Acts 14:8-10).

R. Osei explained that the healer expects forgiveness from all sick persons. Rev. Boadu explained that most sick persons seeking healing have deep rooted bitterness in their hearts against their relatives or friends. He indicated that unless the sick person forgives himself or herself and others who have wronged him or her, healing could never take place. Sick people who resort to neo-prophetic healers may have self-hatred and bitterness against their family members or friends, because they are always made to believe that their illness is either caused by their sins or demonic agents mostly a family member or close relation.

According to Rev. Boadu, he fasts, reads the Bible and prays all the time. He claimed it is by this means that he acquires the anointing from God to heal sick persons. Rev. Boadu expressed the view that persons who are sick need not to be asked to fast since they are already weak and that they cannot be denied of needed food nutrients.

How Healing is Certified in International Christian Life Centre

H. Essel (personal communication, July 3, 2011) claimed that people who seek healing at International Christian Life Centre, though not mandatory are asked to provide evidence showing the disease which they claimed to be suffering from. This was affirmed by Rev. Boadu that people with diseases such as T.B., AIDS, barren wombs and stroke give out medical reports testifying that they have such diseases. Rev. Boadu further explained that once the sick persons goes through the healing process or after they have been healed they are instructed to go for medical check-up or laboratory test to prove that they have been healed.

Mostly, the report of the medical test is presented before the congregation testifying that they were once sick and have been healed. With disease such as blindness, deafness, muteness and lameness, Rev. Boadu explained that they are easily certified when healed because the blind see, the deaf hear, the mute speak and the lame walk when healed. However, he said that some healings are instant while others are gradual. So in this sense, sometimes it takes time to certify that certain diseases have really been healed. This progressive healing affirms McArthur (1992) as he pointed out that modern healers do not have the gift of healing but rather engage in progressive healing which does not correspond with the instant healing of Jesus. The question is: is progressive healing Biblical? The researcher argues that though there are no evidences of progressive healing in the Bible, one cannot use such fact to conclude that modern healers who engage in progressive healing are fake healers.

In all, Rev. Boadu and church members such as Hannah Essel, Richard Osei, and Maame Efua indicated that the healer is filled by the spirit of God and that he (Rev. Boadu) could tell when a sick person is healed or when a person is faking healing. Rev. Boadu explained that when a sick person is healed she or he is healed mentally, physically and spiritually. He expressed the view that one cannot be healed from a physical infirmity and still be troubled from spiritual ailments.

Summary

International Christian Life Centre is headed by Rev. Isaac Boadu. The Church is located at London Bridge within the “Thursday Market” in

Cape Coast. The Church started as a full-fledged denominational charismatic church basically because it originated from a mother church in Australia known as Sydney Christian Life Centre. It is the view of the Church that diseases may be caused by sins, demons or evil spirits and bacteria. International Christian Life Centre believes that when one sins God withdraws his protection from him or her, permitting evil spirits to inflict such person with diseases. It is the belief of the Church that God in our current world does not punish people for their sins because the death of Christ forgives all sins. Also, it is the belief of the church that demons or evil spirits may cause diseases by buying disease from a higher hierarchy of evil spirits for their victims or may sell their victims to a higher hierarchy of evil spirits to be inflicted with disease. The Church asserted that bacteria or insect that causes disease could be possessed by evil spirits so as to cause harm on its victims. Diseases such as stroke, typhoid, malaria and barrenness are frequently healed by Rev. Boadu in the Church.

The use of items and spoken word are the methods used by Rev. Isaac Boadu during healing sessions. Items used for healing include oil (anointing oil), water and handkerchiefs. The use of these items for healing represents the power of the Holy Spirit.

In International Christian life Centre, a condition for effective healing is that the sick must have faith in God. It is also the belief of the Church that the sick person must believe or trust that the healer can heal him or her. The belief of the Church is that without faith in God one's sickness cannot be healed. Furthermore, in order for the prophet to conduct an effective healing service he fasts, reads the Bible and prays. Praying, fasting and reading the

Bible by Rev. Boadu for God's direction in order to enhance effective healing have become part and parcel of his daily life since he engages in healing sessions almost every day.

People who resort to the International Christian Life Centre for healing are requested to provide a medical report, especially individuals with diseases such as AIDS, TB, barren womb and stroke. Sick persons who go through the healing process are instructed to go for medical check-up in order to prove that they have been healed. However, it is the belief of the Church that certifying that a sick person has been healed after having gone through the healing process is sometimes difficult, since healing could be instant or gradual. International Christian Life Centre holds the view that a sick person cannot be healed of a mental illness and still suffer physical and spiritual illnesses.

Analysis of the Healing Practices of the Selected Neo-Prophetic Churches

The evidence from the churches examined such as Ebenezer Miracle Centre, House of Power Ministry and International Christian Life Centre, is that bacteria or germs, sin, and evil forces are the basic causes of disease. These neo-prophetic groups are fully aware of bio-clinical causes of diseases.

Each church however emphasized on specific causative agent which is believed to be more dominant cause of disease. Both Ebenezer Miracle Worship Centre and International Christian Life Centre agreed on the fact that evil forces are the major causes of diseases. They also agreed on the same view that sin plays no role in modern causes of disease because the death of Jesus Christ has paid for the sins of humankind and still is sufficient to pay for or forgive every pending sins of humankind. However, the view of Ebenezer

Miracle Worship Centre and International Christian Life Centre was different from House of Power Ministry as they attested that sin is a major cause of disease. Prophet Kwarteng refuted the notion that the death of Christ has paid for all sins and for that matter sin is not a cause of disease. He argued on the grounds that, “The Bible is whole and so no section of the Old Testament could be pushed aside, nor did the New Testament come to replace the Old Testament, but to fulfill it”

The diseases which are frequently taken to these neo-prophetic groups included hypertension, diabetes, hepatitis, barrenness, stroke, malaria, typhoid, blindness and madness. Though, the churches gave reasons for the prevalence of such diseases in them, it could also be inferred that most sick persons suffering from the above mentioned diseases resort to the neo-prophetic groups because they have the belief that their diseases are either caused by evil forces or their personal sins of which medical doctors cannot cure or handle. This inference is based on the fact that the selected groups attested to the fact that though bacteria, germs, and bad eating habit may be a cause of diseases today, evil forces and sin are the major causes of diseases.

Diseases such as hypertension, diabetes, barrenness, stroke, malaria, typhoid, blindness and madness all have known causation. One wonders why these churches attribute these diseases to evil forces and sin? Churches such as Ebenezer Miracle Worship Centre and International Christian Life Centre contended that evil forces cause such diseases by forcing individual to adopt lifestyles that will bring about a particular disease on him or her. They also claimed evil forces cause disease by buying or selling their victims to a higher hierarchy of evil spirits to be inflicted with a disease. Again, they contended

that evil forces may cause the above mentioned diseases by means of possessing an object or an animal through magical means.

On the other hand, it was attested by Prophet Kwateng of House of Power that diseases such as hypertension, diabetes, hepatitis, barrenness, stroke, typhoid, blindness and madness inflict people because of their sins. He indicated that when a person sins he or she contradicts the law of God so He punishes him or her with disease. The reflection of this belief is that when an individual gets sick or suffers from a particular disease, he or she first and foremost consults the doctor but when such diseases cannot be diagnosed or cured by medical professionals then the individual assumes his or her suffering is either caused by personal sins or evil forces, and for that matter resort to neo-prophetic healers for remedy.

The methods used for healing which were identified by these neo-prophetic groups are the use of spoken word and the use of items. However, some churches use spoken words frequently in their healing process, while others resort to the frequent use of items. For instance, in Ebenezer Miracle Centre and House of Power Ministry, the healers use spoken words more often as a mode of healing, while in Christian Life Centre the healer resorts to the use of items more than the spoken words as a mode of healing. The common items which are used by the various healers for healing are water and anointing oil.

This means that water and anointing oil are the most acceptable items used for healing among neo-prophetic churches in Ghana. The selected groups claimed that the use of items represented the power, authority and presence of God. The healers of neo-prophetic groups cannot reach all adherents who

desperately seek for help, so in this sense healers resort to the use of items for healing since they circulate easily, and may even get to the most interior or remote places that seem unreachable to them. It appears that the healers use items for healing because certain characters, Jesus and Paul in the Bible who healers consider as role models in their Christian lives used items for healing the sick. However, the differences in the items which are used by selected neo-prophetic healers and their role models in the Bible are attributed to the change of direction given by God. Also, it was noted that the items which were used for healing by the healers of the selected churches differed from one church to the other. For instance, in House of Power the Prophet did not resort to the use of oil as compared to Christian Life Centre and Ebenezer Miracle Centre where it was a popular item used for healing.

A couple of issues come up for discussion due to the differences in the items used for healing among the selected churches. First, they claimed the items used are based on the direction of God. Secondly, they operate virtually within the same cultural milieu. Hence, one wonders why differences arise in the items used under the direction of the same Christian God and within the same cultural milieu. The above differences that exist in the use of items for healing among these churches which operate within the same cultural milieu, help capture the attention of scholars such as Omenyo (2002) that though the contextualization of the gospel by Africans to suit their culture will help Christianity to find root in African soil, it can also lead to syncretism hence undermining Christian standard which was introduced by the European Missionaries.

Sick persons who visit neo-prophetic churches are expected by healers to be submissive to authority, while other prophets expect sick individuals to have faith before they can be healed. The beliefs or views of the selected neo-prophetic groups on faith however vary. Ebenezer Miracle Centre claimed that the faith of the sick person is important, but is not a necessary yardstick for healing to take place. House of Power Ministry also has the belief that faith of the sick person is not needed or necessary in order for healing to take place. The International Christian Centre believe that faith of the sick is mandatory, and without it he or she cannot be healed. It can be inferred from the above that the neo-prophetic healers have different perspectives about the role of faith in healing processes. A neo-prophetic healer who expects the sick persons to have faith before healing could take place, may easily excuse himself when a sick person is not healed, by simply saying that the person did not have faith. Others who hold the view that faith of the sick person is not needed may attribute such situation to the will of God. As a matter of fact, healers mostly pull out passages from the Bible to support their views on the role of faith in healing.

The inference of the researcher based on the differences of belief or views on the role that the faith of the sick person plays in the healing process is that God is a sovereign God. He heals when, and as it pleases Him. This sovereign will of God makes the views or beliefs of the various healers to vary without necessarily contradicting the scriptures. For instance, Jesus healed sick persons who had great faith, as well as others who were doubtful (Mark 10:52, John 5: 1-15, John 18:10 and Luke 8:26-39). From the views of the selected neo-prophetic groups, healers or prophets always pray, fast, read the

Bible, and meditate. They engage in such practices all the time, in fact it is part and parcel of their life. They do not wait for any special occasion to do these. The healer is always prepared to heal when, and as they are directed by God.

In as much as healers want to gain publicity through their healing practices, they are also conscious of proving their authenticity to the public by giving medical professionals the chance to certify that a person was once sick but has been healed.

CHAPTER FIVE

SUMMARY AND CONCLUSIONS

Summary of Research

This study delved into the healing practices of some selected neo-prophetic groups in Ghana. The selected neo-prophetic groups were Ebenezer Miracle Worship Centre, founded by Rev. Prophet Ebenezer Adarkwa; Yiadom, House of Power Ministry International, headed by Rev. Prophet Francis Kwarteng; and the International Christian Life Centre, also founded by Rev. Prophet Isaac Boadu. The main focus of the study was to investigate why individuals who are afflicted with diseases seek the help of neo-prophetic healers for healing despite the prevalence of medical technological advancements in the hospitals. In all, a sample size of 30 was selected for the research, comprising 10 respondents from each of the selected churches. The researcher used purposive sampling technique. The researcher employed participant observation and an in-depth interview guide to gain the information needed from respondents. The researcher also made use of qualitative analysis by quoting the responses of the interviewees to bring out their thoughts, observation, as well as, describe reality as experienced by research respondents.

In addition, the study examined the causes of diseases in the biblical and Akan worldviews. The thesis gave an insight that both the Old and New Testaments share almost the same views about the causes of diseases. However, while the Hebrew canon stressed on sin as major cause of diseases,

the New Testament emphasizes demons as a major cause of disease. It is also realized that the New Testament introduces a new perspective that not all diseases are as a result of sins, as was the belief in the Old Testaments. Both Testaments rarely discuss the natural cause of diseases. Also, the chapter two brought to light that the neo-prophetic view on disease causation is coloured by their Akan worldview.

Furthermore, the study discussed the healing practices of Jesus and Paul. It was discussed that Jesus' healing practices were different from that of Paul in terms of the reasons and items used for healing due to the differences in hermeneutics, cultural and social problems that confronted Paul when attempts were made to use Jesus' healing ministry as a paradigm

The study dealt with healing practices of the selected neo-prophetic groups in Ghana. It examined the views of the selected neo-prophetic groups on healing. Interviewees of these groups were exposed to interviews. The interview guide was aimed at investigating the reasons why people resort to the neo- prophetic groups for healing despite the technological advancement in medicine.

Major Findings

First, the Christian neo-prophetic groups in Ghana can be termed as a charismatic phenomenon in contemporary times in which the prophets or leaders are considered or consider themselves as individuals who possess the spiritual Magna Carta to ward off and prevent every life negating factors which inflict humanity on earth. The perception of being free from all life negating factors, be it diseases, death, or failure in life is embedded in the

Akan worldview. Especially the Akan concept of salvation which has it that, being saved means to be free from all negative factors in life.

The point that can be raised based on the neo-prophetic healers' ability to ward off life negating factors is that most individuals with various problems seek help from neo-prophetic prophets after countless efforts of praying to God directly to either heal them or solve the problems. This cannot be disputed because it could be untrue for anyone to assume or think that sufferers who seek divine healing from these prophets do not pray or ask God for healing. What this infers is that individuals who resort to these neo-prophetic healers do certainly consider and affirm that these prophets possess some sort of spiritual powers. If this is untrue then the question which arises is: "Why do people or individuals run to these healers for solution to their sickness or problems?" For instance, why should a person travel from as far as the interiors of Elubo in the Western Region to fetch 'Ebura mu nsu' (water from the well) in Kumasi?

Secondly, the beliefs and views among neo-prophetic groups are that diseases are mostly caused by sins and evil spirits especially those which cannot be cured or diagnosed by medical science. It is for this reason that individuals with certain kind of diseases rush to the neo-prophetic healers for healing. The belief that sin and evil spirits cause diseases varies from one prophetic group to another. While some believed that sin is a major cause of diseases, others explained that evil spirits are the major cause of diseases in the world.

This difference in the belief of disease causation is based on the fact that the New Testament concept of disease causation gives a progressive view

that explains that not all diseases are caused by sins contrary to the belief of the Old Testament period.

Thirdly, the study found out that diseases such as hypertension, diabetes, barrenness, stroke, malaria, typhoid, blindness, hepatitis, and mental illness are believed to be mostly caused by sin and evil forces because they are commonly brought to neo-prophetic healers for healing. The respondents maintained that though there has been great development in technology and medical skills in the hospitals and clinics, doctors and medical practitioners still cannot deal effectively with such diseases since they are caused by spiritual factors which are beyond the understanding of medical practitioners.

Fourthly, sick people who visit neo-prophetic churches are expected by healers to be submissive to authority, ask forgiveness from sins, while other prophets expect sick individuals to have faith before they can be healed. The neo-prophetic groups have different views concerning the role of faith in the healing processes. While some neo-prophetic groups believed that the faith of the sick person is not necessary or mandatory for him or her to attain healing, others claimed that individuals who seek healing must have faith that they would be healed before they could attain healing.

Fifthly, the methods used for healing which were identified by these neo-prophetic groups are the use of spoken word, touch or laying of hands and the use of items (water, anointing oil, stickers, handkerchiefs, sugar, lime and rice). However, some churches use spoken words frequently in their healing process, while others resort to the frequent use of items.

Finally, healing is certified among the neo-prophetic groups by the use of standing committees to investigate the background of patients, testimonies

by sick persons' relatives and by proving healing before congregation by showing sick persons' medical reports that have been confirmed by medical professionals that a person was sick but has been healed.

Conclusions

In view of the findings of the study it could be concluded that the neo-prophetic churches are Christian groups which transmit the gospel message through the Ghanaian cultural milieu. This corroborates Omenyo (2002) that in order for Christianity to find roots in African soil, Africans need to appropriate the gospel to suit their cultural worldview. However, the communication of the gospel message by the neo-prophetic groups in their cultural context helped capture the attention of Omenyo (2002) that in as much as contextualization of the gospel by Africans to suit their cultural milieu would enable Christianity to find root in African soil, it could also breed syncretism undermining Christian standards which were introduced by Christian Europe.

Also the study was insightful to the researcher and would also help anyone who interacts with this write up to understand the reasons why neo-prophetic churches are patronized despite the existence medical facilities in the country.

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APPENDIX A

List of Interviewees in Ebenezer Miracle Worship Centre

Name	Place	Date	Position
Prophet E. A. Yiadom	Kumasi (Ahenema Kokoben)	July 29, 2011	Founder
Fifii Eshun	Kumasi (Ahenema Kokoben)	July 29, 2011	PRO
Joyce Ofori	Kumasi (Ahenema Kokoben)	July 29, 2011	Member
Mary Boatemaa	Kumasi (Ahenema Kokoben)	July 29, 2011	Member
Grace Asare	Kumasi (Ahenema Kokoben)	July 29, 2011	Member
Ransford O. Tawiah	Kumasi (Ahenema Kokoben)	Oct. 23, 2011	Asst. Ps.
Joseph Appiah	Kumasi (Ahenema Kokoben)	Oct. 18, 2011	Member
Abena Quansah	Kumasi (Ahenema Kokoben)	Oct. 18, 2011	Patient
Esi Dadzie	Kumasi (Ahenema Kokoben)	Oct. 20, 2011	Patient
Adwoa Mansah	Kumasi (Ahenema Kokoben)	Oct. 20, 2011	Patient

List of Interviewees in House of Power Ministry International

Name	Place	Date	Position
Francis Kwarteng	Kwadaso (Kumasi)	Aug. 4, 2011	Founder
Patrick Owusu	Kwadaso (Kumasi)	Aug.4, 2011	Asst. Ps
Ernest Boateng	Tema C'mity 2	July 30, 2011	Asst. Ps
Dominic Adjei	Kwadaso (Kumasi)	Aug. 4, 2011	Patient/Member

Janet Akor	Swedru	Nov. 10, 2011	Patient/Member
E. M. Banner	Swedru	Nov. 10, 2011	Patient
Joseph Krah	Kwadaso (Kumasi)	August 11, 2011	Patient
Josephine Baido	Victoria Park (Cape Coast)	Dec. 10, 2010	Patient/Member
David Adea	Kwadaso (Kumasi)	August 4, 2011	Patient
Philomena K. Asa	Kwadaso (Kumasi)	August 4, 2011	Patient

List of Interviewees in International Christian Life Centre

Name	Place	Date	Position
Isaac Boadu	Cape Coast	Aug. 1, 2011	Founder
Nana Hanson	Cape Coast	July 3, 2011	Asst. Ps.
Emeka Chenidu	Cape Coast	July 3, 2011	Asst. Ps.
Emmanuel Koomson	Cape Coast	July 3, 2011	Patient/Member
Richard Osei	Cape Coast	July 31, 2011	Patient/ Member
Hannah Essel	Cape Coast	July 31, 2011	Patient/Member
Maame Efua	Cape Coast	July 21, 2011	Patient/Member
Bernice Kondua	Cape Coast	July 24, 2011	Member
Veronica Amenkwa	Cape Coast	July 31, 2011	Member
Miriam Cudjoe	Cape Coast	July 3, 2011	Member

APPENDIX B

Interview Guide

PART A: Background information

1. Sex: -----
2. Age: -----
3. Please what is your educational background?
4. Please what is the name of your church?
5. Please do you hold any position in the church?
6. Please indicate your position?

PART B: Disease Causation

7. What in your view are the causes of diseases, as narrated in the bible?
8. Do the causes have peculiar diseases attached to them?
9. What in your view are the modern causes of disease?
10. What diseases are commonly brought to your church?
11. Why is it that these particular diseases are brought to your church and not other diseases?
12. What is the expectation of the healer from the patient before he/she could be healed?
13. What process does the healer go through to prepare himself to begin the healing process?
14. What are the modes of healing?
15. What are the items used (or involved) in the healing process?
16. What do these items symbolize?
17. What is the biblical basis for the use of these items?

18. How do healers certify that a sick person has been healed?
19. When you say a person has been healed, what does that mean?
20. What role does faith play in the healing process?