

**Astral projection and the abuse of women: A pastoral challenge**

**By**

**Gopal Koopan**

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**Supervisor**

**Prof. M.J.S. Masango**

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## Declaration

I, Gopal Koopan, hereby declare that this dissertation which I submit for the degree of PhD (Practical Theology) at the University of Pretoria is a product of my own original work, and has not been submitted to any other University. All sources which I have used have been acknowledged by means of complete references.

Name of student: Rev. Gopal Koopan

Signature (Student) \_\_\_\_\_ Date \_\_\_\_\_

Name of Supervisor: Prof. Maake J. Masango

Signature (Supervisor) \_\_\_\_\_ Date \_\_\_\_\_



## **Dedication**

I dedicate this work to the loving memory of my dearly departed mother (Angelai Koopan) and father (Sunmorgan Koopan).

It has always been your desire to see me, as your son, experience success in the field of theology. Thanks for all your invaluable prayers during your life time here on earth.

## Summary of research

This study focuses on women who have been victims of *astral projection*. *Astral Projection* is a phenomenon that enables men to violate women while they are in deep induced sleep. A qualitative method of research was conducted which permitted, unique experiences to materialize. A number of women were interviewed, and their experiences were recorded and analysed.

Secondary sources found in the literature review were compared with evidence that was excavated from grounded theory and proved that there are similarities. Every individual is the author of his own experience which comes through life's journey. Participants have revealed some exceptional experiences which may assist pastors or counsellors to be more effective as they work towards combatting this phenomenon.

Traumatic experiences of these participants have been documented. It was initially thought that this phenomenon had a specific time to attack its victims but grounded theory proved otherwise. They can launch their attacks at any time, even in broad daylight. It was initially thought that they appeared only in the invisible form to their victims but again qualitative research proved otherwise. They can appear in visible form to victims who will not be able to identify them. It was established that this phenomenon was not just spirit (evil) but human and instrumentality was very much involved. Witchcraft and demonology empowered this phenomenon.

Legal grounds to enter the premise of certain homes has to be traced and cut off by means of positive deconstruction advocated by Nick Pollard. Healing methodologies by various authors (Gerkin, Rustenback, Mollica and Wimberly) may be implemented to support victims who are traumatised.

The aim of this research was to create an awareness of this phenomenon. The greater concern of this study is to equip pastors with knowledge and expertise regarding the subject of *astral projection*.

## Definition of Key Terms

OBE	Out of body experience.
NDE	Near death experience.
Astral projection	Consciously induced OBE.
Sorcery	Magical arts-the use of drugs & magical. potions. To employ forces of an unseen world.
Trauma	Wound-physical & psychological injury.
Mysticism	The study of everything non-physical.
Occult	“Hidden” any unbiblical spiritual practice that is inspired or controlled by Satan.

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## Chapter One

### 1.1 Introduction

In Ephesians Christians are encouraged to take the charge and to put on the whole armour of God seriously. According to John MacArthur “Put on, conveys the idea of permanence, indicating that the armour should be that the Christian has sustained long-life attire. Paul uses the common armour worn by Roman soldiers as the analogy for the believer’s spiritual defence and affirms its necessity if one is to hold his position while under attack (MacArthur 1997:1814).” This armour is seen as a pastoral care mechanism that helps the person to defend himself from evil power.

When considering the above, both MacArthur and Kent, Jr. (Ref: p.3.), are enlightening believers, making them aware that this life we live is not just earthly (physical or natural), but that we live in the spiritual realm as well. Ephesians 6:12, makes it quite clear that our warfare is not only against flesh and blood (human) but also against powers and principalities and against spiritual wickedness. The believer is described in the Bible as an ambassador, a soldier, a farmer and an athlete (2 Cor.5:20; 2 Tim.2:3-7 KJV.).

As a result, Christians are to be fully equipped even for such powerful experiences as *astral projection*, what scholar Rebecca Brown calls the “temporary separation of the spirit from the physical body is termed, in the occult world, *astral projection*.” (1987:254). Doctor Brown is a medical practitioner in the U.S.A. She was a registered nurse for a period of seven years before returning to school and then medical school. She was blessed as a result of her parent’s faithfulness, in that they committed her life to God in prayer. She acknowledged and believed in Jesus as Lord while she was still very young. Brown had no idea that she would encounter spiritual warfare whilst working at Memorial Hospital. Therefore,

when she speaks, it is out of a wealth of experience accumulated over a long period (Brown 1987:6-8).

Muldoon S. 2016, differentiates *astral projection* from related occurrences such as out of body experiences or near-death experiences or even imagining. He states “*Astral Projection* is closely related to out-of-body experience (OBE), near-death-experience (NDE), and lucid dreaming. The difference between them is that *astral projection* is consciously induced OBE...the realm of OBE and NDE have been characterised as the dimensions of the mind, in the same way the dream world has been described. In these realms, travel has been described as instantaneous – that is – the moment the experiencer thinks of a location, they are instantly there. These realms have been described as timeless realms where time no longer exists as we know it in the physical world, such as found in OBEs and NDEs (Muldoon 2016:1).” Muldoon (2016) continues to make a very important point, that *astral projection* is ‘consciously induced’ which means that individuals self-induce, or are wilfully induced into this state of being outside of time or space. Roman Catholics discuss this experience quite differently. They begin by describing this experience through the language of bilocation. According to Rebecca Brown (1987:254), authors J.A. Harding and S.J. Doubleday (1980:67) describe bilocation in the following way: “it is the multiple or simultaneous presence of the same substance or soul in two places distant from each other. Bilocation’s have been frequently reported in the lives of the saints.” In this study, my focus is mainly focused on when people use *astral projection* for evil purposes and in this case, to molest women. These attacks may be continuous and lasting unless it is actively fought. Trauma in these cases is inevitable.

Admittance to this phenomenon will vary from case to case. In the case of Nora and Hudson, Nora admitted to her husband. After a period, upon investigation, he concurred with his wife. According to co-researchers, perpetrators do admit to

Pastors or counsellors. In some cases it may be counsellors or pastors who have years of experience in this field, who will assist victims in identifying the problem as *astral projection*. It is not right or wise for researchers to draw conclusions on behalf of participants but to ask questions, listen to answers and record. (Conversation: Pastor C. Govender. Oct. 2017.)

Scientific studies are based on empirical approaches, and this study will be following the same route. It will investigate the reality of its existence (*astral projection*) and its capabilities. In addition, how one can deal with it pastorally.

According to Homer A. Kent, Jr. (1971:113) "One of the greatest mistakes any Christian can make is to assume that salvation in Christ can bring the cessation to all problems. Christ never promised His followers that discipleship was an easy life. On the contrary, He taught that following Him involves difficulty and suffering. On one occasion He likened it to a king preparing to battle an enemy, and pointed out the importance of knowing accurately one's resources so as to battle successfully (Luke 14:27, 31-33 NKJV). The believer continually, "needs to be empowered by the Lord. He is to let the power of the Lord be exercised in his life (note that the verb is passive, 'be empowered'). The nature of the conflict in view is so serious that nothing less than the 'power of His might' is sufficient for the Christian". Pastoral care has to deal with this (Kent, Jr. 1971:113)."

## 1.2 Background

One Wednesday evening a challenge was presented to my friend (Paul) and I (Pastor of the Church), during our normal pastoral visitation program, by a problem relating to the phenomena called *astral projection* at a particular home. Hudson and Nora were the only people who resided in their home. Their four children are married and live independently. After about thirty minutes of fellowship, Nora in the presence of her husband expressed some disturbing concerns to us. She said, "Before going to bed we ensure that the windows are closed, doors are locked and finally say our prayers to God. Recently I have experienced several attacks, my blankets were rising, and somebody was trying to come in from under. With so much of fear, I started to scream and tried to wake my husband up. It appears that my husband was in a deep sleep and, therefore, could not hear a sound. I would continue to wrestle with this spiritual force, calling upon the name of our Lord Jesus. This struggle continued for a lengthy



period, eventually when I hardly had any voice left, still calling on the name of Jesus, this phenomenon left. I told my husband what had happened. He was confused not knowing what to say, because this seems to be an evil spiritual problem and not human. Could this be related to sorcery (witchcraft) or perhaps an evil spirit? We are still not sure who, or what is troubling us, and why my husband cannot hear my cries and respond. Why does he go into such a deep sleep on these particular evenings or the early part of the mornings between two and three o' clock? These are the hours when I am attacked and most vulnerable.”

I did not offer any advice or counsel except pray for their protection before we left, because I myself did not know what to make of it at that time. This circumstance prompted me to seek information about *astral projection*, and how the clergy, like myself, can equip themselves, in order to navigate such a spiritual and psychological predicament. This study will investigate the reality of its existence and its capabilities and how one deals with it pastorally.

Home visitation, 2016, 19:00.

### **1.3 Problem Statement**

In light of the fact that people have become victims of this unpleasant abuse, the need for Pastoral care is great. This experience renders them affected, vulnerable and traumatised. They may be going through much excruciating emotional and psychological pain. It is undoubtedly an awful experience for her to endure, but when she is sexually abused by a mysterious phenomenon or spirit whom she cannot identify or recognise, it is even worse. The husband maybe going through a similar experience not knowing how to defend his spouse. It is even worse for husbands because they are ashamed to share this particular problem with someone. This must be frustrating especially when the enemy is using spiritually evil methods and means to infiltrate their home.

In the light of these revelations and experiences, to concentrate on what is perceived as normal living, is not easy. A simple thing, such as driving to work demands a hundred-percent concentration these days. The population of (South Africa) has increased tremendously which makes the roads extremely busy. A minister in passing said, enough grace is needed to travel on the roads these days. The same applies in the work place, irrespective of the kind of work one is engaged in. In the accounting field, figure work will require undivided attention. Therefore, it would be much the same in other fields. Nevertheless, for the husband to shake off the phenomenon experienced in his home is not easy.

The general observance that is most frustrating, concerning the subject of *astral projection*, is ignorance. It is much worse, when her Pastor has no clue concerning this matter. This can be very disheartening for such a family if the messenger of God is not familiar with this phenomenon. It is therefore vitally important that Pastors regularly equip and empower themselves given that there are Pastors who have no knowledge at all concerning *astral projection*. The following questions animate this study: 1) How does a woman cope with the fact that she was molested in her own home, by an unexplained phenomenon, with her husband lying next to her?

2) What goes through a woman's mind when she called for help from her husband and he could not respond?

3) How is it possible for anyone who is sleeping so close and yet not hear the screams of his wife?

4) Is there a way to stop the *astral projector* from infiltrating any home?

#### **1.4 Aims and Objectives**

The purpose of this research is to create clerical awareness of *astral projection* and the trauma that results from such experiences. Furthermore, I hope to

distinguish it from its confusing counterpart demonology (the study of demons) by investigating a myriad of possible sources of information (from literature to interviews and located clerical expertise in this area). Likewise, it is my hope and expectation that my study will provide a model for therapeutic healing alongside the restoration of faith while also aiming to stop the perpetrator.

## **1.5 Research Gap**

The literature on *astral projection* places more emphasis on soul travel. Soul travel is the ability to travel across time and space via the spiritual realm rather than the physical realm. Soul traveling in and of itself is not harmful to others but dangerous to the practicing individual. According to many soul travel authorities, individuals travel with their umbilical cord attached to them. If this cord snaps in the process, life would be lost forever. Yet, much of the work does not venture into the way *astral projection* can allow people to violate different kinds of boundaries and in some cases, people take advantage of using this realm to take sexual advantage of people. This research is not focussed on soul travel but primarily on the way people respond to a particular type of gendered sorcery, witchcraft, and or divination to assert a form of evilness on people. The theological scholarship does not fully acknowledge the existence of *astral projection* but likewise, it offers no possible solutions to these varied forms of sexual violation. This project seeks to fill the lacuna or void in the literature as a means to support pastors as they help their congregants navigate difficult spiritual terrain.

## **1.6 Significance of the Study**

The main purpose of the research to create an awareness among the clergy of *astral projection* and the ways it can be used to inflict sexual violation. This dissertation seeks to identify a new form of gendered violence in South Africa and the larger global community by both identifying and providing

recommendations about how to support victims. In examining this perverse phenomenon, this study attempts to support the sanctity of marriage.

## 1.7 Hypothesis

With limited evidence, this study will endeavour to investigate *astral projection*. Becoming educated about how *astral projection* works will empower Christians and pastors to address this problem.

## 1.8 Research Design

The epistemological structure of this research is hermeneutical and therefore guided and sustained by post modernism. The problem and its complications will be examined, and interpreted by resources from a literature study and an empirical examination. This study is intended to assist pastors to become aware of the reality of *astral projection* by defining it and more particularly pointing out the evil and harmful effects of sexual violation produced by *astral projection* and to equip clergy to pastorally journey with the victims.

Peter, a disciple of Jesus wrote to believers who were scattered to other towns and countries by persecution. His purpose in writing was to encourage, admonish and educate believers:

“like a roaring lion, seeking someone to devour. Be of sober spirit, be on the alert. Your adversary the devil, prowls about but resist him firm in the faith” (1Pet.5:8-9 NKJV).

Lawrence A. Richards says, “Firm resistance is the way to deal with Satan’s attacks (Richards 2002:802).” Dealing with satanic attacks is not easy, but believers do not have to be afraid. This investigation will ultimately provide guidelines to ministers, especially young ministers, who may be lacking in knowledge and experience. Gleaning information from participants as they relate

their personal experience of this phenomenon will be the basis for this study. This research will consist of the following crucial aspects:

Literature review, empirical study, a method of research, participants in the study, data collection and data analysis.

### **1.8.1 The Literature Review**

This study provides an intensive analysis of *astral projection*. Those who have been afflicted and traumatised by *astral projectors* in their homes not only need to be comforted but need a form of pastoral therapy, affectionate care, and guidance to both overcome this trauma and revive their psyche interiors. Howard J. Clinebell (1966), a prominent theologian demonstrates the need for the revival of the human spirit when he asserts, “those who have discovered new life in their own depths can become obstetricians, aiding the birth of new life in individuals and the church (Clinebell 1966:15).”

Here Clinebell suggests that old experiences and traumas must be processed in order to find new life. In other words, when a person is able to discover their own inner depths then they can become channels to identify and assist others in need. The Apostle Paul echoes these words when he encourages Christians in Corinth by saying: “The God of all comfort, who comforts us in all our affliction so that we may be able to comfort those that are in any affliction with the comfort we ourselves are comforted by God” (11Cor.1:3-4 NKJV.). Paul shows us how God comforts the afflicted through the experiences of affliction. We can also gain greater discernment about those who suffer excruciating pain. His attitude toward suffering was “having fellowship in the sufferings of God (Phil. 3:10).” If we consider Paul’s experiences and the words that he says above, we can summarize that he was qualified to counsel others and comfort them. The comfort we receive may not always mean that affliction will be eradicated, but that one may receive

wisdom, understanding, strength, hope, and encouragement to deal or cope with affliction.

This study will focus on the topic of *astral projection*. In comparison to most other topics, this topic seems to have a limited amount of literature. Words, phrases and concepts of significance related to the topic such as: *Astral projection*, Out of body experience, Sorcery or witchcraft, Trauma, Therapeutic healing, Fear, and Faith will be considered.

This study will investigate literature coming from other cultures as well. They will be accepted and examined. An empirical study will be included. A few authors who have written about theories of caring such as, Schrock, Wimberly, Rustenbach, Gerkin, Pollard, and Medic will be employed to assist in this study. Schrock in her book “*Wake up Church! The Enemy is within your Gates*” shares her expertise with those who are suffering and want to be enlightened. She has a wealth of knowledge and expertise on *astral projection*. She explicitly defines this phenomenon as, “*astral projection* is human souls and spirits invisibly or visibly projecting around with the power and partnership of demonic entities”. She also mentions the evil purposes of this phenomenon (women being molested). She describes how a victim of sexual abuse becomes a victim of *astral projection*. She also mentions how to overcome these attacks by providing steps to freedom from them (Schrock 2009).

Theologian, Edward Wimberly’s book *Claiming God Reclaiming Dignity* will be used in this study. Wimberly used the life experience of Job as a model to construct a cross-cultural view on God conversations. He observes important questions posed by Job. These are fundamental questions. They are relevant to life on a day-to-day basis. Why do the innocent suffer? Where is God in the midst of tragedy? How can we discern God’s appearance in the middle of carnage, pain

and suffering? He also mentions how a friend helped him see how God conversation can enable him to deal with struggles with death, pain and suffering. In addition to God conversation, he adds how fellowship became the source of our sacred identity as worthwhile and valued people and our ability to resist being recruited into negative identities. People, especially women who have experienced trauma, shame and rejection will reclaim dignity and remember that their identities with God is sacred (Wimberly 2003).

Rustenbach, in his book titled *Listening and Inner-Healing Prayer* presents so much hope for those who are hurting. His teaching on listening prayer and inner healing is a powerful tool to be used with people who are suffering and tormented. Ministers can use this tool in an effective way to restore people. Rusty quotes Isaiah 61 and Luke 4:18 how the Messiah uniquely anointed by God brings healing to the inward parts in people's hearts that are shattered, to set prisoners at liberty. He presents five principles of healing:

1. "All of us have had our hearts broken.
2. The heart broken in response to something that happened in the past.
3. Our reactions to events-not the events themselves-place us in bondage.
4. Present difficulties often trigger past pain.
5. Life-Changing truth can be known and experienced when God

Communicates it to us in a supernatural way (Rustenbach 2011:32-36)."

By using these principles and other solutions, Rustenbach demonstrates how inner healing can be achieved. Women, who have been violated, having deep-seated pain, are in great need of inner healing. Rustenbach's work can be used in the healing process with people who have been afflicted in this study.

Gerkin (1997) introduces "models, methods and concepts on Rustic care." The

means by which care is being offered is through guidance, healing, reconciliation and sustaining. The four types of pastoral care will be employed to relate them with the phenomenon (Gerkin 1997:25).

Pollard (1997) defines “positive deconstruction as a technique or method that is used to assist people to deconstruct (that is, to separate) what they believe in order to look wisely at their faith and analyse it. Misconception is replaced in a positive way by means of deconstruction (Pollard 1997:44).” He recognises the fact that the person concerned for the salvation of others must be prepared to journey with them. This type of change doesn’t take place overnight. This may be a long journey which will require wisdom, diplomacy, understanding, knowledge, time and effort to be effective.

Praying Medic (2016) is a former atheist. He compares *astral projection* with Christian spiritual travel and proves that they are not the same thing. He discusses misconceptions and myths, translocation, trances, time travel and the spiritual world. The theories, methods and models of these authors will offer assistance to this research (2016:248).

### **1.8.2 Empirical Study**

A qualitative research design will be selected for this research, implementing a case study method. Rule & John (2011:60) assert that “In the social science and humanities researchers investigate domains such as human behaviour, thoughts and feelings.

Kelly is in support of this idea, and points out that qualitative researchers want to make sense out of feelings, experiences, social situations, or phenomena as they occur in the real world, and therefore want to study them in their natural settings (Terre Blanche, Durheim and Painter 2006:346). Researchers, for a while, attempted to adopt quantitative methods to study these human and subjective domains. However, the research community soon recognised that such domains



of enquiry do not display law-like properties, which can be claimed and proved with certainty and regularity. The need for an alternative tradition more suitable for the study of human beings and their behaviour arose. The purposes driving research in the social science and humanities disciplines are frequently about understanding behaviour and experience and often wanting to do so from the point of view of the research participants. Such research is premised on the multiplicity and subjectivity of perspectives rather than objective universal truth assumed in positivist quantitative research. “Qualitative research arose as a tradition to address such purposes and premises (Rule P. & John V 2011:4).”

The researcher agrees with Rule and John that a qualitative study will prove and assure certainty and regularity. It is also one of the best forms of understanding human behaviour and receiving and gaining experience direct from the participants. The researcher can be rest assured that he is able to glean a lot more information. The premise of qualitative study is a safe way to investigate human beings and their behaviour. It has been decided that this study will adopt a qualitative approach sustained by a review of literature.

## **1.9 Research Methodology**

This dissertation focuses on a qualitative research design to collect and analyse the experiences of women who have been sexually violated through *astral projection*. While it relies on two ways of collecting in-depth one-on-one interviews of women who have been sexually violated through *astral projection*, the hope is that these stories will provide insight into this seemingly new form of sexual trauma in South Africa. First, I will find and interview participants who have suffered from this experience of gendered violence. While I have access to groups of people who have had this experience, I will also rely on the snowballing phenomenon to gather participants. In other words, as I interview participants I will rely on some of the participants own contacts with other people who might have shared a similar attack. Second, I will find, interview, and enlist other

pastors as co-researchers to conduct interviews among their congregants who have experienced this phenomenon. This means that I will accumulate interviews from both the victims themselves, their pastors, and their pastors' interviews of violated church members. These different forms of interviews will help tell a story about *astral projection* and sexual violation among women. In order to ensure some controlled measures, I will construct some core questions given to all participants. Furthermore, I will engage in training my co-researchers (other pastors) in a method of questioning that is ethical while also getting at the heart of the issues that this study engages. This research design will require me to not only prepare for interviews and related concerns but also to consider the ways I adequately and ethically train my co-researchers to engage in the data collection process.

### **1.10 Participants in the Study**

Participants in this study will run the gamut of description but a large portion of them will be married Christian women. At the centre of their shared identity is their Christian faith, which might take many forms in terms of practice or denomination. However, their faith is likely what will distinguish them as they disclose the different ways they have combatted *astral projection*. Beyond their spiritual identity in Christ, it will be difficult to categorise the race, ethnicity, and class of these women because they have varied identities. The diversity of the participants is in part, because the highly sensitive nature of this project means that there is a small sample of participants. It is my hope that the in-depth nature of this longitudinal study will mean that I will have lots of detailed evidence of not only the participant's encounters with *astral projection* but also the ways that they fought against different methods of violence. This study is committed to defining the essence or character of this devastating experience and the church's limited responses to it rather than some of the patterns and nuances that might be found with a larger sampling. As a result, privacy is a fundamental component

of this research. The identity and privacy of contributors will be protected and as a means to do so, I will employ pseudo names. In terms of admittance, not every case may have the same outcome; this will also be investigated and documented in detail in chapter five under the section on interviews and analysis.

### **1.11 Collection & Analysis of Data.**

I will gather all material for this study, using in-depth one-on-one interviews conducted throughout the East Rand and neighbouring towns in the most private yet welcoming setting possible. All of the participants will be individuals chosen from local Christian congregations, but without respect to race, class, or ethnicity because the number of willing participants is expected to be small. Much of the questions that frame the interviews will be pre-planned open-ended questions (rather than inquisitional) that permit participants to adequately express their own experiences on their own terms (Rule & John 2011:64).

Yet, the structure will also mean that all the questions will be the same, offering a controlled sphere for analysis. All of the responses will be recorded with the permission of the participants so that they can be easily transcribed, collated, coded and or categorized for final analysis.

I will rely on these documented interviews to define and support concerns of *astral projection* for the church. It is my hope that through grounded theory and gendered analysis, I will be able to offer some supportive measures to help restore individuals from these traumatic experiences of gendered violence. “Grounded theory is a qualitative research method that was developed during the 1960s by two sociologists named Glazer and Strauss. The data from which theories emerges is obtained in a systematic manner based on social research (Glazer & Strauss 2001:1-2, Neuman, 2000:146).”

Denominational perspectives on *astral projection* will also be collected from denominational heads who will be interviewed; their views will be documented

in chapter five under interviews and analysis. The following denominations will be considered: Anglican, The Roman Catholic Church, Baptist, The Methodist and Pentecostal Church among others.

### **1.12 Expected Limitation to the Study**

The study of *astral projection* is highly unique and, therefore, the literature on it is quite limited especially the scholarship that engages the use of *astral projection* as a means of sexual violence. This study will contribute to a greater knowledge of *astral projection* and the impact of evil spirits; it will very likely provide limited findings because of its sensitive nature which will make it difficult to find willing participants. Furthermore, even though I will rely on co-researchers and other active pastors to cultivate a greater sampling, I have to be careful to adequately train them to engage in a line of ethical questioning that will yield the critical information that might inform my study. My hope is that despite some of these shortcomings, that my dissertation provides some highly contextualized evidence for gendered forms of sexual violation.

### **1.13 Preliminary Conclusion**

This study will investigate an area of inquiry that is less explored in theological discourse even in the subfield of Practical Theology, which seeks to address concerns that affect Christian practitioners regularly. It offers a broader understanding of the way spiritual warfare is gendered while also defining a new form of rape that is often overlooked in discussions on gendered violence among Christian women and families in the 21<sup>st</sup> century. This study hopes not only to define these new terms of spiritual warfare but also to consider the ways to support families that have endured these new forms of sexual trauma. A scientific article will be included at a later stage.

## 1.14 Chapter Outline

### ***Chapter One***

The introductory chapter of the dissertation will present the outline of the research study which will comprise of the following: Introduction, background, the problem statement, aims and objectives, research gap, the significance of the study, hypothesis, methodology research design, literature review, empirical study, participants in the study, collection & analysis of data and expected limitations to the study.

### ***Chapter Two***

A literature review will be used to investigate the methodologies developed by authors, it will evaluate or assess, as to whether it can be employed to assist Pastors in counselling victims of *astral projection*. Literature will be based on Western, Eastern and African authors.

### ***Chapter Three***

This chapter will explain the methodology of the research study. A qualitative method will be engaged using a case study approach. The methods of research to be used in this study will be discussed with interviews. Ethical procedures will be considered and outlined. Prospective candidates will be identified together with their situation and location. A description of the method of data gathering, recording, collating and analysis will be talked over in detailed.

### ***Chapter Four***

This chapter will discuss *Astral projection*, the source that empowers this phenomenon and the effects it has on victims. It will list a number of doorways which provide perpetrators access to a person's life. It will also record other avenues for which astral projection is being utilised. It will also provide spiritual weapons to combat this phenomena.

### ***Chapter Five***

Chapter five will be based on interviews, data and analysis. Data obtained will be analysed through the various forms of qualitative research employed in the study. It would reveal what participants had endured and how they overcame this phenomenon.

### ***Chapter Six***

This chapter will investigate trauma, its sources and its effects. It will define trauma and describe its impact on victims. It will describe the physical, psychological and emotional experience, victims had undergone. Out of this experience a pastoral healing methodology will be developed.

### ***Chapter Seven***

Based on healing methodology of those affected by *astral projection*, this chapter will recommend a model of therapeutic healing for those who have been traumatized by the phenomenon.

### ***Chapter Eight***

This chapter will provide findings and recommendations established throughout the entire research process. The outcomes of the study are discussed and a suitable plan of action is recommended. Recommendations will provide a new tool for members of the clergy in pastoral care.

## Chapter Two

### The Literature Review

#### 2.1 Introduction

This chapter will investigate the literature that impacts the concept of *astral projection*. It will discuss the vehicle or vessel that empowers this invisible phenomenon known as witchcraft or sorcery. Various written sources on the subjects of *astral projection*, witchcraft, demonology, and counselling victims of *astral projection* will be investigated. In chapter one a brief summary on what *astral projection* is all about, is laid out. In this chapter several perspectives will be discussed and examined, namely the Western perspective, African perspective, Asian perspective and the Biblical perspective from the Old as well as New Testaments. This chapter will seek to investigate psychological and social implications as well.

The phenomenon called “*astral projection*” may be defined or explained but not easily accepted by many. It appears to be controversial and confusing to others. There are people who haven’t even heard of such a phenomenon and, therefore, cannot accept the reality or existence of such a phenomenon in the world. Victims who encountered such attacks and pastors who had assisted victims familiarised themselves with this phenomenon.

#### 2.2 Witchcraft - Different perspectives from various authors

##### 2.2.1 Authors from the *African Perspective*.

###### 2.2.1.1 George Bloomer

Bethel Family Worship Centre was established by Bishop George Bloomer who is “the high-ranking Pastor of a multiracial congregation in Durham, North

Carolina, and the life Church in Goldsboro, North Carolina. Bloomer hails from Brooklyn, New York. He was subject to difficult encounters as well as harsh surroundings of insufficiency and drugs, and he uses those experiences as invaluable tools for permitting others to exceed beyond their apparent restriction (coverpage).”

Bloomer (2008:22-25) defines witchcraft as, “the calling forth of spiritual influences with the goal of controlling the will of another person and putting him or her in subjection to your own will. Witchcraft is the realm of the spirit dealing in *domination*. It works primarily through encouraging disobedience, which then opens the door to intimidation, manipulation and control.” The spiritual influences he refers to are possibly demonic influences. He continues to define sorcery, “sorcery works through drugs, alcohol, suggestive dancing, charms, and even the wearing of ritual makeup. But just as with divination, the ultimate goal is control, and to lure people away from worship of God.” Bloomer quotes the Bible from (Galatians 5:19-21 NKJV.) and explains the Greek word *pharmakeia*, from where the word pharmacy derives, and where drug prescriptions can be obtained. Potions and drugs were mixed by the pharmacist for the purpose of influencing or killing people. Be it sorcery or witchcraft, the ultimate goal as Bloomer points out, is control of a person, to enslave individuals, to make them dependent on drugs. Manipulation and intimidation due to fear that is instilled in people. To overcome this, people will seek the help of pastors or traditional healers. Traditional healers may charge a fee for services rendered (Bloomer 2008: 22-25).

Bloomer’s Personal experience is with witchcraft in Jamaica. The evangelistic field somehow excites most believers and Bloomer was no exception. He was glad to be there and in a remote part of Jamaica, in the West Indies. To him this was an opportunity to preach the Gospel and cast out demons. He was invited to



a church which held a capacity of about two hundred people. Typical of evangelists when they see the crowd becoming bigger they get more excited. One particular night, the crowd flourished to about five hundred people. The service was scheduled for midnight which was unusual and because the church was situated in the jungle, they had no access to electricity; the darkness was even greater than normal. They used candles to light the building. Bloomer was seated near the pulpit and noticed the Lord's Supper prepared. The table was draped in white linen with black tassels and white lace hanging from it. Two women were stationed at the door wearing white dresses with a red ribbon sash around their waists and blue and red ribbons on their legs. Their style of worship was unusual but this was a different culture, so he assumed and thus accepted it. It was certainly different from the churches in the United States.

As the service proceeded, it suddenly burst into loud screams which sent chills down his spine. The volume of those screams did not fade but increased. Many others were provoked to join them. Then a man stood up and announced that he would be speaking after the 'raising of the dead' service. Bloomer by this time had felt more uncomfortable. Suddenly, drums began to pound out as two women produced a long knife with a wide blade and jumped to the beat. The communion table was overturned by two men and boiled rice poured over it. By this time everyone else joined in screaming with the others and the coconut sitting on the table popped by itself. Bloomer says, "frantically, I prayed to God for deliverance out of this place. But the situation grew worse. The men beat the drums violently. Another man started convulsing and frothed at the mouth. This was no strange version of Christian worship. Witchcraft was in the pews. While everyone focused on the action on the floor, I ran out of the church as quickly as I could (Bloomer 2008: 34-36)."

It was definitely not a good experience to witness. If Bloomer had not witnessed it personally, would he have believed in the existence of witchcraft? Even though

the Christian Bible clearly mentions “witchcraft” as evil (Gal.5:20NKJV.) many Christians do not believe that it is alive and active in this world. In his story he witnessed the Lord’s Supper being desecrated. Bloomer was a young believer then, therefore feared this phenomenon and ran for his life. He did the right thing, separating himself from all those people. He mentions that the people on this island merely used him, being an American, to attract crowds of people.

### **2.2.1.2. Abraham Akrong**

Akrong (2007:53) defines witchcraft as, “witchcraft is often associated with supernatural activities that are believed to bring about negative or evil consequences for individuals and families. There is an equally strong view about witchcraft that defines it in terms of a benign supernatural power”. Asare Opoku (in Dolvo 2007:67) also defines witchcraft as “the exercise or employment of esoteric power for a definite purpose, good or evil (Bauer 2017:1-2).”

Bloomer and Akrong acknowledge the existence or reality of witchcraft and that it is supernatural with only evil consequences while Asare sees good and evil with a definite purpose. The author agrees with Bloomer and Akrong because witchcraft is evil irrespective of what good comes out of evil. There should be no compromise as with Asare.

(Nyabwari and Kagema 2014:10, Bauer defines “*positive mystical power*” as “for curative, for productive or preventative purpose,” which may be the motive why some “Africans wear, carry or keep charms, amulets, and other objects on their bodies, in their fields or homesteads. Medicine men or diviners are the manufacturers, dealers, and distributors of these articles of medicine and power (Bauer 2017:1-2).”

Nyabwari and Kagema do not recognise witchcraft as evil when it is used as protection and for curative purposes for individuals. The wearing or keeping of these objects gives me, the researcher, the impression that witchcraft is being

feared. Nyabwari and Kagema also see it as a “*negative mystical power*” power that “can eat away the health and souls of their victims, attack people, cause misfortune and make life uncomfortable (In Bauer 2017:1-2).”

Nyabwari and Kagema see both positive and negative sides to witchcraft. They describe the negative side as destructive and merciless against victims. With mental health declining and physically fading, death is inevitable. A non-Christian who has no defence against witchcraft will definitely turn to traditional healers for assistance, in terms of cure and protection, which is the positive side for them. Do Christians who have a relationship with their Lord Jesus also seek assistance from traditional healers who practice witchcraft? Bloomer will not agree nor encourage it.

### **2.2.1.3 Robert Magoola**

Robert Magoola (2013) believes, that Christianity among Africans is developing in great leaps and bounds, which has turned out to be a familiar fact, which is the result of the witness and effort of African preachers and believers of the gospel of Christ. Though, an alarming movement is spreading over various regions of sub-Saharan Africa in countries like Uganda. There is a greater amount of statements related to bewitchment that are being brought against believers and Christian leaders. Magoola fears that, witchcraft is gaining momentum in other parts of the world today. There are various contributing factors to this rapid influence such as: worshipers dancing at the grave side of their ancestors, youngsters viewing Harry Potter’s movies and indecent appearances on the television screen. Witchcraft is experiencing a tremendous growth throughout the world. Evangelists and other members of the church have reported that, African Traditional Religion is experiencing revival, predominantly in Africa through the means of witchcraft. This sudden awakening of witchcraft has caused people to question its resurrection. Did it go into hiding? People are inquiring, why is

sorcery such a significant problem these days and why has it developed to become noticeable in the church of Jesus Christ throughout the world? Witchcraft is rapidly turning into a major problem of concern for the Christian church universally. This is due to the fact that Christians are complacent in their religious contestations, while bewitchment is ruining lives (Magoola 2013:98-99).

Laurenti Magesa (1997) asserts, that, the greatest defence for devout Christians in everyday life is to thwart or counter sorcery or bewitchment [which] is observed by African Religion as diabolical, improper and destructive to the Church. Religious leaders who are able to motivate or influence people, should begin thwarting activities and objectives of witchcraft, because it produces the falsification of all that is virtuous and preferred in members of the Church. It represents the embodiment of everything which is antilife, and consequently the final adversary of life in the world (Magesa 1997:68).

Magesa's observations now expose various facets of witchcraft. Firstly, witchcraft is disagreeable since it is detrimental to societies, as "there is no other purpose to life but fostering life. All rites and rituals from birth to adulthood are meant to solidify this life (Magesa, 1997:114)." Those who have been targeted by witchcraft have experienced ruined lives throughout their life time. Mbiti (2002) asserts that, "Divorce may be rare but it inflicts great scars on the community in which it is experienced, the causes for the termination of marriage is an accusation of witchcraft (Mbiti, 2002:145)."

Magoola (2013:97-98) (Asbury journal)

In Magoola's voice I hear the urgency of his concern regarding witchcraft gaining ground in Africa. The Church is being accused of practicing witchcraft, worshippers dancing at the grave side of their ancestors for instance. Believers and leaders accepting it (witchcraft) as a norm. In Christianity there should be no place for witchcraft. Apostle Paul issues a stern warning to the Church at Corinth,

“the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons (1Corinthians 10:20 NKJV).” Christians are called to live separately, we are not to defile ourselves with evil. The author himself, is reminded of his own conversion, when he embraced Jesus as his personal Saviour, he forsook all his former religious practices and served the Lord with singleness of mind. We must be mindful of the fact that Old Testament (Deuteronomy 18:10-12) saints were punished for incorporating witchcraft into their religious practices (Magoola 2013:97-98)

#### **2.2.1.4 John S. Mbiti**

Mbiti (1995) is a recognised and reputable African scholar and theologian. He expresses much disappointment in some European and American popular writers, missionaries and colonial administrators. He believes that their ideas are distorted. He also believes that all Africans who were reared in a traditional background will be acquainted with mystical powers. These powers make themselves visible in various customs, magic, foretelling, sorcery, and mysterious occurrences. Scientific explanations appear to be challenged or defied by these phenomena. He illustrates with a story. Construction of a new modern harbour being built at Tema near Accra, and a particular small tree presented a problem because it could not be removed even by mechanical equipment. Neil a European who was sent to investigate theft was approached by a supervisor who complained about this tree. Neil went over to see this small and only tree in a compound where other trees have been eradicated. The African foreman insisted that this tree could only be removed if the spirit residing in it agreed to leave and relocate to another tree. A traditional priest was called in to deal with this problem. He requested three sheep and three bottles of gin to be given to the spirit, and one hundred pounds as payment for his services. The sheep had been killed and the blood with the gin had been poured at the base of the tree, as libation, the

spirit was persuaded by the priest to leave the tree and find another tree. The rite was performed and the European manager ordered earth moving equipment to uproot the tree. The traditional minister stopped them and said, only a few African labourers were needed to uproot the tree. To the amazement of the European spectators the tree was uprooted with ease while the African onlookers were delighted (Mbiti 1975: 189-190).

In Revelation chapter 13, we see Satan performing wonders and miracles, so much so that people believed in him and thus were seduced by this. Even if traditional healers can perform miracles, does it mean that a believer in Christ ought to be consulting with them? No, believers are forbidden. Like Laurenti Magesa says, African leaders who have influence on their people, should counteract witchcraft. He continues to say that witchcraft is undesirable and harmful to people (1997:114). Magesa will argue and not agree with Mbiti even though he is a reputable and highly respected author.

Ntebatse Masipa (The Daily Sun 9 February 2018:7) reports a story of a Sangoma who made things worse. David Miya is a middle aged man who is forty-six years old, was accompanied by his wife to a sangoma to be cleansed. The sangoma insisted on cleansing him too. “He said, I was too weak and he cut me with a razor so blood could come out. He then took that blood out and said he was going to give me strength,” he said. It’s been nine years and he finds himself worse off than when he went to the sangoma. “My wife’s life was not going too well and she had suggested we go and see another sangoma. Since then, people say every time they look at my face they see a tokoloshe,” he said. David said he now lives in fear as some people want to attack him. “I’ve gone to several other sangomas to get help, but they all tell me to go back to the same sangoma to reverse the process. “The problem is I don’t know where to find the sangoma. He has moved. I can’t even find a place to live as land lords say I look like a tokoloshe.” He now sleeps in a truck at his work place. Sangoma Sarah Ndlovu said the sangoma who

helped him didn't do a proper job and that's why David is suffering today (Masipa, The Daily Sun 9 February 2018:9).

Reading through David's story makes one aware of the fact that there are risks involved, when seeking help from a sangoma or traditional healers. As David mentions, he is worse off than before, as he is now suffering terrible consequences, and it seems irreversible. In addition to this unfortunate circumstance, his life is now threatened. Making matters worse the traditional healer cannot be traced. Bloomer would recommend that David seeks the help of a Pastor (2008).

According to (Mbiti 1975) there are supernatural powers which cause people to live extra-ordinarily, such as: "walk on fire, to lie on thorns or nails, to send curses or harm, including death, from a distance, to change into animals (lycanthropy), to spittle on serpents and cause them to be torn apart and die; power to astound thieves so that they can be caught red-handed; power to make lifeless objects turn into biologically living creatures; there are powers that permits specialists to see into secrets, hidden evidence or the future, or to identify thieves and other perpetrators. African people know this and try to apply it in these and many other ways. For that reason, they wear charms use 'medicines' or get them rubbed into their bodies; they consult experts; especially the mystics and medicine-men to thwart the evil effects of this power or to obtain powerfully 'charged' objects containing the same power. This mystical power is not fiction: whatever it is, it is reality. And one with which African people have to reckon. Everyone is directly or indirectly affected, for better or for worse, by beliefs and activities connected with this power, particularly in its manifestation as magic, sorcery and witchcraft (Mbiti J.S. 1975:192-193)."



The researcher is in agreement with Mbiti, that the above mystical powers are not fiction but a reality. The European supervisors were a witness to what they had seen, i.e. the traditional priest performing a rite that caused the spirit to leave and find another tree. If this story was told to them by someone else they would not have believed in the existence and the reality of mystical powers. In the Indian culture, primarily (Tamil) the researcher is an eye witness to people walking on fire. It is a practice that has been performed throughout my lifetime and time immemorial. This practice is certainly empowered by demons. But, does this mean that mystical powers are responsible for every event whether good or bad? Not everybody would be in agreement.

#### **2.2.1.4 a. Mbiti and societies views on magic.**

Mbiti (1975) explains, magic is customarily considered as either ‘good magic’ or ‘evil magic’. The usage of helpful magic is acknowledged and respected by means of the community. It is primarily the expert, and predominantly the ‘medicine man, diviner and rain maker’, who use their expertise and influence of this magical influence or power aimed at the well-being of their community. Diseases are cured, misfortunes are neutralising, warding off then weakening or ending evil ‘power’ or witchcraft. The diviner or medicine-man provides amounts of mystical power to the people in forms of ornaments, good luck charms, powders, cloths, and feathers, special incantations or cuttings on the body. He uses it to protect homesteads, families, fields, cows and other possessions... there are people who believe that protection or prosperity emanate from these articles which they wear or use. This would be magic. But it is not everybody who believes or accepts the idea that the substances themselves contain intrinsic effects or power as such. Instead, these objects represent and signify negative impact which originates from evil. “The power may be directly supplied by God, or it may be through the spirits, the living-dead or as part of the invisible force of nature in the universe (Mbiti 1975:193).”



In many societies, the existence or the reality of mystical powers (evil) may be accepted, but that they are empowered by God, may present a problem. The objects mentioned above by Mbiti are visible; they are seen on members of society. Even at pleasure resorts they are clearly seen, worn around their waist. Mbiti mentions two sides of magic. He started with the good side, now he continues with the evil side.

Mbiti (1975) continues to say that, evil magic includes the trust in, and the exercise of, drumming and using this power to mistreat people or their material goods. This is where we find bewitchment being entrenched, in addition to other associated practices. It points out, that much of people's beliefs at this time are built on, or stem from, dread or terror, disbelief or mistrust, jealousies, lack of knowledge or false accusations, that are experienced in African communities. Most individuals are extremely careful not to expose any personal belongings to the enemy which could be used against them. Items that seem ridiculous, such as finger or toe nails, hair and other articles are useful to the enemy to perform magic and thus cause harm to the person to whom they belonged. "It is feared that the enemy might put thorns on a person's foot print, and thus cause harm to him... these two kinds of supernatural beliefs and practices function, though, in both good and evil ways. It is when used wickedly that this supernatural power is judged as 'black magic', evil magic', or 'sorcery' (Mbiti 1975:194-195)."

There is a great danger when faith is grounded on terror, doubt, jealousies, lack of knowledge, or false accusation. These evils can mislead innocent members of society into getting killed, while others may be harmed in various ways. How does one know for sure that a certain individual or a particular family is responsible for practicing evil magic?

Mbiti (1975) describes the work of "sorcerers, evil magicians, witches and medicine-men or diviners, as that they are, employed for this purpose, are believed to send flies, bats, birds, animals, spirits and magical objects (like the 'magic' snake that does not bleed) to achieve their ends; they harm with the 'evil

eye'; they dig evil medicine in the ground where the victim will pass; they put magic objects in the homes or fields of their victim; or send death from a distance; they might change into animals in order to attack their victims... all this means that in the villages people cannot feel completely safe... witchcraft is a term used more popularly and broadly, to describe all sorts of evil employment of mystical power, generally in secret fashion. African societies do not often draw the rather academic distinction between witchcraft, sorcery, evil magic, evil eye and other ways of employing mystical power to do harm to someone or his belongings. Generally the same word is used for all these English terms... African people are aware of mystical powers in the universe. This power is ultimately from God, but in practice it is inherent in, or comes from or through physical objects and spiritual beings (Mbiti 1975:195-197).”

There is much sense in Mbiti's comment, that African cultures do not draw educational difference amongst these English terms. The researcher himself sees no major distinction but rather repetition or similarities in the function of those terms. Those who are ignorant of mystical powers and how they function, think it is farfetched. But to those who are witnesses to the manifestations of these powers, it remains a reality. Bloomer leans more to the possibility that these mystical powers are demonically influenced (2008:22-25). Mbiti on the other hand believes that these powers are from God. Possibly referring to the positive side of them.

Joel Olisa (2008:110) believes that not every person who has supernatural knowledge about you is of God. He cites a quotation from (Acts 16:16-19 NKJV.) about a soothsayer who is a person who says the truth. She was able to do this through the medium of an evil spirit that possessed her. The Apostle discerned this and thus rebuked that spirit which departed from her leaving her masters business in jeopardy. In the book of Revelation (13:2-4) it is predicted of false prophets who will be performing miracles, so impressive it would be that people

will believe that they are from God. The researcher agrees with Bloomer and Olisa that not all miracles or so called ‘truth’, is of God.

Olisa (2008 back cover page) was a civil servant and a successful businessman, when he became a Christian, he decided to study at the University of the Nations to receive theological and counselling training. He also studied at the University of Pretoria and achieved his Master’s degree. In his book “Making the Holy Spirit your Invisible Partner” he dedicates one chapter to the subject of witchcraft. He sheds light on the area of “familiar spirits”. Olisa states (2008: 109) “familiar spirits are evil spirits that know the secrets about your life and your family’s lives. These familiar spirits become familiar with an individual or a family. They follow the person or family around and know their physical, mental, spiritual and emotional weaknesses. The familiar spirit cannot read a person’s mind or know his thoughts though, but the evil spirits do know about the person. A spirit that is familiar with you will communicate knowledge about you to those whom they serve such as with doctors, false prophets, magicians and Satanist (Olisa 2008:109).

#### **2.2.1.5. How is Witchcraft Acquired?**

Bonginkosi J. Mditshane (2015) graduated with his PhD from the University of Fort Hare. He writes about witchcraft and the role of the Anglican Church. In terms of how witchcraft is acquired, Mditshane sees diverse beliefs on how it is acquired. He quotes Kombo (1985:85) who believes that witchcraft is inherited from close relatives. He asserts that children are not conscious of its presence. Kombo also states that some people possess the power of evil by purchasing it. Others have received these powers from demons that possessed them. Still others have received the powers of witchcraft by swallowing substances of witchcraft. Gehman (1989:75) believes that the Akamba people in Kenya also receive the powers of witchcraft from inheritance. Both male and female witches pass it on to their sons and daughters. Donovan (1996:310) states that, “witches

are either born with these powers or get them by becoming part of the community of witches (Mditshane 2015:35).”

Mditshane’s research clearly states, that witchcraft is inherited in most cases. Then there are those who possess by purchasing it. It doesn’t seem difficult at all to obtain this phenomenon. What kind of people are they who want to possess such powers and for what purpose? Since the purpose for obtaining it, is for evil intent and therefore only evil people are engaged in such. African authors are all convinced that witchcraft is a reality. Some authors are of the opinion that if healing can be received then it should be acceptable. Most will distance themselves from it, neither will they encourage members of their congregation to consult with traditional healers.

## **2.2.2. Witchcraft – A Western Perspective**

### **2.2.2.1 Rebecca Brown**

Brown asserts that (1987:247-249) “the Western Hemisphere is rapidly becoming saturated with Eastern religions and concepts which all centre on contact with the spirit.” The researcher’s observation is that almost the entire world is literate in Eastern or Middle Eastern religions. In every country, the presence of almost all religions is seen or felt. In Benoni, the town from which the researcher comes, there are Catholic churches, Protestant churches, Hindu temples, Jewish synagogues, Buddhist believers and Islamic mosques. There is no way in which one is able to avoid them. The main point in Brown’s concern is “contact with the spirit” (Brown 1987:247).

Brown continues to say, “If the Christian is going to stand firm in God’s word against this last great onslaught by Satan, he or she must have a good scriptural understanding of the human spirit and the spirit world (1987:247).” To Brown, the function of the human spirit is of paramount importance. She quotes from the Bible, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our

Lord Jesus” (1Thessalonians 5:23 NKJV). She explains the Apostle Paul’s teaching, “that we human beings are tripartite beings. That is, we have three separate parts – the body, the soul (which is our conscious intellect, will, and emotions), and the spirit.” She emphasises that these three facets should remain blameless at the coming of Jesus, and Jesus alone will empower believers to retain these three aspects cleansed and committed to Him. Brown quotes from (Genesis 2:7) to illustrate man’s creation, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”. Amazingly, Adam became self-conscious. In essence, the soul of a person manifests as our mind, will, and emotions. She quotes another text from 1Corinthians 15:44 to make an important point: “There is a natural body and there is a spiritual body”. Brown sees this text as much over looked. She describes the spirit of man, “Our spirits have a form or shape, a body corresponding to our physical body. Few people other than the Satanists, or those involved in such things as *astral projection*, realize this. The New Ages refer to our human spirits as our ‘higher self,’ that part of us which is the ‘god force,’ or the ‘third’ or fourth dimension. Often reference are made to the ‘spiritual energy’ or ‘vibrations’ which are actually making reference to the human spirit. when one becomes conscious or mindful of the reality of the spirit body, one will quickly begin to understand some of the many supposed ‘scientific’ terms used by New Agers to describe the spirit (1987:247-249).”

Brown’s emphasis on the spirit being separated from the soul is extremely important. She explains that when Adam communicated with God, both his spiritual and physical bodies were controlled by his soul (conscious intellect and will). When spiritual death (separation) took place at the fall, his ability to commune with God as before came to an end. From then onwards he was not conscious of his spiritual body. According to Brown it is only at rebirth of a Christian upon acceptance of Jesus as Lord can one know and have fellowship with God. The assistance of God’s Spirit is evidently seen in the following

scriptures: “God is Spirit (John 4:23-24), they that worship him must worship him in spirit and truth” (Brown 1987:247-249).

Cindy Jacobs (2001) shares similar sentiments as with the same measure of concern for the American culture. She states, “The term ‘New Age’ was not new to me. I have taught warfare seminars in which I warned against the occult, and I had counselled people out of the New Age movement, which is largely based on Eastern metaphysics (Jacobs. 2001:17).”

Both these authors have reason to be concerned. First of all it is not God’s will for humans to be in control of their spirit body. Secondly, the purpose for wanting to be in control of the spirit body by most individuals is to inflict harm on whoever is targeted.

Brown (1987:253-254) continues to elaborate on the human spirit, says, in order to recognise or understand the spirit world, we do so with our spirit bodies since the spirit realm is not able to be perceived or tested by something physical. Humans are used to almost everything tangible, it becomes difficult to understand spiritual concepts by means of the physical.

It is the human spirit that makes us God conscious in the first place, and again capable of having fellowship with God, the Spirit of God will use our spirits to do so. As our entire being (material and immaterial) ought to be surrendered to the Holy Spirit, the most particular aspect of our being that should be under His control, is the human spirit.

Hebrews 4:12 clearly demonstrates that the Spirit of God uses the Holy Scriptures, known as the sword of the Spirit, to separate between the soul and spirit. It is, therefore, not the will of God for humans to reclaim authority over our spirits in order to manipulate it as *astral projectors* do. Once this is achieved the soul (mind, will and intellect) will not be able to exercise authority over the spirit body (253-254).

Brown continues to assert that the word of God is resolute in 1 Thessalonians 5:23 that Jesus Christ alone, has authority over our spirit, soul and body. She continues

to expose Satan's schemes, she says, Satan has limited use for the human body, and therefore, since the fall of Adam, Satan has been working consistently to gain possession of the spiritual bodies for his own evil schemes. Brown observes that Satan's aim and objective is to seduce humans to have cognisant authority over their spiritual bodies. Many, like *astral projectors*, do.

The moment this is accomplished, individuals can distinguish between the spirits realm as well as the tangible or real world. They now have the power to communicate with demons, and with complete awareness go places, enter people's dwellings and do things with these 'evil' magical powers. They can raise up items without ever moving them tangibly, candles can be lit without even striking a match, perform healings etc. Mortal spirits (astral projectors) trouble their victims by tormenting and afflicting them just the same as demonic spirits do (253-254).

Brown Continues, "We can't see them because our physical eyes cannot see the spirit world. Only a spirit can see a spirit or the spiritual world. God does not want His people to control their spirit bodies in such a manner. If we did so, not only would we be open to overwhelming temptations to sin, we would not need to be so dependent upon Him and we would also be constantly aware of Satan and his kingdom. It is interesting to note that there is a special class of demons who frequently refer to themselves as 'power demons' who seem to help establish the link between the soul and spirit body, thereby enabling the person to gain conscious control of his spirit. The imagination and visualization are key stepping stones to developing the link between the soul and spirit (Brown 1987: 253-254)."

This is not a day to day topic for many, therefore it is not easy to explain, even members of the clergy battle to understand or comprehend this subject in the spiritual field. In most cases it is only those who have been personally affected



and those ministers who came into contact with congregants who have been victimized and thus motivated to research this phenomena.

Rebecca Brown has had the opportunity and privilege of meeting both victims and perpetrators which contributed to a successful study in the field of *astral projection*. Brown provides a few good illustrations to assist the reader to better understand how this phenomena (*astral projection*) functions when manipulating the immaterial aspect of humans.

#### **2.2.2.2. Cindy Jacobs**

Cindy Jacobs (2001) in her book “Deliver us from evil” has seen it as the greatest challenge she has ever dealt with in her life. The author identifies with Jacobs because this topic is no ordinary subject, it is not a topic like others which may be a pleasure to write about. It is all about evil, disgusting and unbelievable to many, but true to those who have experienced personal encounters. There is a limited amount of books written on this topic. She is burdened for the body of Christ because believers are uninformed about the occult and its practices such as *astral projection*. She has obtained much of the information in her work from occult books websites and interviewing people who once belonged to the occult movement and who are now free in Christ.

Jacob’s immediate concern is for Americans who are not aware that the occult is now being accepted and prevailing as part of the American culture. She observes, “it is on the internet, in lyrics of popular songs and in public schools. Wiccan priests now lead invocations at city council meetings, witches convene covens on college campuses that were once Christian and police departments use psychics to track down criminals (Jacobs 2001:13).”

“The U.S. military now officially permits Wicca to be practiced by its members. There is a branch at the country’s largest base, Fort Hood, in Killeen, Texas. These witches practice what they call white magic and say they cast only positive spells. It is the people who practice black magic who go around casting spells of



destruction. However, Scripture strictly forbids all witchcraft, whether black or white (Deut. 18:10-12).” This is a real and grave concern when evil is permitted to become a norm to society. When government departments, who are supposed to be trusted, are turning to evil for assistance instead of turning to God, then the moral life of any country is expected to go down in degradation.

Some authors use the words ‘magic’ and ‘witchcraft’ interchangeably because they are similar in meaning. Cindy says, when she uses the word magic, she does not mean parlour tricks or pulling a rabbit out of the hat, it is a general term that can be used for anything related witchcraft, psychics, or divination. Cindy (2001:36) defines magic as, “a form of communication involving the supernatural world. An attempt is made to affect the course of present and/ or future events by means of rituals actions (especially ones that involve the symbolic imitation of what the practitioner wants to happen), and / or by means of formulaic recitations which describe the desired outcome and / or invoke gods, demons, or the spirits believed to be resident in natural substances.” According to (Deuteronomy 18:10-12) people are forbidden to be involved with the supernatural world. To seek or invoke demonic spirits is to provoke God. Even unbelieving nations were punished by death (Leviticus20:6), and they were driven out from their land. Bloomer says, the reason for prohibition of divination is, it caused people to depart from the living God and at the same time tried to control future events through evil spirits (2008:19). Witchcraft, magic, sorcery or divination all involved rituals as mentioned by Cindy. These rituals were a serious offence to the Lord because it involved human sacrifice. Molech was known as the god of fire to the Canaanites. Their children were sacrificed in the fire to this god. This is grossly evil in God’s sight. According to the book of Ezekiel (18:4), ‘all souls are mine’ means that all of creation belongs to God. God did not create humans to have them sacrificed to demons and ultimately Satan. Human beings are created to worship and fellowship with the living God (Jacobs 2001: 13-15, 21, 36).

### 2.2.2.3. Marilyn Schrock

Marilyn Schrock (cover page) “has been ordained by two ministries and serves as a member of the End Time Handmaidens. She attended Christ for the Nations from 1985 to 1987 and graduated from the Washburn School of Law in Topeka, Kansas, with a Juris Doctorate. She has been motivated in the writing of her book with a desire to alert the Church, its ministers and everyone else about the dangers lurking, focused primarily on the Church and its members”

(Schrock 2009: back inside cover).

According to Schrock (2009) the invisible enemy works with craftiness, and because he cannot be seen, he is dangerous. His trickery goes deeper and further than most Christians believe or imagine. “The thief does not come but to steal, and to kill, and to destroy (John 10:10).” Satan does not have the power to create. He can only forge or imitate what the Lord has already created. For example, in Acts 8:39-40 it tells of a time when the Lord transported Philip (body, soul and spirit) from one place to another. The adversary has counterfeited this with *astral projection*, which comprises the spirit and soul of a person. We really don’t know for sure when *astral projection* was first initiated. One thing is for sure, Satan has existed for more than two thousand years. He was created before man. His motives are clearly laid out by Jesus, “steal, kill and destroy” he has many ways and a third of heavens angels (now demons) to accomplish his objectives. Not to mention millions of human beings who are being recruited to participate in his evil activities. The author agrees with Schrock that Satan is a counterfeit.

“Schrock is in agreement with Brown (1987:251-253)” who illustrates with a graphic in her book ‘Prepare for War’ of a demon spirit forging, melding, and unifying a link between an individual’s soul and spirit. Brown goes on to explain that this is not the way the Lord created man. Man was created by the Lord in three separate parts: body, soul and spirit. This merging is not the Lords will. He wants our spirit connected with His Holy Spirit. *Astral projection* links the human

spirit and soul together to form an astral vehicle that is powered by a demon. The *astral projector* goes illegitimately into the spirit world. Brown (253-254) further claims that if this demonic bond regarding soul and spirit is left unseparated in any person who has been practicing in the occult, it leaves an opening to continuous demonic torment from Satan's kingdom, even after deliverance (Schrock 2009:2-3).

#### **2.2.2.4. Steve Wohlberg**

In terms of witchcraft, Wohlberg (2005:18) says, "this isn't fantasy or fiction, but reality. Make no mistake about it: Witchcraft is here and it's not going away. Movies, TV shows, games, toys, magazines, books, and web sites are now taking full advantage of the interest and dollars of youth and adults....?witchcraft is growing so fast on high school and college campuses that Wiccan visionaries are rushing to establish their own schools." Chase Clifton in Wohlberg says, "The growth has been so explosive that what structures there are cannot accommodate it".

The author believes that if it were not for our faith in the living God, in Christ Jesus, we could easily say, we are fighting a losing battle against witchcraft. Given the fact that this phenomenon is all over the world, even amongst children who are ignorant of its devastating consequences. The youth are in serious trouble because it seems that they are mainly targeted to be recruits.

Almost all parents view Joanne Kathleen Rowling's novel as non-dangerous, unoffending, and safe and nothing to be concerned about. These are parents who are blind to the subtlety of the Harry-Wicca connection. Many others see this in a different light. They see the shady or dark mystical powers hidden under those magic-made-funny pages. Wohlberg continues to say, that J.K.Rowling's bestselling novels may not be with conscious intent, but it is certainly fuelling teenage interest to the Craft. *Harry Potter* supporters say, don't be trivial. *Harry Potter* critics need to be countered. Wohlberg asks a few important questions, "What if *Harry Potter* is fanning a witchy flame, so what? What's the problem?"

What is Wicca witchcraft all about anyway, and why are so many searching youths and adults exploring its mysteries? Wicca claims to be a valid pathway to spiritual enlightenment—simply a gentle nature religion peacefully tapping into the Earth’s natural energies and seasons. Is it really? Or is it inherently a dangerous movement, capable of deceiving and even harming its own practitioners (Wohlberg 2005: 18-19).”

There are many who show a careless attitude toward Wicca witchcraft, due to ignorance of its consequences. Others are simply taking it very lightly. The large majority of people who care are those from a Christian background, who are born again, and who have a spirit of discernment. These are people who are able to read between the lines. Therefore to them Wicca witchcraft is a serious matter, not something to laugh about. It involves devastating consequences.

#### **2.2.2.5. Allen P. Ross**

According to Ross (1983:29) in Walvoord & Zuck, “being in God’s image means that humans share, though imperfectly and finitely, in God’s nature, that is, in his communicable attributes (life, personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with him. God’s purpose in creating human life in his image was functional: man is to rule or have dominion (Genesis 1:26, 28). God’s dominion was presented by a representative (Walvoord et al; 1983:29).”

It is clearly evident that man was created for the purpose of fellowship which would include worshipping God and to rule over every other creature on earth. God did not create man to submit to Satan and align himself with his evil activities. The function of his soul and spirit is to worship God his creator, not to create a merger between soul and spirit and thus produce a spiritual vehicle for evil means honouring Satan and dishonouring God.

### **2.2.2.6. Charles C. Ryrie**

According to Ryrie (1969:44), “the functions of soul and spirit are often similar and sometimes distinct. Soul and spirit can both glorify God (Luke 1:46-47).

Soul and spirit were both involved in the sacrifice of Christ (John 10:15, 19:30).

Yet the Holy Spirit (Rom. 8:16) seems to work through the spirit and not the soul (Ryrie 1969:44).”

There is no doubt that the above authors Schrock, Brown and Ryrie agree that the soul and spirit have separate or individual functions. Even though they may be similar and at times distinct, they are definitely different. The spirit, soul and body represent the whole man. If the soul and spirit were to function as one, the Apostle Paul would have penned it down that way in the Scriptures. But they are separate.

### **2.3. Demonology-the vehicle that empowers witchcraft**

According to Mary K. Baxter & T.L. Lowery 2006:13, “every human being is involved in a war that will ultimately end all wars. It is spiritual warfare, and it is much more serious than a conflict between powerful countries with nuclear armaments. It is much more wicked than a guerrilla plot and more dangerous than a ticking time bomb. The warfare being waged in the spiritual realm is more devastating than all the battles of all the nations throughout history. Our adversary seeks to defeat and terminate the *souls*, *spirits* and *bodies* of human beings. The spiritual warfare is not like earthly warfare, although earthly wars may be a part of it. Our warfare is in the dominion of the supernatural. Although they are imperceptible to human eyes, our enemy and his opposition are real. The battle is taking place between the forces and powers of God and the lesser forces and powers of Satan. These are the battles between good and evil, right and wrong, between the power that builds and the power that destroys. Human beings are right in the middle of this conflict. We are the treasure that is being fought over since we are the crown of God the Father’s creation, made in his own image. Yet we are foot soldiers in the fight. We must know the nature of this war and study

how to fight successfully because many lives-including our own - are at stake (Baxter & Lowery 2006:13-14).”

The researcher concurs with Baxter & Lowery that we are at war and that it is in the spiritual realm and that it is real. Because the enemy of all mankind is invisible or an immaterial being, people tend to blame people for all the chaos that is happening throughout the world. On the other hand, it would be impractical, not to hold humans responsible for their contribution toward the world becoming chaotic. Humans and demons are certainly involved in most of the world’s problems. It is not wise for human beings, especially members of the clergy and believers to remain ignorant regarding the subject of demonology. This subject will be investigated in a dialogue on, the origin of demons, their personality, their nature, their purpose, and how they possess or oppress humans and deliverance.

### **2.3.1. The origin of demons**

According to Robert Jeffries’s (2006:58-59) the Christian Bible does not evidently reveal the origin of demons. Some people have speculated that demons may be the spirits of non-believers who had passed away. Others speculate that it may be the immoral union between “the sons of God” and the “daughters of men” mentioned in Genesis chapter six of the Christian Bible. Still more speculation postulates that the entire human race that preceded Adam and Eve, were destroyed because of their rebellion against God and are now being represented by demonic spirits.

Jeffress says, demons are the result of angels who rebelled against God to follow Satan, and Rev. 12:9 reveals that, Satan has a group of helpers referred to as “angels” which may be linked to their origin. The names “demons” and “angels” are used interchangeably and are referred to as Satan’s helpers. It should not be assumed that all angels are demons, but all demons were once angels (Jeffress 2006: 58-59).

The researcher recalls Jacobs's first question, "Where do demons come from?" She agrees with Jeffress that the Bible does not give the exact time relating to their origin. She mentions three theories concerning the origin of demons which are similar to Jeffress:

In the first, Gordon Lindsay in Jacob's (2005) described the Gap Theory when he wrote: "there is a general belief among Bible scholars that demons had their origin in a pre-Adamic age." In this theory, the demons are not fallen angels, but the actual people who were part of this age and who participated in Satan's rebellion. In the second, demons are the offspring of the sons of God (angels) and the daughters of men (Genesis 6:2) who produced giants or the mighty men of old (Genesis 6:4). These giants are called *nephilim* and had abnormal bodies.

The third theory views demons as fallen angels. This is the most commonly taught theory on the origin of demons and the easiest to understand. Scriptures for this interpretation include Matthew 12:24; Revelation 12:4, 7, 9; Jude 6; 2 Peter 2:4 (Jacobs 2006:185)."

The researcher agrees that Satan and his demons were created before humans and that he (Satan) had experienced his fall before the creation of man. Jesus authenticates that Satan fell from heaven like lightning (Luke 10:18). One can only imagine the speed with which he came down. Demons and most of their activities are mentioned in the Old as well the New Testament. The Old Testament will be probed for more information regarding how demons operate, their intelligence, and their power. Ryrie reminds believers that the influence and authority of Satan were destroyed, and the achievement of the seventy over demons was proof of it (Ryrie1976:1566).

### **2.3.2. Demons in the Old Testament**

One cannot separate demons from Satan, he is their master and they will do his bidding. Jesus asserts that demons belong to Satan (his demons Matt.25:41). Olisa (2008:103) states, that Satan in his sinless state who once lived in heaven in the presence of Jehovah God, occupying a position of an archangel was the



bright and morning star and known as Lucifer. As an archangel he ministered before Jehovah his Creator. He lost his position when sin was discovered in him. His desire was to be like the Most High. Satan is a manipulator, and with this skill he moved and deceived one third of the stars of God. Michael the archangel was ordered by God to drive Satan and his demons out of heaven. “Satan and his fallen angels established their kingdoms in the water (marine kingdom), on earth (occult kingdom of darkness with witchcraft being a part of it) and within the planetary systems of the created material universe” (Olisa. 2008:103-104). Olisa’s knowledge of Satan is very much in line with the Holy Scriptures. The author is in agreement with Olisa. Most of the chaos in the world, since the fall of Satan and his demons will be attributed to him. Demons, their activities and their relationship with God and man are mentioned in the Old Testament. Kraft (2015:60) reveals his knowledge about Satan and demons saying, demons are called unclean spirits or referred to as evil spirits. He uses these two words interchangeably. These angels revolted against God by following Satan. This truth which is believed by most Christians can be substantiated by the following reference: Isaiah 14:12-17 and Ezekiel 28:12-19. Earthly activities and every disruptive activity in human life are probably orchestrated by satanic beings. Even, the answers to prayers can be delayed by satanic interference (Daniel 10:13).

Kraft (2015:161) says, “They (demonic beings) exercise authority over places and territories, such as buildings, cities and temples. They appear to have authority over certain social groups, organisations and people groups. They influence sinful behaviour, such as homosexuality, drug addiction, adultery, incest, rape, murder and prostitution (Kraft 2015:160-161).”

Satan and his demons are genuinely doing their best to destroy mankind and the precious work of God. Every evil deed mentioned by Kraft is evident throughout the world. Governments seem to be doing their best in fighting crime mentioned above with little success. From time to time the media reports on drug busts and



criminals being apprehended. In total there seems to be a very small percentage of success. The number of drug addicts seems to be increasing day by day. According to Douglas & Tenney (1987:267), “Demons operate above the laws of the natural realm and are invisible and incorporeal...as spirit personalities, demons have an intellectual nature through which they possess superhuman knowledge.” It is certain that demons are invisible spirit beings and that they are intangible. This makes it difficult for victims to establish who is responsible for some of the things that go wrong. Some Pastors residing in the author’s town, who undermined their (demons) powers and intelligence, suffered terrible consequences. Koch (1973:16-17) reminds believers about “the area of ancestor-worship and spirit and demon cults. Sprites occurs in many forms: table lifting, glass-moving, materialisation, astral travelling, psychokinesis, apports, levitation, and more....the Old Testament declares that anyone who does these things is an abomination to the Lord. King Saul was actually destroyed for consulting with a medium for help”. Douglas and Tenney describe the personality of demons whilst Kock explains their powers which may have fascinated people who employed them. Whyte (1989:11) reflects on an O/T event that describes demonic power in (Exodus 7:10-12) where the power of God through Moses was challenged. Pharaoh summoned two of his magicians to perform magic which turned sticks into snakes. These magicians had limited power but the fact remains it was power. They were certainly not empowered by God, as was Moses, but by demonic power (Whyte 1989:11). Israel’s rich history records a tremendous amount of good and evil. When they lived godly lives they prospered but when they worshipped idols, practiced witchcraft by offering children as sacrifice, they suffered. The New Testament has a great amount to say about demons in terms of their doctrines and as well as pain and suffering inflicted on individuals. Their current and future involvement in the world.

### 2.3.3. Demons in the New Testament

According to Murphy (2003:23) “the N.T. clearly declares that sometime, somewhere, cosmic rebellion occurred. A vast army of angels evidently exercised their free will and chose to resist their God and Creator. That army of fallen angels has one master over them. He is called ‘the great dragon...that serpent of old, called the devil and Satan. The purpose for their existence is to deceive “the whole world (Rev. 12:9)’ and war against the children of God (Rev. 12:13-17).”

It is clear that Satan, known as the evil one, was the first exponent or the originator of sin (John 8:44). It was through deception that Satan deceived angels into following him, thus showing disobedience which led to rebellion against God. This event in turn led to the formation of the cosmic kingdom of evil. This is the very group of angels now known as demons who are opposing the church of the living God. Ever since their fall they continue to afflict mankind. The church’s warfare is mainly focused on them. There is no doubt that sin or evil was born in the heavenlies (Murphy 2003:23).

There are people in this world who see Adam and Eve as the originators of sin. The researcher wonders, even if Adam and Eve did not sin against God, would mankind have been exempted from the onslaughts of Satan and his army of demons.

Considering the fact that he is against God, why would he not harm man who is a part of His creation. In (Eph. 6:12) believers are warned that our war is not against man but against spirit beings in heavenly places.

Harrison (1975:98) in Tenney says, the Old Testament writers were not really interested on the subject of devils and demonism. On the contrary the New Testament had a tremendous amount of references to devils in Christian literature at its inception. The term *daimonion*, was used on a small scale for *daimon* but employed without significant difference. The Greek word *diabolos* was used to describe a devil. Devils or demons were always seen or thought of as spiritual beings who were hostile toward both God and men. The Jewish people referred

to Satan as Beelzebub which meant “prince of these evil beings”. Pagan deities were also referred to as ‘*daimonia*’ (Tenney 1975:98).

The OT in my perspective does not seem to reveal or display the devil as antagonistic toward OT saints as he was and is toward NT saints. The NT saints seem to have possessed a fiery flame infused by the Holy Spirit which may have been threatening to the evil one. Thus we read in the recordings in the NT, of the persecution of believers throughout the Middle East and neighbouring countries even Rome. The devil and his demons were always hostile towards God and believers.

According to Jeffress (2006), “every writer of the New Testament (except for the unknown author of Hebrews) denote the reality of demons...from Matthew’s Gospel which is the first book of the New Testament written, the book of James, teaches that demons are orthodox in their theology. You believe that God is one. You do well; the demons also believe, and shudder (James 2:19).” Jeffress observes that demons are recorded in almost every book of the New Testament. Demons have no problem with the identity of Jesus. Ryrie C. says, “demons belong to the same order of beings as angels, they possess similar characteristics. They are spirit beings, though this does not mean that they are omnipresent. Exactly the opposite is true-they are localized at any given moment (Ryrie C.1972:97).” Fortunately, members of the clergy and laymen, the Bible is loaded with teachings regarding demons, we don’t have to be ignorant. We are able to identify them and work against (undo their evil work) them when and wherever necessary. Demons have personality which the clergy must be aware of. Their ruler is Satan (Matthew 12:24). They are certainly intelligent spirit beings, like their master, shrewd and deceptive as well (Jeffress 2006:57).

#### **2.3.4. Personality of Demons**

The personality of demons is partly revealed through a man who was possessed by demons in (Luke 8:27-33). The fact that they recognised Christ as God’s Son

and responded to his questions and also pleaded not to be thrown into the abyss verifies that they have personality. Jeffress describes their personality as, “spiritual forces of wickedness” (see Ephesians 6:12) that are aligned against us. They are not just myths or forces. They are spirit beings who possess many of the same attributes as humans do. Let us examine one of the many encounters Jesus had with demons:

“When Jesus stepped ashore, He was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but lived in the tombs. When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, what do you want with me, Jesus, Son of the Most High God? I beg you, don’t torture me! And they begged Him repeatedly not to order them to go to the Abyss. A large herd of pigs was feeding there on the hill side. The demons begged Jesus to let them go into them, and He gave them permission. When the demons came out of the man, they ran into the pigs, and the herd rushed down the steep bank into the lake and was drowned (Luke 8:27-28, 31-33 NIV).”

The identity of this man who was possessed with this legion of demons is not revealed. We have no idea regarding the sin or sins he may have committed to cause these evil spirits to accommodate themselves in this person’s body. A valid question that can be asked is, can Christians be possessed or controlled by demons? This question will be discussed later. This chapter is primarily focussed on demonology, therefore the focus will shift to demons in the man to establish their personality.

Demons do possess *intelligence*. They are conscious and well acquainted with the set up around them. When Jesus appeared, they recognised Him immediately as Son of the Most High God. What amazes me, is that, demons who cannot be trusted with what they say, are absolutely right in identifying Jesus as God while millions of people in certain denominations do not acknowledge Him as such.

Secondly, demons have and experience *emotions*. Fear is an emotion, it was quite evident in their plea not to be cast out into the abyss (verse 31), which is the place where demons will be confined.

Thirdly, demons do have *wills* of their own. They have desires upon which they act. They presented Jesus with an alternative in their request, to be permitted to enter the pigs. It is not clear, or why, Jesus consented or granted their desire, but in the end they submitted to His command.

Fourthly, demons have *names*. It seems the leader of the army of demons responds to Jesus and reveals his name as “Legion” a military term referring to three thousand to six thousand soldiers. It is not surprising why people in this town relocated him to a cemetery.

Demons possess the same attributes humans have: intelligence, emotion, a will and a name. Jesus had a conversation with demons which means that they are not myths but real spirit beings capable of harming or torturing God’s creation (Jeffress 2006:59-60).

The fact that demons possess attributes just as humans do, and the fact that they opted to side with Satan and rebel against God should alert believers to be on guard. The apostle Peter warns believers to “be of sober spirit, be on the alert.

Your adversary, the devil walks prowls about like a roaring lion, seeking someone to devour (1Peter 5:8).” Our adversary does not only possess human attributes, he is much stronger than we humans are. We cannot resist him or overcome him in our own strength. James suggests that we first of all “submit to God and then resist the devil and he will flee from you (James 4:7)”.

According to J. Ronald Blue (2000) “the word ‘submit’ is a military term it means to be ‘subordinated’ or ‘to render obedience’. ‘Resist’ means to “take a stand against (Blue in Walvoord et al 2000:830).”

The implication of Blue’s rendering of this verse is that when Christians submit to God, they are empowered to resist and overcome demons.

### **2.3.5. Demons and Unbelievers**

The Lord Jesus mentions two places in which one can end up: “For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow is the road that leads to life, and only a few find it (Matthew 7:13).” According to Sanders (1972:149) “entering the *wide gate* is choosing the world with its obvious allurements, rather than choosing the kingdom with its apparent restrictions and disciplines. Jesus challenges his hearers to make the crucial choice. Though entering the narrow gate may be difficult, and certainly involves repentance and self-abasement, on the other side of the gate the way is ever broadening, and leads to life eternal. The easily entered gate opens on to an ever-narrowing defile that leads to destruction (Sanders 1972:149).”

The whole point of the above is to confirm that there are two different kinds of people on this earth, believers and unbelievers or non-believers. It is failure to repent that keeps an unbeliever from receiving eternal life. The unbeliever is also depriving himself or herself of all the blessings that God has bestowed upon a believer. Among the many blessings is the blessing of protection from the devil and his demons. This may be the reason there are so many demon possessed cases among unbelievers. They seem to be easier prey for the devil and his demons.

According to Jeffress (2006), “demons are under the authority of Satan (“the devil and his angels,” Matthew 25:41), it only makes sense that their purpose be in alignment with Satan’s purpose... they are responsible for executing Satan’s carefully conceived schemes involving both unbelievers and believers. Demons work overtime to blind non-believers to the liberating truth of the gospel in order to keep them in bondage to Satan (Jeffress 2006:60).

### **2.3.6. How demons operate**

#### **2.3.6.1. Through Nature**

Jesus refers to Satan as ‘the ruler of the world’ (John 12:31), the Apostle Paul refers to Satan as ‘he is the prince of the power of the air (Ephesians 2:2).’

“It is reasonable to assume that he (Satan) and his demons have some control over certain elements of nature such as: wind, rain, hurricanes, tornadoes and lightning.” The book of Job in chapter one makes mention of how Job’s eldest son’s house was destroyed, causing the death of Job’s offspring. Fire that came down from heaven may have been lightning. This terrible catastrophe was directed by Satan (Jeffress 2006:64).

There is so much disaster that happens from time to time but science will always try to trace the cause to nature but the real culprit behind it is Satan and his demons. Because man has become so scientifically orientated the prince of the air also known as the ruler of the world is the least suspected. Satan gets away with a lot of harm done to this world. It maybe that humans have undermined Satanic powers.

### **2.3.6.2. Through physical afflictions**

According to Whyte (1989:106), “Christians may sometimes contact demons that cause terrible physical problems-such as epilepsy....these foul sicknesses are from Satan. We must recognise his influence in our fight of faith against all sicknesses of mind and body. When the sufferer manifests an attack of epilepsy or some other form of extraordinary behaviour, we should recognise that a demon is exercising control upon a certain part of the body” (Whyte 1989:106). Whyte used the word “sometimes” because it is not right to spiritualise everything and every illness.

Jeffress (2006) says, “to blame every illness on demonic activity is neither logical nor biblical. Some of our illnesses are the result of our inhabiting sin-infected bodies. Because our bodies have inherited Adam’s curse, we contract illness and die. Other times, our bodies are precipitated by poor lifestyle choices: though not all illness are caused by Satan and his demons, some of them are. In describing Jesus’s ministry, the gospel writers distinguished between sicknesses that were



caused by demons and those that were not. When evening came, after the sun had set, they began bringing to Him all who were ill *and* those who were demon-possessed.... And He (Mark 1:32, 34) healed many who were ill with various diseases, *and* cast out many demons (Jeffrees 2006:64).”

Whyte and Jeffress do not argue but concur that *not* all cases of illness are the result of demonic activity. They present a balanced view of the causes of illness. Also using scripture to verify their views. But Satan and his demons are certainly accountable for the misery they cause people by inflicting pain and suffering in certain cases. During the lifespan of my ministry, I have encountered many cases where parents have been told by medical practitioners in hospitals that they have done everything they could and that there is nothing more that they can do. Parents have tried other medical institutions but without any success. By simple observation, faith with prayer and ministering Holy Communion their child was healed. Whenever medical science has completed all tests and are still unable to trace the problem, then ministers are tempted to suspect demons to be responsible for the illness.

### **2.3.6.3. Through Mental Disorder**

It is common for some people to see mental illness in people who behave abnormally, yet this may not be the real problem. To others every mental case may be seen as a demon case. However, it is best to leave to the professionals who are experts in these fields to decide.

Kurt E. Koch (1973) was a renowned German theologian, preacher and evangelist. He received his Doctor of Theology degree from Tübingen University (1973: back page). In his work regarding Demonology, Koch presents many interesting case studies. The author has decided to cite one of the most interesting and relevant to this study. Koch was invited by a medical superintendent of two psychiatric institutions; he was introduced to a number of patients, commenting that their symptoms failed to fit into the normal framework of psychiatric illnesses. This statement highlighted one of the distinguishing marks of occult.



Koch found it very difficult to match the symptoms of this behaviour with those of normal mental illness. A particular patient was introduced to him, a former doctor who had been admitted to the asylum a number of years before. The patient's wife was a Christian and his father an almost world famous doctor. He was able to talk freely with Koch because he was feeling very well on that particular day. The superintendent had informed Koch that they were not able to establish what was wrong with their doctor patient. During the conversation Koch was able to acquire and secure some clues which psychiatrists had overlooked. The doctor whilst practicing discovered that his secretary was a medium in her spare time. The doctor became so interested in her spare-time occupation that he used her to conduct experiments. It was during this period that he experienced mental illness and depression. His condition deteriorated as he continued to delve into these spiritual (evil) experiments. Koch quotes Professor Hauter of Strasbourg University who said to his student after he himself had participated in some spiritual (evil) séances, “no one comes out unplucked. Everybody has to lose some feathers! (Koch 1973:77-78).”

The psychiatrists could not help him because he was occultly oppressed. The reason the patient could not be helped is because his problem was neither medical nor mental, it was spiritually evil. And if they had diagnosed that his problem was spiritual, they still would not have been able to help him because they may not have had the expertise to do so. They could certainly not tackle such a problem of oppression (evil) with the tools of medical science. These Psychiatrists should have made referrals and not have wasted time, seeing that the patient's condition was deteriorating. Likewise, Theologians, Pastors and members of the clergy ought to be doing the same, referring patients to psychologists or psychiatrists or medical professionals. They should not feel defeated in anyway, when they are unable to help.

#### **2.3.6.4. Through Suicide**

People have their opinions regarding suicide. Some feel, people who commit this tragic act are foolish. Business people, who created financial debt too huge to pay back, and not knowing which way to turn, sometimes resort to suicide. Every individual will have his or her own reason for committing suicide. Helen K. Hosier (2005) lists a number of reasons contributing to suicide: sadness, feelings of guilt, repressed anger, marital problems, no resources, job problems, aging and critical illness especially among the elderly etc.... people suffering from tunnel vision are suicidal- as their focus is limited, they cannot see the end from the beginning, they find it intolerable not to be able to see a clear picture....depression which is often triggered by traumatic events leads to suicide. Separation from one's mate or parents, death of a loved one, the end of a romantic relationship, divorce. A crisis resulting in suicide can result from various reasons. Being sensitive to symptoms or behaviour is crucial in assisting to prevent suicide....suicidal person are often starved for love.

She mentions several confrontations that Jesus had with demonic spirits. The Gospel writers recorded how Jesus responded by setting them free from demon possession and healing many. Only Jesus was able to deliver them from this bondage or prison (Hosier 2005:153-155).

Neil T. Anderson (1993) believes that the terms like "*schizophrenia, paranoia, and psychosis*" are labels classifying symptoms. He asks, "what or who is causing the symptoms? Is it neurological or hormonal problems, or perhaps a chemical imbalance? Certainly these possibilities must be explored. But what if no physical cause is found? Then it must be a psychological problem. But which school of psychology do you choose: biblical or secular? And why isn't someone exploring the possibility that the problem is primarily spiritual? (Anderson 1993:111)."

I concur with Hosier that Anderson's questions are of paramount importance. Should there be no evidence of physical and mental health problem, then the influence of the spirit world should be considered or suspected and the need to seriously address this issue ought to be raised. Referrals to Christian counsellors

ought to be made. Christian Counsellors have the knowledge, the expertise, understanding and a spirit of discernment to establish or conclude if demonic activities are involved (Hosier 2005:153-155).

According to Wagner (2000) “the voice tells the person to commit suicide or some violent act. Experts told me that some mental illness can be accompanied by voices that are not demonic in nature. But when the voice tells the person to do something clearly sinful, evil or deadly, I would certainly investigate the possibility of demonic activity (Wagner 2000:46).”

The possibility that includes or involves demonic activity must never be ruled out. Prolonging referrals would only cause the victim more pain and agony and ultimately suicide. In the case of a story in the Gospel about a young boy who used to fall into the fire (Mark chapter 5) and sometimes into the water (Matthew 17:15) to destroy him. According to Murphy (2003) this was not suicide, but attempted murder. According to Luke’s Gospel (9:39), the traumatised father says that the spirit seldom leaves him. Sometimes it becomes easy for experts to differentiate between suicide and demonic influence (Murphy 2003:295).

#### **2.3.6.5. Through Other People**

According to Jeffress (2006), “demons can use other people to discourage, distract, and deceive us. In extreme instances, demons have the ability to use human agents to persecute and murder other Christians. John attributes the slaughter of God’s people during the coming Great Tribulation to demonic activity (Revelation 18:2). We have witnessed similar persecution throughout history and in many areas of the world today.” Presently Boko Haram is still engaged in persecuting and beheading Christians in Northern Nigeria (Jeffress 2006:67).

#### **2.3.6.6. Demonic Influences**

It is good to be reminded by Hennen (2007) that “Satan is not omnipresent, he can only be in one place at a time.” One can only imagine the greater chaos he would have caused if he was able to be everywhere at the same time. Just as Satan their (demons) master is limited so are they. They can be cast out, and some of them are in hell (Hennen 2007:34).

## **2.4. Perspectives on evil and demonology from Ancient Cultures**

### **2.4.1. Mesopotamia**

Robertson in Tenney (1975:93) general editor of “Zondervan Encyclopaedia” says, the people of Mesopotamia were extremely superstitious in their ways. Their religious projections had a great influence over their natural environment and conditions of living. It seems that they were also known as Sumerians living in Mesopotamia. The religious tradition was defined by the Sumerians. They formulated concepts which became normative for centuries. They did not regard human life as very important, to them it constituted no more than a reflection of God’s creation. Their tradition was loaded with illusions that were related to the domain of demonic gods or *anunnaki* and the seven evil *asakki* known as demons, also inhabited in the lower regions. The cause of all suffering in terms of diseases and misfortunes which they encountered was traced to demons, and they were held responsible. When sickness occurred, in Mesopotamian thought, this meant that demons had entered the openings of the head and infiltrated the internal organs. This kind of activity could only be prevented or thwarted by magical incantations, amulets, jewelled ornamentation and the like. It is amazing as how old the practice of warding off demons or evil spirits is, time immemorial (Tenney1975:93). The African people of Africa applied the same procedure according to Mbiti, “the diviner or medicine-man provides amounts of mystical power to the people in forms of charms, amulets, powder, rags, feather, special incantations, or cutting on the body. He uses it to protect homesteads, families, fields, cattle and other property” (Mbiti 1975:193). The Sumerians and the

African people seem to have used similar means to ward off evil. Is there a possibility that these two different nationalities shared a close relationship at one time in history?

Tenney (1975) says, “the modern earrings and necklaces are survivals of an age when such adornments were endowed with magical power as a means of guarding the ears, nostrils and mouth against invasion by diseased demons. Today people wear them for the purpose of beautifying themselves though there are people who still believe in the old magical powers. Most Christians would seek protection from the blood of Christ and the power of the word of God (Tenney 1975:93).”

#### **2.4.2. Egypt**

According to Harrison in Tenny (1975) Egyptians believed in the existence as well as the multiplicity or enormity of demons. In order to protect themselves against the powers of magic, this evil had to be controlled if everything was not to be eradicated. Their evil spirits and devils were not catalogued like other nations did. Celestial phenomena’s such as storms and floods was seen by the Egyptians as the work of the gods and did not blame demons like others would do. In Mesopotamia disease was attributed to the work of demons that would appear at night to the motionless sleeper and inflict pain, fever and even death.

To combat such dreaded demonic influences, powerful magical incantations and charms were needed. Palaces and temples were periodically fumigated, especially on the occasion of a funeral, because it was thought that demons inhabited the air itself. Egyptians feared spirit beings more than any other demons, they believed that these spirits, who were in ghostly form could harm humanity with malicious deeds. Powerful magic spells held them (demons) in check, it was feared that they even harmed souls who recently reached into the nether world (hell) as portrayed in the book of the dead. Demons were described according to how they functioned as “the cutter,” “the archer,” and “the ripper.” Womanlike demons were violent and articulated as the lady of the sword thrusts. The ancient Egyptians found it

difficult to distinguish between gods and demons, therefore certain groups of demons were superstitiously venerated by sections of its people (Tenny 1975:95). It seems that the ancient world had one thing in common, they feared demons. The method used to differentiate between gods and demons is not mentioned. The difficulty is mentioned, but how certain people managed to distinguish between them so as to worship or venerate them is mind boggling. In the New Testament, Jesus often rebuked demons, when demons departed and the person delivered, he or she was also cured of the sickness or diseases they suffered from. Today most people will not attribute every illness to the devil or demons. The New Testament mentions teaching “the doctrine of demons” as well as “worshipping demons”. So these ancient beliefs are still present and practiced today. Confusion and deception are some of the devil and his demons best tools. This is the reason why some believers need more time to determine what is the real problem.

### **2.4.3. India**

According to Tyndale House Publishers (1975) a symposium on demonology was held in Madras (now known as Chennai), India a few decades ago. Those individuals responsible for this event were: “H. Enoch, professor of zoology at the University of Madras; N. Daniel, of the Laymen’s Evangelical Fellowship; and Paul Gupta, President of the Hindustani Bible Institute” (1975:19). Their purpose for this event was to collect various understandings on the subject of demonology.

They believed that the New Testament distinctly taught that evil spirits exists and that they are Satan’s agents. They believed that these demons had the power to do all kinds of harm to human beings. Inflicting them with various diseases and assaulting them with mental illness. They observed that there were people who believed that the Lord Jesus spoke in the Jewish context but this topic or the reality of demons is not confined to Israel. Demons have permeated the universe, yes they are all over. A few questions were directed to a member of that panel of organisers; since Mr Daniel was oldest they felt that he should be privileged to

answer first. The first question posed to him was, “did you ever witness a person possessed with a demon”? “By the hundreds”. He continued to say that demon possessed people are easily located among nations where idol veneration and spirit worship is practiced. The second question: how does one identify a demon possessed person? They are informed by the people who bring them. The large majority of people that are possessed in India, are women. Third question: how do you deal with them? Demons are rebuked in the name of Jesus. The fourth question: are the demons prompt in leaving? In most cases but sometimes not all. The exorcist must meet with a certain criteria such as: strong faith, possess a clean heart, and have a pure conscience. The fifth question: will the possessed person be hurt or harmed in any way by the demons in the process of deliverance? Every case is not the same, some fall down, and others kick and scream. The author’s view from personal experience is that the process of deliverance has (mostly) ended in pain. Mr. Daniel confessed that, a great help in deliverance or exorcism is fasting and prayer. He goes on to say that fasting and prayer empowers the exorcist to bind and command demons to leave. (Tyndale House Publishers 1972: 19-25).

## **2.5. Perspectives from Psychiatrists and Psychotherapists on Evil and Demonology**

### **2.5.1. J. Jeffrey Means**

As I read through Means’s work I saw his desire and goal was to present a balanced perspective on healing the wounded soul. He considers and appreciates the work of other theorists, their wisdom and traditions, and endeavours to comprehend the richness and sacredness of a person’s internal dimensions from a scientific perspective. As a pastoral psychotherapist he is conscious of the fact that the work to be done concerns the minds of persons as well as the souls which is of paramount importance.

Means 2000: xv, “this book could not have been written without the many clients who shared their experience and confronted them with the presence of evil in our



world and lives. They allowed us to receive their stories and walk with them along the often fearful and treacherous path of reclaiming their selves and souls. In doing so, they acted as catalysts, moving us from our denial to where we are today in our understanding of evil, its impact on persons, and our need to address it at individual and systemic levels”. Means acknowledges the existence and reality of evil, not only in the world but in our lives. Men and women with integrity will accept the fact that we are born with strengths and weaknesses and sin. Means places the harsh reality of abuse inside mental or emotional circles and says, this “topic ordinarily falls under the rubric of trauma. Trauma is a broad topic that encompasses many forms, intensities, and degrees of hurt. Taking the form of physical, sexual, and/or emotional abuse and torture, human-induced trauma is a special category of trauma. This trauma is best described as an expression of evil (Means 2000: xv, 1).”

Means truthfully describes “trauma” as human-induced. The fact that one human being is able to inflict another with pain as described above is correctly termed human-induced. Apart from demonic activity, humans will also be held accountable for being subservient to evil. He is committed to a professional perspective.

Means continues (2000: 2, 10, 12, and 13) “the professional perspective from which we come at this task is that of pastoral counselling and psychotherapy. This means we are committed to integrating contemporary theories of psychotherapy and human development with resources offered by Christian faith and theology. We seek to do this in a manner congruent with our particular identities and the way we practice our respective vocations. This book is an attempt at that type of integration (2000:2).”

Clients or patients are extremely encouraged to hear that their pastoral psychotherapist (pastoral counselling and psychotherapy) is committed to his profession. The word committed gives one the impression that the caregiver is called to this vocation. The main objective of his work is not just monetary value



but that the patient receives the very best of care from the pastoral caregiver. What's more encouraging is that the caregiver is consulting with faith and theology. This reminds one of (James 2:22) where faith and works are applied which means that God's wisdom and blessing is sought.

“As psychotherapists who work with people in an outpatient context, a good deal of our time is spent working with the internal mental worlds of those who come to see us. In this complex endeavour, the wisdom and the traditions of theorists help us to understand the richness and sacredness of these internal dimensions of persons from a scientific perspective. As pastoral psychotherapists, we are also keenly aware that we work not only with the minds of persons, but primarily with their souls. Because we believe with others that the soul requires ‘care’ rather than ‘treatment’ or ‘fixing’ (Ashby 1997; Ashbrook 1996; and Moore 1992), and because the soul requires many forms of care, we have chosen to use the term ‘caregiver’...the term ‘caregiver’, keeps all providers of care on an equal footing with one another as we work together to form a community of care in which to embrace those who seek our help (2000:2).”

I esteem the author “Means” for great respect he has and demonstrates, when he considers people as “sacred”. People are people and they themselves are sacred in the sense that they are God’s creation and need to be respected, irrespective of colour or creed or nationality. I am reminded of a time during the deep days of segregation in South Africa where the general physician had two rooms, one for whites and the other for non-whites. All white patients were attended to first and when he was done with them, then only would he proceed to assist non-whites. This, however did not matter so much because as non-whites we got used to this kind of treatment. It mattered most when a person was critically ill to the point of dying but was not privileged with immediate care.

Means continues (2000) “we mislead ourselves into believing, we are somehow immune to evil becoming lodged in ourselves...when those of us in the church

deny and ignore the potential for evil, that resides in every person, we contribute to the church's failure to address evil in its most basic form and to provide leadership in confronting evil. When those of us in the church ignore evil in the world, we contribute to the church's failure to look at all of life, as well as to the church's collusion in propagating the delusion that the world is a safe and benevolent place. When the church fails to confront evil at any level, it ultimately robs those touched by evil of the faith resources for which they so desperately long (Means 2000:10)."

The church would be naïve to believe that it is immune to evil. We are encouraged take heed and "make use of every opportunity because the days are evil (Eph. 5:16)." It does not matter who we are, (righteous or unrighteous) we have all been contaminated with evil (Rom. 3:10; 23 NKJV).

A first step in changing our perspective is to think of evil in a broad enough way that everyone can identify with it. In a broad sense, evil can be defined as people hurting. This view regards evil as initiated, perpetrated, and participated in by persons. Traditionally, evil perpetrated by humans has been considered under the topic of "moral evil," as distinguished from "natural evil," which pertains to events of nature that cause suffering, death and destruction. We will be focusing exclusively on moral evil... lest we lapse into periods of irresponsible oblivion, the responsibility for evil must be kept in human hands." The tendency among some Christians, is the belief, that because we are saved from eternal damnation and covered with the blood of Jesus we are immune to evil. The temptation to commit evil or to be overwhelmed by evil presents itself to all believers. There are many examples in both, the New and Old Testament where Saints, circumstances and situations were overpowered by evil. Paul in the letter to the Church at Corinth mentions the wilful sins committed by Christians, as well as how spiritual Christians have been hindered by evil (Means 2000:12-13).

The researcher is in agreement with Means that the Church should not remain ignorant and thereby fail to address the existence of evil. The Church ought to be

in the forefront, enlightening the world regarding its presence and evil power. Means continues to quote other authors who share the sentiments (Means 2000:10).

Peters in Means (2000:19) warns, “claimants to immortality and infinite power dance before us, inviting us to illuminate our anxiety by joining us to ecstasy of their dance. They are spouting lies of course, but the siren song of their invitation rises daily. When we accept the invitation, our interior soul becomes bound to the destiny of the exterior power, and that destiny is always death amid delusion. Faith grants integrity and a sense of direction in our essentially finite and limited life. It grants the courage to face down the pretenders to immortality because it trusts, despite our anxiousness, in the care of transcendent God (1994:61). Paul Tillich in Means also warned of the danger in giving in to such seductive forces by noting that we become demonic, or begin by participating in evil when we relate to something that is relative as if it were absolute (1:140).”

Means, Tillich and Peters all seem to convey the idea that evil is real and dangerous, inviting it may result in death. When individuals realise that they are overwhelmed by evil, then the warnings of God’s word (James 4:7) should be adhered to, “resist the devil and he will flee from you (Means 2000:19).”

#### **2.5.1.1. A balanced view of good and evil.**

Means presents a balanced view lest a demon case be misinterpreted as psychotherapeutic and vice versa. He lays out how churches in their traditional way deal with “evil” which is to cast it out or exorcise it. This concept conveys the impression that the individual is possessed with something evil which must be eliminated to free the person of danger of hurting himself or others. The goal of this perspective is faithful living which means that whatever is conceived as evil must be vanquished from one’s self and replaced with godly attitudes and characteristics. In extreme cases, when a person is troublesome or harmful to him/herself or others, it has been viewed as being possessed by evil spirits (demons). Thus exorcism is implemented to cast out those demons. Means gives

an example of a case being misdiagnosed, “by way of example, it is not uncommon in working with persons suffering from dissociative identity disorder to discover that a person has been pressured by well-meaning people to participate in exorcism for the purpose of ridding her or him of persecutory alters which have been labelled “demons.” In such cases, these split-off dimensions of the self have typically taken executive control of one’s physical body, drawn attention to themselves, succeed in scaring someone, and/or overtly threatened to harm the individual or someone else. Exorcism under these conditions is most often reactive and oppressive.” The researcher had witnessed a case where a Pastor who prided himself with the ability to perform exorcism successfully had misjudged a particular case, and resorted to physical force when it resulted in failure. I, therefore, agree with Means when he says that “exorcism can be reactive and oppressive when misdiagnosed. It is, therefore, extremely important that Pastors and members of the clergy carefully assess whether a person is in need of psychiatric treatment or exorcism and make referrals accordingly.

#### **2.5.1.2. Case study with Johnny**

Johnny was only six years old and a problematic child to his parents and his eight year old sister. He impulsively hit all three of them from time to time. His parents described him as a child who lay on the floor, screamed at times and threw tantrums. It was observed that this situation occurred during the evenings and at bed time and sometimes in public. After a few evaluation sessions, the counsellors and intake staffing consultants concluded that Johnny’s problem was a lack of basic care and nurture from his parents. It was also established that there was no interaction by the parents with Johnny at bed times and normal rituals in terms of getting ready. Johnny’s behaviour did seem to qualify him as a psychiatric candidate but this was not true. At the next appointment it was revealed that Johnny’s condition improved tremendously. When the counsellor enquired as to what had changed, the parents confirmed that because of his unruly

behaviour they suspected that he might be demon possessed. They took Johnny to their Pastor who evaluated and confirmed that Johnny was possessed. He immediately performed an exorcism and Johnny was delivered. The Pastor reported to the parents that he saw the demon or spirit depart in a cloud of green vapour. He then prayed for Johnny to receive the Spirit of Jesus. The parents confirmed that it happened. In this case, the author is of the opinion that if the psychiatrist was someone who had a personal relationship with Jesus he would have established that this case ought to have been referred to an exorcist. Inaccurate diagnoses can be expected in both sides. But both the psychiatrist and those who perform exorcism need to exercise caution. In the opinion of the author, the exorcist should have an advantage in that he is blessed with a spirit of discernment (Means 2000:194).

### **2.5.2. M. Scott Peck**

Morgan Scott Peck (1983:10) was a world renowned American psychiatrist who spent a great number of years in writing more than a dozen good books, including the best seller “The Road Less Travelled”. What impresses me most about Peck as a psychiatrist, is that, he was prepared to explore and investigate “human evil” which he names, the dark side. He says, “It is the principal thesis of this work that these specific people-as well as human evil in general-need to be studied scientifically. Not in the abstract. Not just philosophically. But scientifically (Peck 1983:10).”

Some of the chapters in this book must have presented a great challenge to Peck. Chapters such as “*psychology of evil*” (2), “*the encounter with evil in everyday life*” (3), “*of possession and exorcism*” (5). He extended invitations to other psychiatrists to come and witness for themselves the manifestations of evil but they refused. He was prepared to study the subject of “human evil” scientifically. The evidence gained from this investigation was solid and concrete which cannot be denied. It is always an advantage to have a personal relation with Jesus as Lord. Peck confesses Jesus as Lord and mentions his commitment to

Christianity as vitally important. Dealing with human evil and demons, can be dangerous for anyone who does not have protection in terms of the armour of God. The armour will consist of a good working knowledge of the Christian Bible, the name 'Jesus', prayer, claiming the blood of Jesus, and singing choruses, hymns or spiritual songs. As I read through Peck's work I realised that he is a person of credibility. A man of great conviction. It is clearly seen in this statement he makes, "the cornerstone of both psychotherapy and science are honesty and accuracy." When trustworthiness, reliability, validity, soundness and integrity is lacking in science and psychotherapy then discoveries will amount to being absolutely worthless.

Peck confesses that he, like 99% of other psychiatrists, did not believe in evil spirits or the devil. He did not believe that the devil exists. For his own benefit he was fortunate that he was an open minded scientist. This attitude led him to examine or investigate a case of possession. He made it known that his reason and interested in witnessing cases of possession was for the purpose of assessment. According to Peck the first two cases were genuine cases of psychiatric disorders. In the third case, demonic manifestations convinced him that the devil was real. Thereafter he had been afforded the privilege of being a witness to two other cases. His response, "these two were highly unusual in that both were cases of satanic possession. I now know Satan is real. I have met it...genuine possession, as far as we know, is very rare. Human evil, on the other hand, is common. Since the relationship between passion and ordinary evil is obscure at best, it would be highly unrealistic to devote half these pages to the subject. None -the less, I might be tempted to do so were it not for the fact that there is a book that describes quite well five cases of possession- Malachi Martin's *Hostage to the Devil*. All my experiences confirm the accuracy and depth of understanding of Martin's work, and a case description of my own would contribute practically nothing beyond his writings (Peck 1983:209-210)."

### **2.5.2.1. High Voltage.**

Peck entitles the following segment of chapter five as “high voltage”. Indeed the researcher is in agreement with him. In the book of (Acts 19:12-16) an incident is recorded where certain men known as “the sons of Sceva (a Jewish chief priest” vs.14) who did not have a personal relationship with Jesus, therefore did not have the protection nor the authority to be engaged in exorcism using His name. They were found practising exorcism using the name of Jesus, demons came out of the man being possessed and leaped on Sceva’s sons, subdued all of them, overpowered them, so that they escaped out of that house stripped and injured. Whoever practices exorcism must never undermine the intelligence of demons. Demons are aware of those who belong to Jesus and are empowered by His Holy Spirit. Engaging warfare with demons is certainly engaging the realm of “high voltage” it is dangerous if not protected by the Lord. Peck’s subtitle is most appropriate.

Peck does not think or consider psychotherapy and exorcism as completely different or mutually exclusive approaches. The author in his experience with exorcism is in agreement with Peck. One must be clued up with the appropriate Scriptures and have developed skill and experience over the years. Also taking into consideration that every demon does not manifest in the exact same way as others. In his understanding from observation, Peck says, “The two exorcisms I witnessed, however, both seemed to me to be psychotherapeutic processes-in method as well as outcome. Indeed, a week after one exorcism, the patients, who have been seeing psychiatrists for many years, exclaimed, ‘All psychotherapy is a kind of exorcism!’ And in my experience, all good psychotherapy does in fact combat lies....the difference between psychoanalytical psychotherapy and exorcism fall into two categories: conceptual frames of reference and the use of power....what is appropriate to point out is that these frames of reference need not be mutually exclusive. I have been combining them in various mixtures in



ordinary psychotherapy for some years with some patients and apparently with considerable success. Increasing numbers of other therapists have been doing likewise.”

A psychiatrist to consolidate the two, psychotherapy and exorcism, may be at a tremendous advantage to setting the possessed free and be even more effective. Peck recognises and admits that there is a great difference between the two in terms of power. The therapist does not possess supernatural power; he is dependent on intellectual power, his or her own wits, love and understanding. In terms of numbers the therapist is alone with his patient, where as in exorcism, in most cases more than three are assisting. In exorcism the exorcists have the advantage of calling upon the greater or supernatural power. Peck believes that the exorcism team are able to invoke the power of God through prayer and ritual in the healing process. “Peck sees exorcism as psychotherapy by massive assault. He continues to say that in exorcism one is dealing with high voltages (Peck 1983:211-13).”

## **2.6. Exorcism – Different Perspectives from various authors**

### **2.6.1. Olosula Igbari**

According to Igbari (2018:40), “exorcism is a theological term which has engaged the minds of some theological New Testament scholars in recent times at least in the last three decades. It is a universal phenomenon.” I agree with Igbari that exorcism is a theological term, the fact that he mentions, three decades, he acknowledges that this is *not* a biblical term. The terms most often used in the N.T. are “cast out” and “drive out”. Igbari, furthermore says, research brings to light that certain churches do not recognise this aspect (exorcism) as a ministry practiced by Jesus. He uses the narratives of Mark’s Gospel in his study as the framework for his investigation. He feels that the church is focused on “prosperity message” instead of moving or engaging in the ministry of deliverance. He is sure that humans would take pleasure in health which makes life enjoyable. In his studies he is addressing the actual fact of the existence of demonic forces or



demonic spirits which cannot be fought against with human strength. Igbari continues to say, “If a human person needs to achieve his destiny in life according to God’s purpose, then issues that can hinder the fulfilment of that destiny should be keenly addressed by individuals or the church to whom the gift of exorcism is deposited” (2018:40). The author agrees with Igbari in terms of how important it is for the church to address the ministry of (exorcism or deliverance) to bring relief to humans who are suffering so that they may enjoy life. But the author disagrees with him when he gives the impression that only certain believers have received the gift of exorcism.

Kraft (2015:22) says, “this authority to heal and cast out demons was given not just to the disciples.” But in John 14:12, Jesus says, “those who believe in me will do what I do”. Kraft implies that this gift was given to all humans who have become believers in Christ and was not exclusive only to the disciples or certain individuals. As I read the N.T. in particular, I find promises made to all believers in terms of receiving authority (John 1:12) and power (Acts 1:8). The Church of Jesus Christ is expected to experience the onslaughts of Satan and his demons. Jesus confirmed in (John 15:5) “without me you can do nothing”. Hence the need to be armed with supernatural power and authority that comes from Jesus for believers to contend with evil forces. The gift of discernment in this ministry will make casting out demons much easier and less time consuming.

Igbari (2018:40) repeats his acknowledgement that this phenomenon is universal. The need for exorcism is universal. His terminologies for exorcism are defined in the following “drive out”, “free a person or place from evil spirits”, “deliver from evil attack”, “conjure up”, “eject strange spiritual forces from an individual”. Demonic forces and evil spirits infect the world in various ways. They are harming and destroying lives, the method used to confront and dismiss them is known as exorcism. Sandy Yule in Igbari O. refers to exorcism as, “an act of engaging in casting out a multiple personality disorder in which the body of the patient is infected by more than one personality, which may have been carrying

volumes of cognisance of each other... the work of exorcism can be seen in terms of the identification of a distinct evil *persona* and its removal (Igbari 2018:40).” Both Igbari and Yule are using forceful terms which means something must be done to bring freedom to people in bondage. The question is, who is able? Is it only those (every believer) who has been empowered to practice exorcism? God is the higher spirit, therefore he is able to do so through faithful believers who are burdened for those who are hurting. Satan’s presence through his demonic forces or evil spirits is worldwide because people are populated universally. People are God’s creation, therefore, Satan will focus his attack on what belongs to God.

### **2.6.2. Charles H. Kraft**

Kraft (2015), after forty years of ministry is now a retired at Fuller Theological Seminary. He holds a degree and is president of “Kraft Deep Healing Ministries. He is a renowned speaker internationally engaged in spiritual warfare, deliverance, and deep level healing (cover page).”

According to Kraft (2015), “the central theme of Christianity is love. (John 3:16), is the vital verse of the Scriptures.... We are informed that “God is love” (1John 4:8)...however, once we have pointed out that God’s love is the major theme, we need to recognize that there is an adversary, a very vigorous and powerful foe whose main commitment is to destroy what God is doing. He dislikes God and uses every resource at his disposal to frustrate God’s activity, particularly his affectionate relationship with his beloved creatures-us.”

The Apostle Paul has observed and warned the Church in saying, “we are not ignorant of his (Satan) schemes (11Cor 2:11).” Believers must stay alert, be vigilant and remain faithful all the time. Jesus himself said, “if the world hates you, you know that it hated me before it hated you (John 15:18).” Satan will never stop persecuting believers belonging to the Church of Jesus until that final day when he is apprehended and cast into the bottomless pit.

Kraft makes an extremely important point when he says, “While the love part is being emphasized, we also need to understand the context in which love is to be

expected, to thrive and prosper-a context of warfare.” Jesus’ main objective in coming to this world was to set the captives free, and he practiced this throughout his ministry. Jesus was a practitioner, every disciple is expected to do the same. Kraft goes on to say, that, salvation and freedom are two major events in the life of a Christian. Even though people are saved (Gal.1:4; 5:1) they may not be free (Kraft 2015:15, 17).

Kraft continues to speak about demons and their activities. He sees demons as “ground level” troops and they are engaged in warfare against us. Then there are the “cosmic level” who are listed in Ephesians 6:12 as, principalities, powers and rulers. According to Kraft demons desire to inhabit people (Matthew 12:43-45). They also envy humans for their bodies. They possess different personalities – some give in almost immediately, some plead or beg and some are arrogant. Some demons will want to put up a performance just to impress people but in the process are destructive (Mark 9:17-29). All demons do not have the same power. Some are more forceful than others (Mark 5:4; Matthew 12:45). They will target anyone who is a threat to Satan’s domination by disrupting or destroying. They aim at Christian ministries composed of individuals, groups and organizations. The minds of people are most important to them to create or produce strongholds (2Corinthians 10:4). Kraft lists three Ground-Levels Spirits and explains who they are and state their purpose. It is believed that demons take at least three forms: family spirits, occult spirits and ordinary spirits. In terms of strength, family spirits are the strongest, and occult spirits are stronger than ordinary spirits.

#### Type 1: *Family Spirits*

People are not aware that family spirits have been inherited; they live within families from generation to generation. In most of the following cultures children were and still are dedicated to their gods or spirits: this still happens in great numbers in Asian cultures; Australian Aborigines, American Indians, Africa, Latin America and Melanesia. Kraft says, he has found family spirits in people

from European backgrounds, especially if their ancestry goes back to royalty and even if their parents were demonized. Kraft tells a story of a Chinese woman who became a missionary in her fifties. After her birth her parents took her to the temple to be dedicated and there was a time when she was taken for healing. During this period demons entered her life. Demons entered also through practising martial arts. Her “master” apparently dedicated everything related to the arts to demonic spirits. She was not aware of how demons entered her life. The author himself coming from a Hindu background can relate to most of Kraft’s observations and experiences.

### *Type 2: Occult Spirits*

When membership is received from religions, cults or occult organizations, occult spirits can take up residence in a person. These spirits, like family spirits, were passed down to succeeding generations, from children to grandchildren. Kraft says that he worked with people who carried spirits passed on to them from parents or grandparents even though they themselves did not belong to this organization. In order to overcome these occult spirits Kraft admonishes that people renounce or denounce their association with this cult or religion. All rights given to demons through curses, vows and dedications must be cancelled. According to Kraft, “the person leading the ministry session then simply cancels all rights that had been given by covering every word or ritual with the power of the blood of Christ. In most cases, this is all that is necessary. But in some cases, the person may need to renounce specifically each oath that he or she took (Kraft 2015:164-165).”

Every case or situation will vary from person to person. The most important thing is that the problem can be overcome and those who have been held captive can be set free. Thank the Lord for His precious blood. It cleanses, it heals and protects from harm and danger.

### *Type 3: Ordinary Spirits*

When people hang on to sins such as: unforgiveness, hurt, hatred, anger, shame, and feelings of rejection, demons gain legal right over a person. Problems like these must be dealt with lest demons maintain that right. Negative emotions or sin should not be permitted to linger in a person's life. In most cases like the other ground level demons, people are unconscious of their presence in their lives. Kraft says, "many acquire such demons at conception, due to the fact that their parents did not want them or did not want to have a child of their sex. Spirits of shame, fear, abuse, unwantedness, anger, and just about any other emotion can enter at conception (Kraft 2015: 163-165)."

I agree with Kraft about unwantedness in particular, it produces terrible consequences in the child as he or she develops into adulthood. The researcher is reminded of a mother who wanted her second born to be a girl but the child was a boy. She started dressing the child as a girl, today that child who is now an adult is dressing himself as female. This same child now an adult tried to commit suicide by slitting his wrists, being frustrated with his life. Modern technology has made life simpler in that parents can know the sex of the child long before birth and avoid disappointment. Parents are not aware of the consequences their children must suffer due to their disappointment. To assist these people who are suffering, a deliverance ministry must be administered. The following author (Doris Wagner) shares her expertise and experience in this field (deliverance) with thousands who have read her books.

#### **2.6.3. Doris M. Wagner**

Wagner (2000:101) uses another popular terminology "deliverance" instead of "exorcism". I have noticed that this term is very much used by Evangelicals. These two terms are similar in meaning, therefore, no problem. According to Wagner, her husband Peter and she were well trained in ministry. They were excellent theologians, personal evangelists, Bible teachers, preachers, Christian educators but they were not missionaries. In the early

1950s the field of missiology had not yet been developed, therefore, was uneducated in terms of cross-cultural communication on foreign fields. She goes on to say that they were taught language and cultural learning of some countries but no room for expelling demons or ministering to the sick. The researcher has been familiar with missionaries and on hearing them talk, it is soon discovered that there is no substitute for experience. They (missionaries) all come to work in foreign fields and eventually develop their own experience and share it with each other when they meet at retreats. Others have penned down their experience in books for the benefit of missionaries who are new to the field. But there is no end to learning and gaining knowledge.

Wagner (2000) in her work, “*how to cast out demons*” seems very much concerned about the spiritual condition of the person known by many as the “exorcist”. She warns, “above all else, do not attempt deliverance on someone else if there are demonic footholds in your own life (Wagner (2000:101).”

She considers the spiritual life of the *deliverance leader* (exorcist) as of primary importance. She warns a deliverance team not to engage in deliverance sessions if anyone of them is having trouble with “*footholds*” in their own lives. In the ultimate a foothold may mean a weakness in one’s life which demons could use to advance their agendas. In the authors experience the team must be free from footholds, if not dealt with they can become strongholds. This is not only an embarrassing experience, but footholds could lengthen the process of deliverance unnecessarily.

Wagner continues (2000:19) to discuss some misunderstanding exorcism. She reflects on the information she received concerning unfortunate deaths of those who were demon possessed. She gives a few examples of how exorcists caused the deaths of some with the intention of helping. She refers to a particular case when manifestation of demons was in progress and the initial reaction of those

ministering was to hold the possessed down. Not realising that too much pressure was placed and on an artery that the possessed eventually died of a heart attack. She mentions another example where a couple tried to set their son free from demons. They thought they could bludgeon the demonic spirit out of their son with a cement block, instead he was inflicted with so many injuries that he died. In New York, a five year old was suspected of being demon possessed, her grandmother decided to administer her own remedy which was lethal to the child: “mixture of ammonia, vinegar, cayenne pepper and olive oil”. The outcome was inevitable, death. Misunderstanding and abuse has caused casting out demons a bad reputation in some places. Doris Wagner believes that the reason for unsuccessful deliverance is because people are too hasty or impatient. She feels that dealing with the entry point is where one should begin as one engages with deliverance. She says, “They scream at a demon of rejection or lust, but, in an attempt to cure the symptom, they neglect the cause.” Over the years, the author himself has been involved in casting out demons with the assistance of other team members. Experience was acquired through observation and participation. The entry point Doris speaks about can be determined through counselling the possessed and occasionally the demon itself has been questioned and it (the demon) did respond. This is one of the ways in which an entry point can be located (Wagner 2000:19).

Wagner (2000:11-12) shares her first experience when confronting a demon face to face. Her husband Peter was a professor at Fuller theological Seminary and also very successful in praying for the sick especially for those with back problems. A young lady who was a student at Fuller had heard about Peter, made an appointment and had come to see him in his office area. Peter was about to use anointing oil to anoint her forehead but just then the demon manifested, by screaming. Doris Wagner observing, did not waste any time, rebuked the demon, commanding her to be quite. There was a complete silence, the young lady’s body froze. Doris at this point had taken over from her husband Peter and commanded



the demon to identify itself. The demon responded with a masculine voice and hissed his name, “Lust.” Doris took full control of the situation, her husband Peter was impressed. This was certainly a new experience and just had to be noted. Peter stood back and made notes of this entire session. Doris commanded the demon to leave but soon realised that others were manifesting. With the authority she had over them she told those demons to depart in the name of Jesus. Doris says, “my guess is that Fuller had neither heard nor seen such boisterous excitement coming out of a professor’s office in some time!” There is always an advantage when there is more than one person involved in casting out demons. While the leader initiates deliverance the other or others are able to observe or monitor and even listen carefully to what the demons are saying and take note of body language. It is good that even a professor has had an opportunity to witness demon manifestations (Wagner 2000:11-12).

According to Pastor Roger Barrier in Wagner (2000:26-27) the church (Casas Adobes Baptist Church) decided to have a deliverance ministry to help people who were experiencing problems that may have been caused by demons. It turns out that love and concern for people who are in pain had upset some members of the congregation. Certain members of the congregation were convinced that demons did not exist, they only existed in the first century. People in this Church were ignorant of demons and spiritual warfare, and some were unhappy and resentful.

The counselling Pastor who was working with people who were in need of emotional healing and others who needed to have reconciliation for their marriages did not experience a breakthrough. All his efforts seemed to be in vain. He was highly qualified and well educated by secular standard in both psychology and counselling. According to the counselling Pastor, his success rate in the field of psychiatry amounted to about ten percent. When he realised that individuals were not being assisted in any other way, he then decided to add the



tools of spiritual warfare which resulted in finding victory. Barrier makes a very important point when he says the following: “when a problem does not yield to medical attention, standard psychological counselling, biblical insight, or the usual prayer request, it is not unwise to consider the possibility of spiritual attack....we need a safe place to which people can be referred. Once there, the skills are needed to lead the ministry into watching the Spirit of God overcome the forces of evil (1983:11).”

Barrier is very much on the same wave length as Peck who says, “what is appropriate is to point out that these frames of reference need not be mutually exclusive. I have been combining them in various mixtures in ordinary psychotherapy for some years with many patients and apparently with considerable success. Increasing numbers of other therapists have been doing likewise (Peck 1983:211).”

Having the skills of both fields (exorcism and psychiatry) is a tremendous advantage to a psychiatrist. The appropriate procedure can be applied to whatever the problem may be: spiritual, psychological or emotional. The patients can have their problems solved in quicker time. Long term suffering can be alleviated or avoided if the counsellors are able to diagnose and categorise the problem properly and accurately.

## **2.7. Satanism and Witchcraft and Crime.**

### **2.7.1. Johanneke Kamps (perspective and experience)**

Kamps (1981) comes from the Netherlands, and spent time ministering as a missionary in Zambia. Her goal was not to do the work of an evangelist but to lecture within the faculty of Humanities on various subjects. Her purpose for writing this dissertation, was to get an understanding of the two worlds (the Netherlands and Zambia) in terms of Satanism in Zambia which is unheard of in the Netherlands. She presents an African perspective of Satanism and Witchcraft. She has gathered a tremendous amount of information during her research from

ex-Satanists and their audience. She has received a great amount of assistance in terms of questions being answered by Pastors and intercessors within the Reformed Church in Zambia as well as Independent Pentecostal Churches.

Her experience in a new world began at an all-night prayer meeting in a provincial town in Zambia. It was 2:00a.m. in the morning, everyone else was asleep except this particular church. It was dark, the Church was the only place with lights on and the PA system airing the singing, preaching and praying. Then, suddenly a young girl of about twelve, gets up and heads for the doors of the Church. A person in the Church enquires, where are you going at this hour of the night? This little girl seemed upset but responded with these words, “I can’t continue with this kind of life.” The folks in the Church didn’t understand what she meant by the words she uttered. To everyone in the Church, as she was known to be a faithful and active Christian. People in the Church continued to ask questions but the girl collapsed. The visiting Pastor was summoned to the scene. He prayed for her and commanded the devil to depart, and to set her free. She regained consciousness and began to tell her incredible story.

“I am a Satanist, sent here to this all-night prayer to bring confusion,” she confessed. “I have been tormenting the resident minister, making him to fail to pray, and making his sermons dull so that his listeners will not become born-again, and those who have demons will not be delivered.” Soon a crowd gathered to listen to the young girl’s story. “Remember the big accident on the road from Ndola to Kitwe?” she continued, “It was me who caused it.” Those gathered to listen were shocked because some of them lost their relatives in that accident.

People began to cry. The girl continued: “The devil promised me that if I manage to kill 1,000 people, I will become a queen under the Indian Ocean. In the physical world I will become a famous singer, like Nicki Minaj or Wiz Khalifa. Or get married to the president of any nation of my choice.”

The words of our Lord come to mind, “judge not, that you be not judged (Matthew 7:7).” So much is happening behind the scenes. People may be blaming the Pastor

for his dull sermons. Motorists are blamed for accidents that were beyond their control. There are so many unusual and illogical situations or circumstances taking place in this world not realising who is truly responsible. To many people the above story may sound weird but the evidence was visible, like the accident where many people lost their lives. Now this young girl claims responsibility. Instead of judging people, it would be better to pray about every situation. The devil and evil are a reality, it would be foolish to deny their existence. This girl attended this particular prayer meeting with an agenda to render the resident Pastor powerless in his ministry, especially in the area of preaching. Her reward from Satan was to become famous and queen under the Indian Ocean.

What this young girl did not realise was that she would have received all these rewards in exchange for her soul to Satan. Why did she fail? The power of God among the people present was so overwhelming; it made this girl (Satanist) extremely uncomfortable. For this reason she decided to leave, but did not get too far. She came to ruin this lovely fellowship in prayer, instead she received a blessing, deliverance and healing from the Lord. The servants of God (Pastors) were instruments of blessing.

According Kamps (1981) the visiting Pastor continued to pray for this young girl, this time to destroy the stronghold of the Devil. Her deliverance took approximately three hours, from 2:00Am to 5:00AM, the Pastor then confirmed that she was set free from satanic bondage. She repented, from her wicked past being a Satanist. She is now a spiritual Christian and considered to be a good person. Most of the events and stories related to Satanism occur in urban areas, and they could come from any ethnic background. All talk about religion and Satan was foreign to Kemp a Westerner. She was completely bewildered by everything that happened around her. She could not believe, how people could take a twelve year old seriously? Apparently the girl was not even near the place when this accident took place. The girl believed that she was responsible for the tragedy, but she was only twelve, how was this is possible to Kamps bewildered

mind? The researcher realises that Kamps is not the only person ignorant about Satan, Satanists or Satanism and witchcraft. There are many others from various nationalities from both Africa and countries across the ocean. She taught religious studies and Anthropology, her students discussed various topics such as: witches, spirits, and about Satanists. They believed that these evil powers were responsible for accidents, illness and poverty as well.

Kamps has met some who claimed to be Satanists but proved to be fraudsters. Their testimonies were fabricated, these are people who were trying to gain status by attracting attention to themselves. Kamps was fortunate enough to have met someone she calls a research assistant who was actively involved in bringing Satanists back to Christianity. He knew that there were many stories going around in the town about Satanism. A woman by the name, Grace, who lived in a small provincial town was prepared to meet them to share her story. A little reluctance was evident. It took some time locating her but eventually, they found her in a Church building. There she was, sitting very quietly and feeling uneasy to look Kamps in the eye. Grace eventually with reservation and an unemotional tone related her story about the attempts she made to kill her relatives. Grace did not meet Johanneke and her assistant to tell a sensational story. She was wanting to put the past behind her and move on with her life. Because she trusted the research assistant, she agreed to be interviewed. Johanneke says, “I noticed the same attitude in later interviews with other ex-Satanists. Without exception this was a difficult topic for them to speak about. They spoke reluctantly, fidgeting uneasily in their chairs. After meeting these ex-Satanist I became convinced that they were not frauds who make up a story to attract attention (Kamps 1981:5-13).”

It is certainly a difficult and uneasy topic to talk about. Trust is first and foremost in getting people to be comfortable enough to communicate their story. The author is able to identify with both the interviewee and the

Interviewer in his experience with interviewing people. Once again, this is no easy topic, therefore much prayer is needed for everyone involved in the interview. It is not only information that must be gained but love and compassion should also be expressed to the interviewee.

It has been observed that those involved in satanic practices are required to bring human sacrifices to Satan. It is also observed that the best sacrifices were either made or attempts were made to provide the very best. The sacrifice must be of great significance. It must be precious to one making it. In most cases these sacrifices are the ones that are most loved, these are family members like: mothers, fathers, brothers, sisters and some cases even grandparents. Girlfriends and boyfriends are included. From the above story we heard from Grace it has been observed that relatives were targeted. These types of sacrifices have become common as they are heard of on a regular basis.

### **2.7.2. Cindy Jacobs**

Jacobs has acquired a great amount of knowledge concerning Satanism and its diabolical practices. She revealed some of the brutal killings and evil rituals that are bizarre and horrific. Jacobs (2001: 136) relates a story about a mass murder which included twelve people on a remote ranch of the Mexican city of Matamoros. The authorities were thorough in their search, discovering satanic ritual objects in this place known as “Devil Ranch.” Upon further investigation, the authorities exhumed three more bodies. Mark Kilroy was a young student at the University of Texas who happened to be one of the victims. During his spring break while bar hopping, he met a young lady. Later it was discovered that he was kidnapped for the purpose of human sacrifice in a dark Afro-Caribbean religious ritual. Mark was targeted for a particular reason, he was Anglo-American. A person by the name of Adolfo de Jesus Constanzo who was the leader of the group sought supernatural protection for his drug deals in America.

To secure protection it became necessary that the death of a young white male be used as a human sacrifice.

Mark was brutally killed. A machete (a heavy broad Knife) was used to strike him on the head, thereafter, his legs were severed. His brains and parts of his body were used in the ceremony mixed with animal blood. It was boiled in an iron kettle. Thereafter, members of the cult drank the blood believing that they would be unstoppable. In Satanism this is called black magic (2001:136-137).

In the book titled, “Painted Black” Eddie tells of the trio’s (Eddie, Joplin and Jim) complete devotion to Satan:

Satan for Satanists is as God is for Christians. (For them) Satan knows all, sees all. Satan demands souls. Satanists are taught: “We are here to collect enough souls so Satan can draw on them to win the battle with God and get back the throne which is rightfully his. One of these days Satan will have a sufficiently large army, and the biblical Armageddon will commence. On the other hand, ‘There is no absolute timetable’ for the satanic apocalypse (2001: 138).”

His followers see him as their god, but only the living God in Christ Jesus is omniscient. Satan sends his followers to collect souls to be used as human sacrifices. Jesus as the only and true way as He himself, became a sacrifice for all mankind. “He does not want anyone to be destroyed, but wants everyone to repent (2Peter 3:9c)” it does not matter how big Satan becomes victory is in the hands of the Lord.

According to Jacobs (2001:139-140), “Satanism comes in many forms. Some in black or occult arts openly admit they serve the devil.... Satanic practices in these groups range from unabashed hedonism to malicious spell casting to human sacrifice.... It is peculiar to note that most of these close groups involved in black magic and overt Satanism never level attacks against Hindus, Buddhist or people of other religions-they only target Christianity. There seems to be a great anger aimed toward God and anyone connected with him. People in these groups seem

to have a desire to tear down everything for which Christianity stands (Jacobs 2001:139-140).”

This is why people are not always sure as to who is responsible for whatever went wrong, he is well disguised in his many forms. The gruesome murders they commit is so unbelievable because the human aspect is seen and not the source behind it. Among Satanists, they seem to have no conscience, no shame in all their disgusting practices.

In addition to the crime mentioned above, Jacobs (2001:138) shares another committed by Satanists. Heartless as ever three Satanists targeted Steven Newberry. In their judgement he seemed unworthy to live. Steven had a premonition that his cronies were going harm him. He told his mother about it and that he would be at the bottom of the well. The police knew that there was satanic activity in the area, and students at school knew that Steven was on a hit list. Even though certain people and the authorities in particular had known about it, they were not deterred by the fact that they were exposed, they went ahead and murdered young Steven. With baseball bats he was bludgeoned to death and thrown down a well. Satanists are demonically empowered and with the use of abundant drugs they are capable of just about anything. They are living in another world, not in the real one.

Jacobs says, her reason for including these gruesome details is, simply because people are in need of a reality check. It would not be good to see another parent lose a child to the occult. “We ought to familiarise ourselves with the history, signs and belief systems of black magic and Satanism (Jacobs 2001:13).”

Satanism has been around for millenniums already. There are people who do not believe in its existence. To them, it is just a myth, it is not real until a price is to be paid, like losing a child. Like some people say, to be forewarned is to be forearmed. Irrespective of who we are, even though we know that Christians are prime targets, communities must make it their duty to educate themselves about this vicious enemy.



On April 30, 1966, in San Francisco, California, a person by the name of LaVey founded his Church of Satan and was known as the first Black Pope. This day is a major occult holiday called Walpurgisnacht, it was chosen to coincide with the above date. This date also coincides with the date Adolf Hitler committed suicide, April 30, 1945. It is also documented that Hitler practiced black arts which was important to the existence of the Third Reich. It is shocking and deplorable to discover that the Church of Satan was recognised as an official religion in 1967 by the United States military. Sometime later a seaman before dying made an appeal for a satanic funeral upon his passing away. The officiating minister was none other than LaVey. A full navy guard of honour was granted to this funeral service. Whilst looking into LaVey's family history, more understanding about him is realised. Cindy says, "he claimed that he was a descendant of a gypsy grandmother from Transylvania, which, of course, is where the infamous real-life count Dracula lived. If this story is true, she no doubt passed along legends of vampires and witches and possibly some familiar spirits. From her, LaVey most likely developed his love for books about Dracula and vampires (Jacobs. 2001:141)."

It is amazing how generational spirits get passed on to future generations and they are affected. How parents and grandparents live can contribute to holy or unholy living. It seems that behind every person there are demonic forces that are empowering and misleading them. Hitler, a man who practiced the black arts was responsible for the deaths of millions of Jews. LaVey was responsible for the gruesome deaths of many.

Jacobs (2001:141-145) continues to alert the Church of Jesus Christ by informing us concerning the activities of Satanism: The satanic Bible, statements of belief, satanic rituals and hunting souls.



### ***The Satanic Bible:***

“The Satanic Bible defines the doctrines of the belief systems of Satan. From this book it is learned that Satanists do not believe in Satan or a literal devil. They believe that the devil is the dark force in nature that human beings are trying to understand or fathom” (141-142). Jacobs says, that she found contradictions in her studies. Many Satanists refer to him as a deity and not just a dark force in nature. The fact that they address him as “Hail, Satan!” may certainly include deity. Hedonism is the core belief system of the Church of Satan. It is a brutal and selfish philosophy which members of the occult readily admit. It is due to this belief that some of our violence comes from. Satanists do not believe in the hereafter. “Some Satanists believe in reincarnation (2001:142).”

Jesus describes Satan in the following verse as: John 8:44 “he was a murderer from the beginning...there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar and the father of it (John 8:44).”

According to Blum (2000:305) in Walvoord and Zuck, “the devil is the enemy of life and truth. By a lie he brought spiritual and physical death to mankind (Gen.3:4, 13.). He still distorts (2Cor. 4:4) truth and seeks to lead people away from God, the Source of truth (Walvoord et al 2000:305).”

First of all it doesn't really matter if the Satanic Bible sold more copies than the Holy Bible. The Bible is known as the word of God. Jesus said, “the words that I speak unto you, they are spirit and they are life” (John 6:33). The Bible contains the word of God which gives life to all who believe. In comparison to the Satanic Bible, it is truth and life giving. The Satanic Bible on the other hand is a lie and does not have life in it. It is more as the Apostle Paul would call it in 1Timothy 4:1, “the doctrine of demons”. In Jacobs recordings the sacrifices that were made may not be related like in Kamp's interviews, but it was brutal and viciously committed.

## 2.8. Preliminary Conclusion

In this chapter literature surrounding the concept of *astral projection* has been explored. Various terminologies have been defined and discussed: witchcraft, sorcery, magic, and demonology. Authors from both the Western and African perspective as well as other perspectives from the Old and New Testament have been researched. Psychological and social implications have been investigated. There are cases where these authors were eye witnesses to events that took place. In most cases, interviews were conducted and information received and documented. The vehicle that empowers *astral projection* has been thoroughly examined. It was therefore of paramount importance to investigate this phenomenon called (*demonology*). It was discovered that demons are destructive and merciless against victims. An attack can be launched on the victim's mental and physical health, then death is inevitable. It was learned that non-believers have very little resistance against witchcraft, sorcery or magic, white or black. This research has uncovered compromise in some of the Churches where syncretism is practised, thus opening the door for witchcraft. It is observed that there were not a great many arguments among different perspectives. The reason being that every case is unique. Every manifestation of demons is not exactly the same. How every exorcist conducts or leads his team may be different. Every team may have varied amount of assistance. The methodology of every procedure will vary from case to case. The amount of time every case consumes is not the same. In this chapter, it has been revealed that Christianity is under attack, Christians are engaged in a great spiritual battle against Satan and his demons. Believers are exhorted to put on the whole armour of God to defend themselves against the onslaughts of Satan. (Ephesians 6:12). This investigation and findings were exceedingly important for me as a Pastoral caregiver, whose mission it is to find a model of healing for women who have been traumatized. This study will continue in chapter three in working out a methodology for this research.

## Chapter Three

### Research Frame Work and Methodology

#### 3.1 Introduction

In the previous chapter, the researcher vigorously probed into the subject of demonology, which is viewed as the vehicle that empowers *astral projection*. A complete summary on the following matters was provided:

- Examining demonology from different backgrounds.
- Locating the origin of demonology.
- Locating demonology in the Old Testament.
- Locating demonology in the New Testament.
- Outlining the personality of demonology.
- The relationship between demons and unbelievers.
- The way in which demons operate.
- Ancient cultures and demonology.
- Psychiatric perspectives on evil and demonology.
- Exorcism and various perspectives.
- Satanism, witchcraft and crime.

This chapter outlines the research method used with all methodological concepts such as: research design, qualitative methods, grounded theory, sampling, data collection and data analysis etc. It will pilot the way or route that the researcher will be taking in the process of gathering and examining data.

The researcher, as a student in the field of practical theology has encountered a major problem among one of the congregants, related to a phenomenon called *astral projection* — which attacks women at night or in the early and dark hours of the morning with the intent of molesting them. This phenomenon was observed as a significant point of study because only a few members of the clergy who operate in the spiritual realm, are aware of its existence. To some, little is known,

while others are completely ignorant of its existence or reality as articulated in the aims and objectives. Victims of *astral projection* would have the opportunity to articulate their experience and feelings through interviews. It is possible that these interviews will help relieve them of at least some of the burden which they are carrying. The experiences are obviously traumatic and worrying for victims and family members. It is hoped that this research will find an enlightenment to this problem for various reasons:

- Victims are being traumatized.
- Husbands have no means or ways of defending their spouses.
- Husbands are fast asleep when their spouses are crying out for help.
- The atmosphere in the home, in the marriage is disrupted.
- Both husband and wife/ spouse are confused and so is their minister.
- The topic appears to be controversial.
- Pastors in the area are ignorant of this phenomenon.
- The problem needs to be investigated.
- Methods to combat this phenomenon are imperative and must be discovered, soon.

The difficulty in this research is that it is of a sensitive nature and few subjects are willing to discuss their problem with others. Considering the sensitivity of the problem, the researcher will be tactful and diplomatic in dealing with the victims and also protecting their identities at all times. One of the solutions would be to use pseudo names. Preventing the perpetrator from entering the victim's home will certainly bring great comfort to them. Rusty Rustenbach's testimony and his methodology of inner healing will certainly help victims in the recovery process. Nick Pollard and his theory of positive deconstruction will be applied in this research. The four modes of care articulated by Gerkin "guidance, healing, reconciling and sustaining (1997:25)" will be ministered to the victims. Encouragement and comfort is found in the Scripture which says "that we may

be able to comfort those who are in trouble, with the comfort with which we ourselves are comforted by God (2Corinthians 1:4).” According to Lawrence O. Richards (2002), “Paul’s point is that our own sufferings enable us to identify with those who suffer-and enable them to identify with us. Then they will sense the reality of comfort we have received from God and find their own comfort in Him (Richards 2002:775).”

The researcher agrees with Richards in that it would be easier for someone who had been through such an experience, someone who can identify with the victim in their pain to offer some kind of comfort. Ultimately, the victims will look to God for their comfort, because He is the source of all comfort (2Corinthians 1:3-4).

Mpiyakhe John Kubeka is a PhD. graduate from the University of Pretoria, he cites Mnisi (2005:39) who writes from his experience, “As a Pastoral Counsellor I know that anger is a signal of frustration and depression, and one worth listening to (Kubeka 2011:69).” These women who have been violated are angry, filled with great grief and troubled at heart and shedding many tears. The pain they bear has been internalized and only the Lord can know exactly how they must feel. It is not easy to find other women who can identify with them. They may exist but have not revealed themselves as victims of astral projection because of the shame and guilt that follows them every day of their lives.

Considering the above problems, the aim of this research would be to come up with a method that may support and comfort women and their families. This chapter will become a road map to answer questions in a systematic way. This study comprises of two segments, namely:

A review of secondary literature in terms of the following: *astral projection*, pastoral care, defence mechanisms, healing methodology, found in pastoral care. Essential theories on pastoral care from Rusty Rustenbach, Nick Pollard and Charles Gerkin, will be considered.

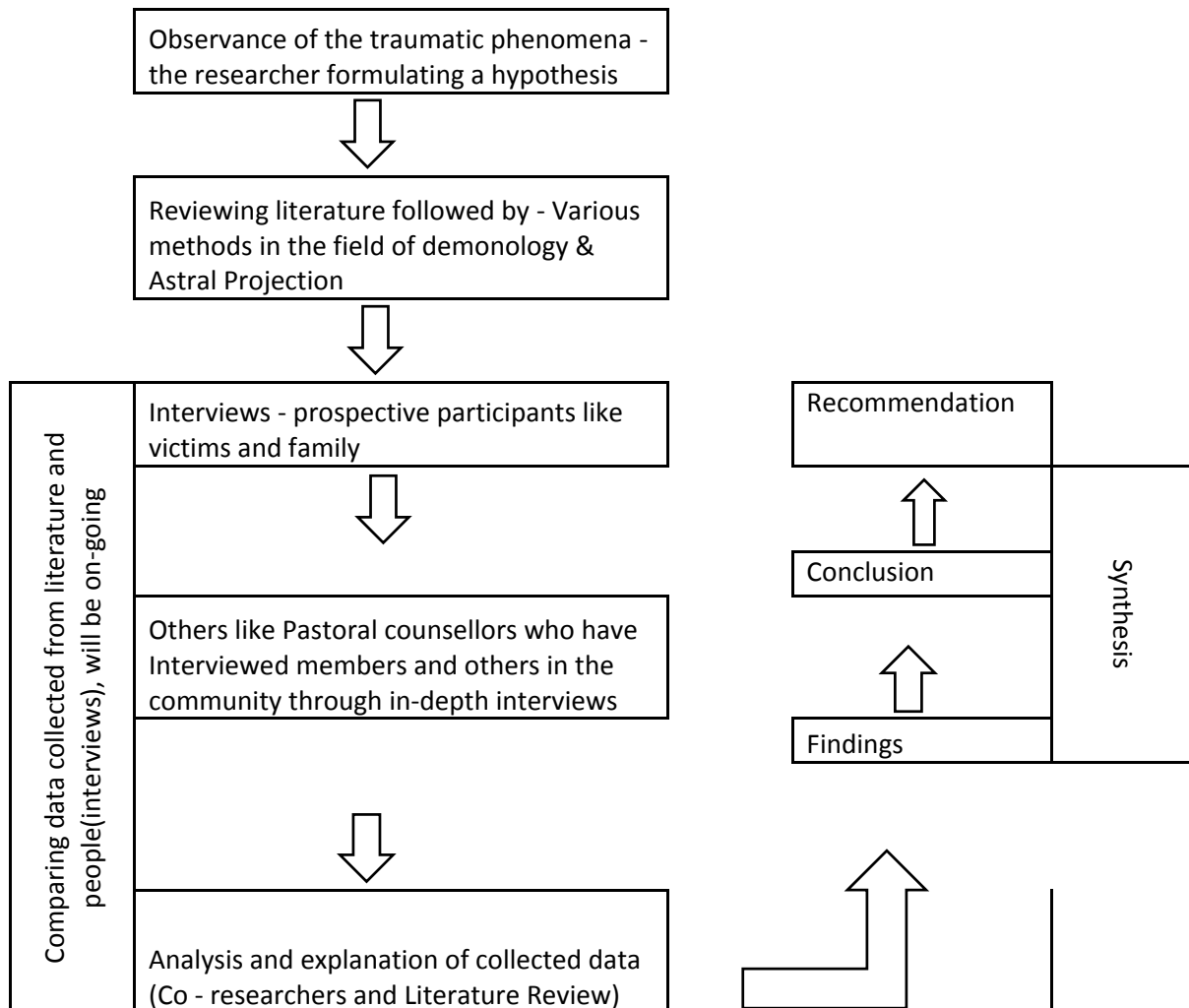
Empirical research will be conducted, which is qualitative in essence. Data or evidence will be gathered and examined systematically by the researcher who employs grounded theory received from the ground. Glazer and Strauss, two prominent sociologists were the first to develop grounded theory research in 1967. Later in the 70s they advanced it to greater level. They believed that concepts and theories should be grounded in data from the field, especially in the activities, interactions, movements, and social development of people (Creswell 1998:56).

This approach is extremely important because grounded theory comprises of a particular way of collecting data and analyses that consist of constant data sampling, coding, categorizing and comparing, in order to generate theory about the social problem under investigation. Victims (women) of astral projection are now vulnerable and desperately in need for an explanation regarding the phenomenon and protection from it. I would like make mention of the fact that men are also victims but this study will focus primarily on woman only. Not a lot of research has been done in the field of practical theology, therefore a methodology to find meaning to the cry of women who are hurting, will be researched in order to bring about a pastoral care methodology to manage these excruciating, emotional, psychological and physically, painful circumstances. A discussion on the research design follows next.

### **3.2 Research Design**

Diana Panke (2018) asserts that “the starting point for all scientific endeavours is a research question” The researcher agrees, because it is the question that provides the motivation for the research and again it is the question that should be answered in a scientifically sound way by the research project. A research question is a particular sentence concluding with a question mark. It specifies what the researcher of the dissertation or thesis is pursuing to answer (Panke 2018:8).

A chart below is set out to indicate the direction (a rough guide) in which the researcher will navigate the research:



Each block has more facts that needs to be explained methodically as seen in the table from Balnaves Mark and Caputi Peter (2001); cf Rubin et al (1990) here below. The researcher will commence with a hypothesis and conclude with a synthesis. The table below serves a primary purpose for engaging quantitative research, but I as a researcher believe that qualitative researchers will also benefit as they use it to conduct qualitative research.

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Balnaves and Caputi

Table 2.3 organizing a quantitative research study

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PROBLEM

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What is the goal of the research?

What is the problem, issue, or critical focus to be researched?

What are the important terms? What do they mean?

What is the significance of the problem?

Do you want to test the theory?

Do you want to extend the theory?

Do you want to test competing theories?

Do you want to test a method?

Do you want to replicate a previous study?

Do you want to correct previous research that was conducted in an inadequate manner?

Do you want to resolve inconsistent results from earlier studies?

Do you want to solve a practical problem?

Do you want to add to the body of knowledge in another manner?

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REVIEW LITERATURE

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What does previous research reveal about the problem?

What is the theoretical framework for the investigation?

Are there complementary or competing theoretical frameworks?

What are the hypothesis and research questions that have emerged from the literature review?

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## SAMPLE

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Who (what) will provide (constitute) the data for the research?

What is the population being studied?

Who will be the participants for the research?

What sampling techniques will be used?

What materials and information are necessary to conduct the research?

How will they be obtained?

What special problems can be anticipated in inquiring needed materials and information?

What are the limitations in the availability and reporting of materials and information?

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## METHOD

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What method or techniques will be used to collect the data? (this holds for applied and non-applied research).

What procedures will be used to apply the methods or the techniques?

What are the limitations of these methods?

What factors will affect the study's internal and external validity?

Will any ethical principles be jeopardized?

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## DATA ANALYSIS

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How will data be analysed?

What statistics will be used?

What criteria will be used to determine whether hypotheses are supported?

What was discovered (about the goal, data, method and data analysis) as a result of doing preliminary work?

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## CONCLUDING INFORMATION

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How will the final research report be organized? (Outline)

What sources have you examined thus far that pertain to your study? (Reference List)

What additional information does the reader need?

What time frame (deadlines) have you established for collecting, analysing and presenting data? (Timetable)

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As stated earlier (Panke 2018:8), “the starting point for all scientific endeavours is a research question.” The above questions organised by (Balnaves & Caputi) will certainly motivate the research, these questions will be scientifically answered in a sound manner in my research project. The researcher will now move on to qualitative research.

### **3.3 Qualitative Research**

This research will implement a qualitative method, supported by a hermeneutical procedure. The researcher’s understanding of hermeneutical, is to present sufferers of *astral projection* with the opportunity to express themselves in communicating and interpreting their personal experience regarding this phenomenon during interviews.

Capps gives his hermeneutical point of view as theoretically, hermeneutics has much to do with the interpretation of texts. In modern times, the doctrines of hermeneutics have been relevant to phenomena other than texts, with suggestions made for applying hermeneutics to the domain of humanities. “The idea that certain human actions are like texts has caught on, and it has already been applied with notable success to social and political action (Capp1984:12).” Applying the principles of hermeneutics to this research will greatly assist in uncovering data

relevant to this phenomenon known as *astral projection*. As Capp's points out that it has already been put to the test with remarkable success.

In time past hermeneutics has been used to interpret biblical texts (exegesis) only. Nowadays, principles of hermeneutics have become a science of interpretation which is exceptionally reliable in producing results that are sound and comprehensive. In the case of *astral projection*, the perpetrator who is invisible most of the time, and the victim can only feel his presence. Therefore the need for rigorous interviews is necessary. Hermeneutics will serve in qualitative research to assist in interpreting and understanding a real life situation like astral projection.

Renata Tesch (1990) does not agree with the idea of qualitative research, rather qualitative data only. Scholars use the term "qualitative" research which means that knowledge production is approached in a certain way but it does not only refer to data. Any information that is not articulated in numbers is to be considered, qualitative data. Should this definition be accepted, then information other than words must be included as qualitative data? She mentions that the following are qualitative data too: pictures, drawings, paintings photographs, films, videotapes, sound tracts and even music can be considered data. She continues to say, that, "the term 'qualitative' data, then, denotes a variety of data, and not a single kind (Tesch 1990:55-56)." Whenever or wherever the above features present an opportunity to be implemented, to gather data, it will be done. These features can certainly extract a tremendous amount of information in a variety of ways. These are the methods that the researcher will use during his journey in this research to uncover and gather data which will later be analysed. The researcher will make every effort to develop a close relationship with interviewees as they participate during the research.

### **3.3.1. Empirical Research-Epistemology**

Colaizzi (1990) points out that a difference must be shown between researchers who use their own knowledge and experience as data (a reflexive form of phenomenology) and those who use expressive protocols from several subjects, which he calls an “empirical form of phenomenology”. The researcher would agree with protocols from many subjects because this is purely empirical and the results are more reliable to the research. Renata as an empirical phenomenological psychologist shares her understanding of empirical to mean “the researcher is open to all perceivable dimensions and profiles of the phenomenon that is being researched. Hence, the experiences of the subjects, as well as those of the researcher, are acknowledged as potentially informative (Tesch 1990:34).”

The researcher will receive a better understanding when engaged in in-depth interviews which would be one on one. During interviews the researcher is able to observe body language. It would be expected from participants to display their emotions and to shed tears during the interviews. Considering the fact that the phenomenon is traumatising them, is why expressing a lot of emotion can be expected. How exactly the victim might react would only be revealed on that day in the interview. Her emotional state as well as her psychological frame of mind may be exposed. The information that will be gathered from subjects as well as the researcher’s experience may be educational, instructive and unique in some ways. But we must never forget to have an open mind.

### **3.3.2 Grounded Theory**

Charmaz defines grounded theory as: “methods consisting of systematic, yet flexible guidelines for collecting and analysing qualitative data to construct theories from the data themselves....grounded theory begins with inductive data, invokes interactive strategies of going back and forth between data and analysis, uses comparative methods, and keeps you interacting and involved with your data

and emerging analysis (Charmaz 2014:1-5).”

It is assumed that grounded theory is a methodology for increasing and constructing theory that is “grounded” in data and not a theory in itself. Grounded theory will assist in using methods that guide the researcher to making timely stops and analyse what the researcher discovers along the trail. It is early analytic work that accelerates progress toward the end of the journey. Whatever constitutes our data – studied scenes, interview statements, documents, or some combination – we take an open mind to all that is happening, so that we can study about the worlds and people. Grounded theory leads us in using our senses, especially what we hear, see and sense while gathering data. As Carmaz points out, as grounded theorists, we commence by using data. We develop data from our observation, instruction, and resources that we collect about the topic. Charmaz continues to explain what is done with data by Grounded theoretician who examine or scrutinise our initial facts and start to isolate, categorise, and combine or blend this data by means of qualitative coding. Coding simply means that labels are attached to parts of data that describe what each section is about. “Through coding, we raise analytic questions about our data from the very beginning of data collection. Coding distils data, sorts it out and gives us an analytic handle for making comparisons with other segments of data. Grounded theorists emphasize what is happening in the scene when they code data (Charmaz 2014:1-5).”

The researcher’s understanding of this method is that the researcher needs to be open minded throughout the entire process of the investigation of the topic. Collecting and analysing data is ongoing until the journey comes to an end. Whatever has been already collected through field work in terms of interviews and observing participants, should be separated, sorted and placed in categories, to enable comparison against similar or differing data. This will be vitally important in the analysis of data. It will also reveal the results of data collected

clearly and objectively. This is an ongoing process, the researcher continues to accumulate data. It will find itself going through the coding process and placed in sections (irrespective of same or differing), and thereafter analysed. This procedure will only be finalised later when the data obtained from “grounded theory” have been compared with the previous data of the researcher. “As we learn how our research participants make sense of their experience, we begin to make analytic sense of their meanings and actions (Charmaz 2014:19).”

Charmaz’s methodology is thorough and is able to produce results that may be fairly accurate and valuable. The key word here for me as the researcher is ‘learn’, to be patient, to understand participants. It is not going to be easy for them (participants) to articulate their experience, since the experience they encountered is highly sensitive. I can only hope that other participants would be as my first participant who was so troubled that she could not keep this secret hidden but decided to reveal all that was happening.

### **3.3.3 Epistemology**

The word “epistemology” derives from the Greek word ‘*episteme*’ meaning true knowledge. Views and notions about phenomena are usually articulated as statements about truth. A statement can, therefore, be defined as any sentence in which a knowledge claim relating to truth or reality is made. This is the reason that the study of human knowledge is known as epistemology (Mouton. & Marais. 1996:8).

The researcher’s position in terms of epistemology is post-modernism. According to Corrine Glesne, “post modernism argues that there are no universal truths to be discovered because all human investigators are grounded in human society and can only produce partial, locally and historically specific insights (Delamont 2002: 157; cf Glesne Corrine 2011; 12).”

I chose this position because I am in line with Wendt (1998) who says, “social sciences deal with ‘social facts’ which are social constructions (e.g. state, society,

power) which are often based on human behaviour which can change situation - ally (e.g. due to emotions, cognitive short-cuts, changes in strategic orientation, changes in identities, changes in perspectives), (Panke 2018: 5).” In view of the researcher’s hypothesis, perpetrators penetrated a victim’s homes during the dark morning hours 2pm and 4pm but by interviewing various participants it was discovered that they could infiltrate a victim’s home at any hour, day or night. Changes in the perpetrators identity have also been observed, for example, in one of my interviews the lady witnessed the perpetrator changed into a baboon. The study has much to do with phenomenology.

Creswell (1998) describes a phenomenological study as, “the meaning of lived experiences for several individuals about a concept or the phenomenon. Phenomenologists explore the structures of consciousness in human experience, (Polkinghorne, 1989). The history of phenomenology starts with German mathematician Edmund Husserl (1859-1938) and his extensive writings addressing phenomenological philosophy from 1913 until his retirement (Stewart & Mickunas, 1990). Phenomenological data analysis proceeds through the methodology of reduction, the analysis of specific statements and themes, and a search for possible meanings. The researcher also sets aside all prejudgements, bracketing his or her experiences (a return to ‘natural science’) and relying on intuition, imagination and universal structures to obtain a picture of the experience.... The researcher requires a solid grounding in philosophical precepts of phenomenology. The participants in the study need to be carefully chosen to be individuals who have experienced the phenomenon (Creswell 1998:51-52, 55).”

As the researcher examine the literature on the subject under investigation, he was quite overwhelmed with Creswell’s theories on phenomenology. His realistic definition on phenomenology and who qualifies to be participants and the criteria for the researcher before entering the field of grounded theory in search of

possible meanings. As a postmodernist the researcher is aware of the fact that there are no simple answers since the issues in life are multifaceted and complex and that challenges will always be presented. The researcher is also mindful of circumstances that can have an influence on the topic or hypotheses, changes must be permitted when comparing generated and collected data. This study continues to seek information through styles of reasoning.

### 3.3.4 Research Philosophies of Reasoning

There are at least three ways and means of reasoning, interpreting, and explaining data e.g.:

- Deductive: this method is viewed as ‘the theory comes first’ view’ it is closely associated with *deducted reasoning*, it is also known as hypothetico-deductive method.

It is called this because it has been refined through previous studies which may have confirmed or refuted earlier theories. In this method, hypotheses are generated in advance of the research process. This process is termed falsification by the empirical research.

- Inductive: the second method is called *inductive reasoning*. This method is viewed as the ‘theory comes last’ in which the researcher will construct theoretical suggestions or descriptions out of data. In other words theory is developed from data generation and analysis. In this process there is movement from particular to general. “It is believed that this is the most famous or particular method associated within the qualitative research traditions with Glaser and Strauss (1967) called the ‘constant comparative method’”. This method is rigorous because data is thoroughly scrutinised, so that description developed may appear to be suitable or acceptable to the study (Mason 1996:141-142).

Abductive: this is the third method which is called *abductive reasoning*. In



this method insinuation entails all reasonable theoretical explanations for the surprising data, creating hypotheses for each possible explanation, and checking these hypotheses empirically by examining facts to arrive at the most credible or believable explanation.... “In this method the researcher will return to his data to re-examine it or gather more data to subject it to new theoretical interpretations to rigorous empirical scrutiny (Carmaz 2014: 201).”

This is the method (abductive) the researcher desires to follow or implement, it is subject and open to change. In abduction theory, theorists go beyond induction. It is harmonious with a postmodern paradigm in which truths (knowledge) are not seen as permanent. Being undergirded by a hermeneutical frame work, “truth is relative, we live in relationships; relationship change us (Dryer 2013 contact class Alexander.”

As stated earlier, the researcher views himself as a postmodernist, involved in qualitative research whose style of reasoning is both *inductive* and *abductive* where grounded theory method will be pursued. The qualitative route of doing research will be followed, the researcher will now indicate the kind of techniques that were be used to collect data.

### **3.4. Data Collection Techniques**

According to Rathje (1984) qualitative data is any evidence or material the researcher collects that is not articulated in numbers Renata Tesch (1990). (Glaser, 1998; Stern, 1994a) are in agreement with Renata and therefore argue against some grounded theorists who tend to make a fuss about quantity of data. Various other researchers have opted to work with small amounts of data in comparison with quantitative research. Grounded theory methods are more interested in developing conceptual categories, therefore collection of data is gathered to illuminate properties that belong to a category and explore relations

between categories. Their rational can make collection of data more efficient but it can also lead to artificial or shallow analysis. To assist in finding rich and adequate data the researcher should ask the following questions to help assess data:

- Did I gather sufficient background data about people, procedures, and settings to have ready recall and to comprehend and describe the full range of context of the study?
- Did I increase comprehensive accounts of a variety of participants' views and actions?
- Does the data disclose what lies below the surface?
- Are data enough to divulge deviations or changes over time?
- Did I improve on multiple views of the interviewee's series or choice of activities?
- Did I collect and group data that enables me to improve systematic categories?
- What kind of comparison can I create amongst data? How do these assessments produce and update and enlighten my concepts? (Charmaz: 2014).

These questions will assist the researcher in gathering data. It is hoped that sufficient data can be gathered for the research. To uncover what lies below the surface, data will be carefully and thoughtfully analysed. A lot will depend on the amount of participants the researcher will come into contact with. The techniques of interviews will be viewed next.

### **3.4.1. Interviews**

W. James Potter (1996) views interviewing as a method of generating data from people by enquiries and getting them to react in words. Interviews are not limited to a particular style. There are other methods of presenting interviews. Interviews

can be organized or spontaneous and they can also be casual or thorough. Marshall and Rossman (1989) explained: “typically, qualitative in-depth interviews are much more like conversations than formal, structured interviews. The researcher explore a few general topics to help uncover the participants’ meaning perspective, but otherwise respects how the participant frames and structures the responses (Potter 1996:82, 96).”

Gibson and brown (2009) have a broader definition of structured and unstructured and semi-structured. They explain these definitions in the following ways:

- Structured interviews - Structured interviews comprise of developing, before the interviews, specific questions that should be asked. Enquiries are made by the researcher according to their research interest and knowledge of the topic. They advise that all questions must be clear and unambiguous. It would be advantages to pilot the interviews before undertaking the research by asking colleagues to read through them. This is one way of maximising clarity.
- Semi-structured interviews - unlike structured methods, researchers are more flexible in the way the interview schedule is used. The interview will be guided by the natural flow of the conversation. This way in certain instances may be more beneficial and favourable than forcing the interviewee to fit their ideas into the interviewer’s pre-defined order of questions. The researcher also has the freedom to probe the participants for more information.
- Unstructured - The term unstructured is misleading according to Brown and Dowling (1998:72-73), they suggest, investigators are always driven by some interests, even if it is to figure out how things work. The impression that an interview might have no structure is something of a misnomer, for then, conducting an interview would be futile (Gibson and Brown 2009:87-9).

The researcher will most certainly implement the structured and semi-structured method in interviewing participants. Both these methods provide the researcher with structure and flexibility. Considering the nature and the sensitivity of the topic “astral projection” moving from structure to flexibility when needed, would cause the conversation to flow with more ease and data will be generated.

### **3.4.2. Intensive Interviewing**

Interviews can and must be intensified whenever possible to bring the best out of the participant. Kathy Charmaz (2014) describes intensive interviews by asking the following questions: “What is thorough and detailed interviewing? When do

investigators use it? What is involved in creating and conducting rigorous interviews?” She sees it as a way of generating data for qualitative research. It is a one sided conversation that is discreetly guided to explore research participants’ perception on their personal experience. Kathy continues to mention some vital characteristics of intensive interviewing:

- Participants should be carefully chosen, they need to have personal experience that fits the topic
- The participants’ experience or involvement and situation should be explored in an in-depth way
- The researcher should rely more on open-ended questions. Open ended questions will permit the participant to answer in open text format such that they can answer based on their complete knowledge, feeling and understanding. This would mean that the response to questions will not be limited to a set of options. (explain why and give examples of these types of questions)
- Getting detailed responses should be the main objective. It may mean, getting down to embarrassing responses.
- The researcher must prepare himself to comprehend the participants’ views, meanings and experience.

- A follow up should be made for discussing information which may not have been clearly understood. The researcher uses intensive interviewing to investigate a particular topic about which the interviewee has had considerable experience. He listens wisely and carefully and encourages, but above all, learns from the interviewee during the interview. The aim of qualitative research is to draw gather accurate information or facts and simultaneously uncover hidden actions or intentions. The author’ approach would be that of respecting the traditions and situations of the participants’. Kathy shares some possible needs of participants by saying, “research participants have problems to solve, goals to pursue, and actions to perform, and they hold assumptions, form ideas, and have feelings about all these concerns (Charmaz 2014:56-58).”

Victims of *astral projection* have been sorely violated. It may take years to overcome such an experience. As the researcher, it would be my responsibility to be sensitive and sympathetic toward the interviewees who are victims of this gruesome or frightening situation. One can only imagine how difficult it would be for them to articulate their experience.

#### **3.4.2.1. Participants**

This study is very much reliant on participants. They have acquired knowledge from personal experiences being exposed to the phenomenon of *astral projection*. For this reason they are extremely essential to this study as they contribute both knowledge and personal experience.

In terms of selection, members of the clergy from various denominations will be consulted and informed regarding the purpose of this research. The researcher will request voluntary participation from them concerning their knowledge and experience if they possessed any. In addition, another request will be made for them to identify victims who are or have been traumatised by this phenomenon.

Regarding ethical issues, confidentiality and anonymity will be assured to all potential participants. Owing to the very sensitive nature of this subject, restrictions will not be placed on a particular nationality or a particular area. Participants from at least three classes of personalities will be sought:

*Women who have encountered this phenomenon.* These women have personal and practical experience with the assailant. Some of them are able to describe the way in which they were attacked. Some of them were able to put up some form of defence for a brief period of time before being completely overpowered by the assailant. Others have won the battle by praying consistently during the attack. Some of them have seen the face of the assailant. Most participants could not identify their assailants because they were invisible.

*Pastors who have knowledge and experience to share.* These are leaders who are accountable and responsible to God for providing leadership and care for members of the congregation among others things. They have received complaints from victims who belong to their congregation regarding astral projection. They have made it their duty to acquire knowledge from the limited literature available and from other Pastors and laymen who are familiar with the phenomena. These Pastors are rare and appear to be unique in the field of astral projection. The knowledge and experience they have amassed over a great period of time to ward off assailants and the powers of darkness (witchcraft) is vitally important to share with Pastors who want to learn.

*Perpetrators (astral projectors) especially those who have repented or those who desire repentance.* They are the ones who can explain how they go about targeting certain women. How do they obtain legal ground to enter a victim's home? How can victims successfully defend themselves against perpetrators? Do they operate alone or do they function in groups? These are merely some of the questions one can ask. The researcher will endeavour to find and consult with participants from other disciplines, such as psychology and sociology. The quality and depth of

information from participants will be of primary importance to this research.

Jennifer Mason reminds us “that success of interviews depends on people’s capacity to remember, to verbalize, interact and conceptualize (Mason. 2002:64).”

Concerning quality and depth, Johann Mouton et al (1990) encourage researchers to “accept as a general principle that the inclusion of multiple sources of data collection in a research project is likely to increase the reliability of the observations. Denzin coined the term *triangulation* to refer to the use of multiple methods of data collection. Campbell and Fiske (1959) suggested a similar strategy which they called *multiple operationism* (Mouton & Marais 1990:91).”

All these concepts relate to the use of a variety of methods which, as a result of their being complementary, may be employed to correct data for their respective shortcomings. Among the variety of methods, the researcher will implement only those that are well suited for the study of astral projection. More is said about triangulation in the following.

James Potter (1996) agrees with Mouton and Marais in saying, assured authors who argue that their conclusions are the results of various kinds of people coming from different locations and circumstances will be more resounding than other authors whose conclusions are grounded on observations of one in one setting. “The method of strengthening of one’s argument by building in many different dimensions is called triangulation (Potter 1996:153).”

Triangulation is one method that should assist in assuring researchers gather reliable data. No research should be lacking in credibility. Multiple sources will secure reliability. Both views will ultimately extract data from the ground and benefit the research into astral projection.

### **3.5. Sampling**

The researcher must be watchful in choosing samples for his research. Elizabeth Henning et al (2004) reminds us that the important motivation is people who are

prepared to travel on this journey towards additional knowledge regarding the topic (Henning et al 2004:71).

Authors like Struwig et al (2001) feel that samples should be selected purposely rather than randomly because it is depth and richness of data that matters most in qualitative research. In selecting purposeful samples one can expect rich data or evidence that the researcher is concerned with. According to Lincoln and Guba (1985), “the characteristics of purposeful sampling are as follows:

- In quantitative research samples are drawn in advance unlike qualitative research. Characteristics of the final sample are considered (e.g. gender, age, area of residence, etc.). The sample size will be considered much later and it could change as the study progresses.
- Only after the previous unit has been analysed can the following unit be selected. Also if the previous unit provides inadequate information then additional sampling would be required.
- The sampling of new units continues until new information becomes redundant, e.g. when new information is obtained from additional samples (Struwig et al 2004:122).”

Potter (1996) shares a wealth of information on the topic of sampling. He also shows how qualitative studies differ from quantitative studies. The issue of sampling in quantitative studies is that it is concerned about how elements are selected from a population so that each element is given an equal chance of being selected so that the patterns found in the sample can be comprehensive to the greater aggregate of the population. The qualitative approach on the other hand, concerning the issue of sampling is more concerned with gaining access to relevant evidence about the phenomenon. Potter observes two important words in this concern which are “*access*, which reflects a practical concern, and *relevant*, which reflects a validity concern (Potter 1996:104).”

The researcher agrees with Potter that access is key, which means the researcher



has received permission to enter into the environment of the participant to gather data. It is important for the researcher to maintain access which also means that he abide by certain rules. Commencing and concluding interviews on time may be one of those rules. The researcher will also bear in mind that people don't really want outsiders to invade their privacy or communities to observe them.

### **3.5.1. Criterion Sampling**

Many other authors will agree with Creswell (1998) who says, that, "I find a much more narrow range of sampling strategies for phenomenological studies. It is essential that all participants experience the phenomenon being studied. Criterion sampling works well when all individuals studied represent people who have experienced the phenomenon (1998:118)."

As stated above under participants the following is repeated: women who have encountered this phenomenon, Pastors who have knowledge and experience to share, and perpetrators (*astral projectors*) especially those who have repented or those who desire to repent. Pastors or leaders from other denominations. These are people with first-hand evidence (original sources).

In phenomenological studies, most researchers would prefer participants who have experienced the phenomenon themselves. The author recognises these participants as original sources. In most cases the researcher is confident of credibility, reliability and trustworthiness. All variables will assist in producing data analysis.

### **3.6. Data Analysis**

Marlene L. Martin (2009:79) describes data analysis as "a mass of words generated by interviews or observational data" As a researcher I ask, what exactly is the process of data analysis, how do we get from data to report, or what stages do we use to reach the final product? Pauly (1991:19) in Potter (1996) said, "The biggest problem is not in gathering evidence but in sorting it all out...and whether the researcher has read enough of the right kinds of materials and

whether the researcher has interpreted those materials in a reasonable, useful, thoughtful, and imaginative way (Martin 1996:120).”

Generating good and reliable data is not simple but I do agree with Pauly that the biggest problem is interpreting the material in the best way possible. This advice is sound and safe. In my understanding data analysis is a process in which generated data is being processed in various stages until the ultimate product materialises by means of sound interpretation.

Glesne et al (1992:127) define data analysis as, “organizing what you have seen, heard and read so that you can make sense of what you have learned. Working with data, you create explanations, pose hypotheses, develop theories, and link your story to other stories. To do so, you must categorize, synthesize, search for patterns, and interpret the data you have collected (Glesne & Peshkin 1992:127).”

Analysis may take place at any time and place during data gathering. The field may be a person’s home which would be the best place for me as a researcher because it presents an opportunity to investigate the environment or atmosphere of the home where things are happening but an office, at a restaurant or café will also suffice. Miles and Huberman (1984) in Potter (1996) claimed that it is a huge mistake to “wait until the data is all gathered to begin the analysis, because this faulty procedure, rules out the possibility of collecting new data to fill in the gaps, or to test new hypotheses that emerge during analysis (Potter 1996:121).”

A system which most researchers use to organize and categorize generated data is called “coding” Struwig F.W. and Stead G.B. cite (Miles and Huberman, 1994) who define codes as “labels” that assign units of meaning to the information obtained (Struwig and Stead 2001:169). Lonkila (1995:42ff), in Henning define coding as “how to dimensionalise them and discover their conditions,

consequences, and associated interactions and strategies. The distinctive feature of coding in grounded theory is striving towards theory building (Henning 2004:131).”

Strauss & Corbin (1990:57) refer to coding as naming and categorising phenomena through close examination of the data. Data is fragmented down into distinct parts, which are compared and questioned with (what, where, who, when and how?). In other words, open coding fractures data into concepts and categories. The data are compared and similar incidents are grouped together and are given the same conceptual level. The process of grouping concepts at a higher, more abstract level is termed categorising. Labels are then attached to the segments of texts. Put more accurately, coding “represents the operations by which data are broken down, conceptualised, and put back together in new ways. It is the central process by which theories are built from data (Henning 2004:131).”

Upon examining the definitions of “coding” listed above the author is reminded of the word “deconstruction” where taking apart and rebuilding something new takes place. Every piece of information which goes through the refining process of analysis and comes out as valid, contributes toward developing the product.

In the author’s understanding coding is about naming or labelling, organising, categorising the data generated through interviews and ultimately interpreting it through critical analysis. Gibbs (2007) makes the following suggestions regarding coding which permits the investigator to join sentences, passages, concepts or writings together that articulate a similar idea or phenomenon. He further recommends that one should make notes about every code one develops. This must be done immediately before absent-mindedness sneaks in. This is an excellent way of developing analytical thinking when writing down memos from coded texts. It is not wise for the researcher to rely entirely on memory, as absentmindedness or forgetfulness may occur at any time (Palmer 2014:45-46).

According to Trochim (2001); cf Neuman (2004), “data analysis in grounded theory includes the following key analytical strategies: -coding: Already defined. ‘Memoing: this is the process for recording the researcher’s thoughts and ideas as they evolve throughout the study’.

Integrative diagrams and sessions: these diagrams are used to pull all of the details together to help make sense of the data as it relates to the emerging theory.

While data is being collected, it is simultaneously analysed with the help of grounded theory analysis using the strategies of coding mentioned above, memoing and developing integrative diagrams and sessions. Gibbs recommend the following way of recording coded texts:

Name or label of the code you have used in making up and coding the text

- The name of the researcher who coded it (if working with other researchers).
- Date when coding was done or changed.
- Definition of the code – a description of the analytic idea or theme it refers to.
- Any other notes of your thinking about the code, e.g. how it relates to other codes; or maybe the text coded could be split into separate codes

(Palmer 2014:45-46).”

In terms of analysis within traditions of enquiry, Creswell (1998) has included another interesting approach by Moustakas (1994) called a modification of the Stevick-Colaizzi-Keen method, being used frequently in phenomenological studies. The steps are as follows:

- The researcher begins with a full description of his or her own experience of the phenomenon.

- The researcher then finds statements (in the interviews) about how individuals are experiencing the topic, lists out these significant statements (**horizontalization** of the data) and treats each statement as having equal worth, and works to develop a list of no repetitive, non-overlapping statements.
- These statements are then grouped into “meaning units,” the researcher lists these units, and he or she writes a description of the “textures” (**textural description**) of the experience-what happened-including verbatim examples.
- The researcher next reflects on his or her own description and uses **imaginative variation or structural description**, seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon, and constructing a description of how the phenomenon was experienced.
- The researcher then constructs an overall description of the meaning and the **essence** of the experience.
- This process is followed first for the researcher’s account of the experience and then for that of each participant. After this, a “composite” description is written (Creswell 1998:147,150).

The researcher has observed much from most of the writers above concerning data analysis. The system of coding will also assist the researcher in grouping together stories of the phenomenon in terms of psychological and emotional pain, fear, shame, and guilt. It becomes easier when the author begins with his own experience, then he is able to identify with his participants. From the analysis a healing methodology may be determined.

### **3.7. Ethical conduct in Social Issues**

Ethical concern or issues are always very important in research. This research is involved with ethical issues that are of a hyper sensitive nature. Therefore the

participants' anonymity must be secure during the course of the research and thereafter. This will be done through the use of incorrect names. The author supports Denzin & Giardina's (2007) view of reflexive ethics who says, "The need for reflexive ethics, that is crucial of itself, while at the same time acknowledging the ethical orientations that underlie the questions the research chooses to explore as well as methodologies and interpretations cannot be denied (Denzin & Giardina 2007:76)."

It is important that the researcher be self-conscious and interactive. These convictions will build ethical principles. Self-respect begets respect for others. It is unthinkable of any researcher to be unethical in qualitative research. It is for this purpose that a code of ethics is created by researchers to protect the individual's rights to "dignity, privacy, and confidentiality, and avoidance of harm (Punch 1986: No." It is embarrassing for any social scientist to find himself in a situation of mistrust and disrepute. The understanding we ought to share is that of integrity, above reproach and virtuous. Our aim is not to harm people but to do well. Social scientists should be mindful of demonstrating ethical behaviour at all times. According to Israel and Hay (2008:5), "if any of these contributions are inaccurate, unethically acquired or otherwise questionable, we all bear the costs." All meaning, others who have laboured with high ethical standards and with good moral and ethical conduct. Our endeavour in this regard of being conscious of being above reproach in the field of ethics is of uttermost importance (Israel & Hay 2008:5).

The researcher binds himself to sound practices in research. By means of informed consent, (Diener and Crandall 1978) in Glesne (1992) believe that participants are made aware that their participation is voluntary. It would be their privilege to stop contributing information at any point of the study they want to. In times of physical or emotional risks, consent forms are valid when participants may be exposed to physical or emotional risks (Glesne & Peshkin 1992: 110).

Participants should not be misled by any form of manipulation in any way. Integrity of this study is of utmost importance and will be upheld and maintained. Participants will be informed that they will not be rewarded or recognised. In terms of confidentiality, the author will be aware at all times, that participants divulge information in confidence. Therefore, it is of extreme importance that this information be kept in confidence.

Considering the fact that this study is of a sensitive nature, the researcher will be mindful of participants' emotional state throughout interviews as this relates to their welfare. Finally, this research endeavours to adhere to all ethical considerations mentioned above.

### **3.8 The Shepherding Model of Rusty Rustenbach**

Rustenbach's testimony is quite intriguing in terms of how he grew up as a non-Christian. His parents worked in industry, doing physical work for long hours. For this reason his parents could not spend much quality time with them. There was no parental involvement in terms verbal affirmation. He says he doesn't remember his parents reading a book to them or making some effort to enter their world. His sister and he understood that long hours away from them was for their financial benefit, for a better future. Rusty explains the negative impact these circumstances had on him over time. He says, "Though, I did not realise it at that time, these childhood deficits seriously crippled my self-confidence and filled me with a deep sense of shame and self-contempt". Rusty tried to do some repair work on himself to restore self-confidence and to feel better about himself: cars, alcohol, drugs, sex and partying. He even joined the U.S. Army and found himself in Vietnam as a soldier. Finally, he was introduced to Jesus by a friend, Robin. This was the beginning of change for him. He joined an international organization called, the Navigators who fully transformed how he experienced himself in the core of his being. God healed him, he was now in a position to completely forgive

his parents. He later got married and fathered three children. He went on to study and earned his Master's degree and thereafter became a missionary and worked in Spain. This is how the Great Shepherd, the Lord Jesus had changed Rustenback's life, healed and transformed and ready to assist others who were in need of help. He is able to identify with others in their psychological and emotional pain. It is out of this testimony with all its experiences, both negative and positive that this book is born.

Rusty reminds believers of the promises Jesus made in Luke's Gospel, who affirmed the promise of Isaiah 61:1, "stating that He was the Messiah uniquely anointed by God to bring healing to the broken places in people's hearts, to set the captives free, and to usher prisoners into his liberty." The word for *broken* in the Hebrew language is *shabar*. It means that the heart of a person is crushed, crippled, maimed, wrecked, or shattered. Jesus who is omniscient knows that life will not always go according to our expectations. Disappointments, discouragements and all the hurts are a part our life's journey. The author is reminded of Joseph in the Old Testament where Joseph informs his brothers who were extremely cruel to him "you meant it for evil but God meant it for good (Genesis 50:20)." God is in control over life and he permits circumstances to unfold. He may use our pain to bring about good for ourselves and others. The process of going through pain is never easy, we need someone like a shepherd to help us through our grief and sorrow. Shepherds of God's flock, must be dependent on Him who is the Great shepherd for strength in all areas of their lives. Jesus mentions in John's Gospel, that He is the good shepherd (ten) and that without Him we can do nothing (fifteen). In the above quote (Isaiah 61:1) Jesus identifies himself as the Messiah and his purpose for coming to our planet earth. The two most important reasons are to set the captives free and to heal the broken places in people's hearts. As we journey through life, it is not difficult for pastors and others to notice people who are trapped by shame, fear, depression



and other painful emotions for which superficial solutions are inadequate. Rusty (2011) argues that “we need to add new approaches to the great ministry tools we already have, approaches that will permit the powerful truth of God contained in Scripture to affect us in the innermost parts of our being”. He believes that change or healing is possible with the supernatural help of God at our disposal and that the truth can set us free. Rustenbach offers five principles of inner healing also mentioned in the chapter which may be extremely helpful to victims (wives, husbands and may be children) of astral projection and perpetrators who desire to repent from their evil practices. This research is predominantly concerned with victims, who are woman.

### **Principle 1: All of us have had our hearts broken**

Rusty believes that we are like King David who confessed in Psalm 109:22, “For I am afflicted and needy, and my heart is wounded within me.” Every person some time or the other has experienced innermost pain and emotional wounds. He says something very interesting and maybe important in the following sentence: “the wounds that affect us most deeply are usually the ones that happened in the first eighteen years of our lives (2011:32)”

Though some of us have experienced a basically healthy childhood, many of us endured period’s of deep emotional pain, abuse, or sadness; some of us even had to fight for our very survival. Time and experience have clarified three basic symptoms for Rusty and have revealed that we are in great need of healing for the hidden hurts of our hearts.

- *We over react to difficult situations.* Minor stressors can make us feel miserable, but we don’t really know why.
- *We can’t stop practices that are destroying our lives.* We are trapped in an unending cycle of people pleasing, perfectionism, laborious at work, sexual compulsion, alcohol abuse, same-sex attraction, body-image fixation, excessive exercising and binge eating.

- *We experience recurring bouts of emotional pain.* Painful episodes seem to come out of nowhere: illogical fears, rage, anxiety hostility, self-hatred guilt, depression suicidal thoughts, or shame.

According to Rusty, the most important question isn't whether we've had our hearts broken, but in what situation it was broken, how severely, and how much healing we've received (2011:32).

It somehow seems that the answers to our problems lie in reflecting and confronting our past. We as parents should do our very best not to subject our children to abuse. It may be impossible to protect them in every area of their lives and from all harm, but we can try. During interviews the researcher will be mindful of all these abuses. Principle number two follows.

**Principle 2: The heart broken in response to something that has happened in the past**

The law of cause and effect says that for every effect in our lives, a cause exists – or a series of causes. In other words, the rupturing, fragmenting, or crushing of the heart began somewhere. There are at least four possible sources of our broken hearts.

*First, we've wounded ourselves.* We afflict ourselves when we sin and do unwise things like lying, engaging in experimental teenage sex, taking drugs, not keeping our promises, and abusing alcohol. In practicing these sins one opens the door to deep hurt, and “the age that young people experiment with them is earlier with each generation” (2011). Unless explicitly addressed and healed, these self-inflicted childhood and adolescent wounds will fester and negatively influence our emotional health as we move into our adult years. The temptation to be focused in the present and not realising that the door perpetrators used to enter our lives was left open in the past of the victim's life.

*Second, we've been hurt by others.* People hurt us in two basic ways: actively and passively. In active hurt, a person does something to us that shouldn't have

been done, perhaps abusing us verbally, emotionally, physically, spiritually, or sexually. In passive wounding, people don't do something they should have done. For example: emotional neglect. It is important to establish where the hurt came from which will be important to the healing process.

***Third, we react sinfully to abuse.***

This sinful reaction amounts to wounding ourselves as a way of dealing with the hurt of another.

***Fourth, we misinterpret neutral events.***

Rusty gives an example of this, his teammate and he worked with a woman who struggled in overcoming the problem of being unloved and insignificant. God took her down memory lane when she was a little girl with her mother and baby brother. Desiring attention and affirmation, she recited the alphabet, she had proudly begun to sing, "A, B, C, D...." but at that particular moment her mother was attending to her baby brother in changing his diaper. Her response to this situation was that she was unimportant and didn't have much value. The way she saw things and interpreted them, then and now, has made a real difference because God in the person of Jesus Christ was able to show her what actually happened. Tears came to her eyes as the Lord spoke to her, according to Rusty. Rusty (2011: 34) believes that, "inner healing is about opening up with God in such a way that can reveal what happened within us and change us from the inside out (Rustenbach 2011:23-34)."

There must be millions of people who are affected by similar situations. They may be tormenting themselves year in and year out about childhood problems. The author is familiar with situations like this. Some accuse their parents of practicing partiality. The work of a shepherd in the lives of such people who are suffering emotionally and psychologically is able to set them free.

### **Principle 3: Our reaction to events-Not the Events themselves-place us in bondage**

The third principle of emotional healing seeks to clarify that our captivity does not come from how badly we hurt. It comes from what occurred within us as a result of the events. Rusty remembers an experience he encountered with his teammates who decided to correct his work, which caused him to react with irritated defensiveness. He teared up and blurted, “it’s like I’m all alone and no one’s there to help me (2011:35).” As the words came out, he realised that his extreme reaction must be from a diseased or sick place in his heart. Rusty sought a quiet place and enquired of the Lord Jesus, what was that reaction all about?

He says, the Lord revealed to him that between the ages ten and eleven being a latch key child, with both his parents working from seven to three thirty at the local steel mill, he came to believe that he was all alone and that no one cared about him. He asked God, ‘what is the truth?’ The Lord responded by saying, “You did grow up alone, but I was there to help you and I’m here doing the same thing right now (2011:35).” Rusty believes that on that very night the Lord brought healing to his heart. He experienced a newfound freedom in that area of his life ever since. As Rusty says, if one can trace, reflect or determine what occurred within us as a result of events, we can experience freedom. Like Rusty most victims would need God’s help to show them when and what happened in their past. Applying this principle can bring emotional healing to victims of astral projectors.

### **Principle 4: Present difficulties often trigger past pain**

The fourth principle of inner healing describes the phenomenon of how difficulties of the present will often trigger hidden wounds from the past. Rusty presents another illustration similar to principle number three saying, that he remembers being a member of a team responsible for planning future events. When his ideas were overlooked or criticised, he would often go into a feeling of

being downcast, dejected and become sullen. He was unaware of what was really happening to him. It took him approximately ten years to figure out his behaviour. He says, “Having my input devalued triggered unhealed pain from growing up in a dysfunctional home where there was so little affirmation (2011:36).” The researcher acknowledges the fact that if negative experiences of the past are not addressed, it will trouble victims in their present time as well as the future. The problem may be that victims may not remember every unfortunate and negative experience of the past, therefore, they must ask the Lord to enlighten them regarding the problem which lies hidden in the past.

**Principle 5: Life- Changing Truth can be known and experienced when God communicates it to us in a supernatural way**

The researcher concurs with Rusty (2011) who believes that, “we need God to illuminate His truth in order for healing to take place. The Greek word for knowledge is *gnosis*. Paul used a variation of that word, *epignosis*, when he prayed that the Lord would give the Ephesians, ‘a spirit of wisdom and of revelation in the knowledge of Him (Eph. 1:7).’ In Greek, adding *epi* to *gnosis* signifies an enhanced or more complete kind of knowledge (Rustenbach 2011:36).”

Rusty cites David Ferguson who believes that truth should be experienced: “Every time we separate the teaching of the truth from the experience of the truth, we make it irrelevant. It is only when truth is experienced that it will truly set us free. Both Rusty and Ferguson make sense in acknowledging the fact that we can only experience truth in a powerful way when God articulates it to us by supernatural means. God does this as we read, study, or memorize the Bible, but it can also happen during our prayer time. Christians in particular must realise that God’s Word is alive (Hebrews 4:12) and refuses to be restricted to paper and ink (Rustenbach 2011:36).” When victims of astral projection acknowledge this as truth, healing is healing and restoration is possible. For further assistance the

researcher will investigate Nick Pollard's methodology of positive deconstruction.

### **3.9. Positive Deconstruction Model of Nick Pollard**

Victims of *astral projection* are suffering from emotions that are shameful and embarrassing, they are grieving because they have been raped and violated. In addition to Rustenback's model of healing the broken heart, Nick Pollard offers a model he calls "positive deconstruction". His idea of positive deconstruction is to take apart what people believe and analyse it and ultimately replace it with something better that would bring about healing. The process of positive deconstruction takes them on a journey of self-discovery.

Nick's idea, or inspiration, came to him when he bought his first car during his undergraduate days. The overall condition of the vehicle wasn't that good, the body work and the chassis was okay but the rest of the car, the engine worn out, the suspension damaged, and gearbox crunched pitifully. Sometime later he heard of another car of the same make and model as his which was involved in an accident. He decided to buy this car because parts were still new. He used positive deconstruction with the help of a mechanic to do away with parts that could not be used anymore and replaced them with new ones. When he was completed with replacing and restoring, he started the engine and discovered that he was now in possession of a very good car.

In working with people, Nick gives the impression that one cannot be entirely dependent on this model. He encourages, "if combined with earnest prayer, clear gospel proclamation, reasoned apologetics and genuine relationships demonstrating practical love, positive deconstruction will help (1997:44-46)."

Nick may be mindful of what our Great Shepherd the Lord Jesus said, "Without me you can do nothing" (John 15:4). Methods and models are good but without the Lord's blessing they will render little assistance.

Positive deconstruction involves a process which includes four elements:

- Recognising the fundamental worldview
- Examining it
- Confirming the components of truth which it contains
- Determining its mistakes

Nick points out that most people are not aware of their worldview. For this reason they cannot articulate it to others. In the case of victims of *astral projectors* they may be completely ignorant of what is happening to them. They cannot explain nor describe the circumstances or the phenomenon attacking them. They will need people like Pastors or others who are knowledgeable in *identifying* the problem.

The next step in the procedure of positive deconstruction is *analysing* the worldview. One of the most important questions to ask is, ‘is it true’. Nick says, he does this by employing three Standard philosophical tests of truth. “The coherence, correspondence and pragmatic tests.”

The researcher agrees that one ought to establish if this is true (does it cohere?), this should be first and foremost. The second, does it correspond with reality?

The third is, does it work?

The researcher has spoken about *astral projection* to many other pastors and to some it is shocking to hear, to others, this seems farfetched. If a victim relates her story to her Pastor and responds in a manner which indicates that he does not believe his congregant, this will leave her disturbed and discouraged. Nick in terms of evangelism that unbelievers would have some element of truth, therefore, we must *affirm*. My attitude, as the author, toward victims would be the same. I would *affirm* them. Even though truth may be contained, there is some percentage of *error* in reference to non-believers in the area of evangelism according to Nick. Christians may also possess a certain amount of *error* in their worldview especially in terms of doctrine. When most Pastors work among the afflicted, they also try to establish if the victim possesses *error* (or sin) in her life



which may be against the principles of God's. As we engage or work with people, "we need God to open their eyes, and we need them to be prepared to change. For there is also a moral dimension (Pollard 1997:46-47,175)."

There are Pastors who believe that Christians are well fortified in the Lord. There are so many promises in the Scriptures that allude to the Christians defence found in Psalm (18:2) which says, "the Lord is my fortress and my deliverer; my God, my strength, in whom I will trust". But as scholars, we need to maintain a balance in interpreting the Bible by comparing Scripture with Scripture. We need to consider the Prophet Job and Joseph who were innocent yet experienced years of suffering. It is important not to be prejudiced in any way but to be hopeful that the interviews will reveal how the perpetrator breaks through the Christians or non-Christians defence. Theologian, Edward Wimberly also uses Job as a model, when he observes important questions posed by Job. Why must the innocent suffer? Where is God in the midst of tragedy? How can we discern God's presence in the midst of carnage, pain and suffering? Rustenback, Pollard, Wimberly and Gerkin complement each other.

### **3.10. Preliminary Conclusion**

The purpose for conducting this research is to investigate one of the most complex and confusing problems that could harm any person. This chapter needed a framework which included an aim to navigate this research to accomplish its goal. It will develop a systematic procedure in collecting and analysing data which is vitally important to this research. I used the words confusing and complex to emphasize difficulties involving visible and invisible personalities using witchcraft which is empowered by demons. The invisible presented a problem in that they cannot be identified. Law enforcement is limited in conducting an investigation when a victim has been raped because perpetrators do not leave finger prints behind nor do they leave any trace of DNA. A research design was arranged to assist the researcher to develop the route he needed to follow to do this study. The researcher decided to implement a qualitative research



undergirded by a hermeneutical method. The epistemological position of this research is quite evident being “post modernism”. The abductive approach will be carried out, and the reasons for this have already been explained in detail. The author desired to be involved in in-depth interviews to do justice to the topic “astral projection” therefore a qualitative research had to be engaged. In terms of delimitations, it was already explained that the researcher anticipated difficulties in finding willing participants. Therefore, the scope for gathering data was broadened, samples would come from various places. The ethical standards were clarified with co-researchers as well.

This chapter concluded with Rusty Rustenbach’s healing methodology and Nick Pollard’s positive deconstruction model to minister to victims. The next chapter deals with astral projection and if a way to prevent perpetrators from harming victims can be found. Possible doorways from which entry is made will be investigated and discussed.

## Chapter Four

### Astral Projection

#### 4.1. Introduction

This is rather an unusual topic simply because people, both Christians and non-believers, are not aware of its existence. It is not an everyday topic even among the minority who are educated. The author himself was completely ignorant regarding this subject, until a lady and her husband revealed their encounter with this phenomenon. As mentioned in chapter one, I was speechless and devastated upon hearing about this painful and heart-breaking story. Looking at her husband, I saw a man who was hurting, vulnerable, utterly confused and very frustrated. As their Pastor I immediately realised that it was my responsibility to research this dangerous phenomenon and see if I could come up with a methodology and implement pastoral care towards those troubled souls. Hence, the birth of my research on the topic of *astral projection* is also believed, by some authors, that this phenomenon, is used by some for pleasure, in terms of soul travelling the world. In this chapter, the knowledge of various authors as well as conversation with ministers sharing their expertise on this subject will be investigated in order to shed light on the topic. In chapter one a brief mention of the phenomenon “*astral projection*” was laid out. The author now hopes to be more detailed about this topic in comparing “Out of body experiences with *astral projection* as well as soul travel and other experiences.”

The phenomenon is lethal when it is used for criminal purposes such as:

- Molesting women
- Committing murder

- Espionage (the practice of using secret agents by governments to obtain political and military information).

Before discussing the above it is important to know how this phenomenon accesses the lives of people through doorways.

#### **4.2. Doorways (having access to a person's life)**

The fundamental question most victims ask is, how was our home and our lives infiltrated by this phenomenon? Ministers who deal with the phenomena have a different way of putting it. They ask, "Who left the door open". Simply meaning that sin was permitted to enter the life of a person. Someone has committed a sin or sins which allowed demons to take advantage. Rebecca Brown also acknowledges sin as defiling the temple of God. According to the Scriptures, the body of a believer is the temple God (1Cor. 3:16). Lawrence O. Richards asserts that because God's Holy Spirit dwells within a believer, they are God's temple. An advice is issued to disciples, if anyone "bring ruin" on (*phtheiro*) God's temple, God will bring ruin on him (Richards; 1991:759).

The fact that the body of a believer is the temple of God and that God's Spirit dwells within a believer to remind him/her to live consecrated lives. Presenting the body as a living sacrifice and the individual's thoughts being kept pure and clean daily, will keep the door of the temple shut to sin and demonic influences. Failing to do so opens the doorway to the temple and presents an invitation for demons to take control. There are many kinds of doorways acknowledged by various ministers and authors. For example: inheritance, sexual abuse during childhood, abortion, martial arts, hypnotism, sexual perversion and pornography.

##### **4.2.1. Inheritance**

According to Rebecca Brown, "demons and demonic bondage are inherited". It is so easy for anyone not only to overlook such inheritance but also be completely ignorant about it. It is normally through some form of investigation that one discovers that one's lineage includes or involves inheritance. As a minister of the

Gospel from a Hindu background, the author has worked among Hindus primarily. At the conversion of Hindus who embrace the Christian faith, it is wise to counsel them regarding their background so that they may be free to serve the Lord and not be harassed by a phenomenon like *astral projectors*. Sin that has not been confessed and brought under the blood of Christ, provides legal ground for Satan. It is interesting to note that whenever Israel experienced a major revival, the people assembled too fast and pray and not only to acknowledge their sins but the sins of their ancestors. Why? Because they were constantly reminded by the Torah (five books of Moses) that God was “visiting the iniquity of the fathers upon the children and the children’s children to the third and fourth generation (Exodus34:7).” It seems unfair for children to bear the consequences that their fathers were responsible for (Brown R: 1987:131-132). To the author, John MacArthur seems to have a more accurate interpretation that makes sense: “children reared in such an environment would imbibe and then practice similar idolatry, thus themselves expressing hateful disobedience. The difference in consequences served as both a warning and a motivation. The effect of a disobedient generation was to plant wickedness so deep that it took several generations to reverse (MacArthur 1994:124).” Every generation should consider the kind of negative impact their unspiritual lives will have sown into the future generation. Koch H. Kraft agrees with Brown and MacArthur that people can be demonised through inheritance. He views this as the passing on of generational or bloodline spirits or power. From his perspective, these demonic spirits gain entrance through vows and commitment or a self-curse made by ancestors (Kraft 2015:169).

To help the future generation avoid repercussions or suffering, the present generation should leave a legacy of obedience to God, which would be profitable for their children. The example of Israel and their disobedience to God shows how the next would suffer and why it is necessary for the present generation to confess the sins of their ancestors too. It clearly shows how the future generation

inherits demons and demonic bondage as Rebecca mentions. Another doorway which is crucial, and not to be ignored, is the possibility of sexual abuse during childhood. These are some of the generational curses that affect human beings.

#### **4.2.2. Sexual Abuse during Childhood**

According to Ed Murphy (1992) “child abuse is one of the doors through which demons attach themselves. It is perhaps the most common, most hideous, and the most destructive.” Why should an innocent child suffer for a malicious and wicked crime committed against her or him? It is generally acknowledged that child cruelty, when it is awful enough, and should it be sustained for a lasting period of time, injures the child for the rest of his or her lifetime. The trauma that these children must endure is not confined to psychological and emotional but also to spiritual. “Spiritual because demons are passed from one person to another through sexual intercourse. This is because two people involved become one flesh” (Brown 2009:138). The demons will exploit this injury to their wicked purpose. Wicked spirits, consequently, are in most cases directly or indirectly involved in child exploitation. Sexual exploitation of children has been known to societies for a very long time. It’s been happening since time immemorial. Ancient works speak of such abuse, usually incidentally. It states that child bondage is predominantly female, child marriages, child ritual prostitution, and more. Murphy affirms that contemporary historical and modern-day readings divulge that children are the most beleaguered group of human beings in the history of humankind. He also presents a case study of the Pastor who did not know that he was demonized through child abuse. According to Murphy, Pastor Al was a shepherd of a small Church in the US. Al had called upon Murphy to conduct a seminar on spiritual warfare. About six weeks later, Murphy received a telephonic message from Clair, Al’s spouse. She told Murphy that Al was demon possessed and gave him a report on what was happening to her husband Al. He was still lying on the floor in one of the rooms while she made the call.

She continued to relate the manifestations she witnessed to Murphy. She stated he was saying and doing strange things. He became oppressed. He fell apart, ranting and raving which instilled fear in Clair who then called the assistant Pastor Greg and another member of the Church to help with the situation. As they tried to counsel him, Al lost control of himself, he started throwing things everywhere about the room, shouting and yelling like an insane person. Al was then taken to the hospital and placed in a psychiatric ward where he spent the night. The doctor concluded that Al's behaviour was as a result of an anxiety attack. It wasn't very long until the demons continued with their evil performance, using corrupt communication.

Murphy decided to counsel Al over the phone. It is amazing how Murphy was able to do this. Nevertheless, he decided to call up the ruling demon to establish how long he had been residing in Al. This process began when Al was only two years old. Murphy continued counselling Al by asking him about his home life. Al related his story by telling Murphy that his dad used to beat him up. Many times Al wet his pants and was told to go to school in that state. He was terrified of his father. This is when the demon who named himself as "Anger, the evil spirit" gained entrance to Al's life.

Al's mother was a good woman who was completely controlled by his dad. They lived as a married couple. They slept in their own rooms. Al recalls that when he was still small, his mother frequently invited him to sleep in her bed. She fondled him sexually and he did not know what to do. In his mind if his mother was doing it, it must be right. As he grew older, confusion set in and he began to feel guilty. In his teens, he began to use pornography and practice auto sexuality. As time moved on, he developed an obsession for sex. As he reached the stage of maturity his desire to be sexually involved with his mother died out. Though a recurrence of this event happened on a few other occasions. It involved full sexual intercourse encouraged by her. Al also remembered being sexually abused by his uncle (father's brother). Being so badly hurt by those so close to him, he

eventually tried to commit suicide just to wound his father and to make him realise how badly he was hurt by them.

Murphy says, “I worked Al through the process of forgiving his dad, his mom, and his uncle. Though bitter against them, he was finally able to forgive them. Al was totally sincere in his desire to live a holy life and serve the Lord and his people (Murphy 1999:449-455).”

From the above case study, it is important to observe, how children become demon possessed? During illicit intercourse, the abuser is not only finding pleasure, but what he or she doesn't realise is that they are transferring demons to the innocent. They will remain demon possessed throughout their lifetime until it is cast out. Demons will exploit victims who possess an unforgiving spirit. In most cases, like in Al's case, when he forgave he was set free to carry on with normal and spiritual living. Abortion is another doorway for demons to make their entrance into a person's life. Let us now analyse how this issue opens a door of *astral projection*.

### **4.2.3. Abortion**

Statistics, according to Cindy Jacobs, regarding abortion in the U.S. are devastating. She states that to date 38 million babies have been aborted in the U.S. alone. This amount is staggering (Jacobs 2001:77).

More statistics has been acquired from Prolife Information.

“A total amount of more than 1.5 billion babies have been aborted worldwide in the past 50 years. An estimated 50 million abortions are carried throughout the world every year. Baby girls are a particular target of abortion: at least 100 million girls have already been wiped out through gendercide”

[www.prolifeinfo.ie/abortion](http://www.prolifeinfo.ie/abortion).

This rate of abortion is shocking, a crucial question to ask is, does man have a conscience? This in the eyes God is considered murder. The author is almost certain if research were possible to interview all mothers who aborted their babies

to determine why, and for what reason? Each would have a different motive. Charles H. Kraft sees the negative side of what is happening in the spirit world when abortion is committed. He compares this with the positive when Jesus offered his life and shared his blood on Calvary. Power was released and even the dead rose from their graves (Matt. 27:51-53). Offering sacrifices and shedding blood generates and releases power both ways (for evil purposes as well as holy purposes). Those who believe that they are sinners and that Christ's blood was shed so that sinners can be justified (Rom.5:1). On the other hand, the sacrifice of babies through abortion empowers evil people and demons to commit crime.

(Kraft 2015:87). Brown makes a point of paramount importance, saying in a nutshell, "Abortion is, in essence, human sacrifice to Satan, the god of *self*." (Brown 1987:298) Cindy shares a similar way of understanding the purpose of abortion. She sees abortion from a biblical perspective. "And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane, the name of your God: I am the Lord (Lev. 18:21)." According to her, children were sacrificed to a Canaanite god called Molech noticed in the above quote. This god was known as the 'god of fire'. She equates abortion as a sacrifice to Molech. Satan and his demonic forces are pleased, by millions of abortions that take place, because it releases great evil power for them, to perform their evil work. In other religions goddesses, are worshiped. She refers to a Phoenician goddess as 'bloodthirsty' (Jacobs 2001:37, 77).

The author who comes from a Hindu background is familiar with blood thirsty goddesses. As an eyewitness I have seen how the drinking of blood empowers them, especially when they are in a trance. I am reminded of a time some years ago when I was on my way to counselling a Hindu couple and the husband met me at the gate and told me that his wife had deliberately cut herself. I realised that it was not wise for me to continue with counselling. I thought; let me at least pray with them before leaving and postponing the session for the following week. That was a huge mistake. My prayer only provoked the Hindu god (demons) in her.



She projected a sound through her voice that was as equivalent to a bomb that was set off. Her husband was terrified but by God's grace I managed to calm her down. Human sacrifice is preferred to any other sacrifice because it is the highest and most valuable. This incident leads me to explore the subject of martial arts which is another doorway by which demons enter.

#### **4.2.4. Martial Arts**

Martial arts is of eastern origin. According Rebecca Brown, parents send their children to classes to socialise with other children as well as teaching them how to defend themselves. Karate and judo seem to be harmless. Some think of it as keeping fit physically and mentally disciplined. Most parents see judo and karate as just sport, and that it is harmless. The author, a South African from Asian descent, is aware of many things that are said and done that may be associated with religion. Therefore, this Asian sport presenting itself as harmless and caring in terms of protecting one's self, to some, this is certainly far from the truth, because this sport is associated and attached to culture and religion. When one considers how deadly this sport can be, its powers can only be attributed to demons.

When reading or viewing a film regarding judo and karate it always concludes with the teacher and the student bowing to a god-shelf. Rebecca observes that the student acknowledges his teacher as the master whom the student also worships. The researcher himself was taught at a very early age to revere his parents and other elders by bowing to them. Bowing in eastern religions is a form of worship. There is no way a student is able to be a recipient of a brown or black belt without bowing. These ceremonies are obviously camouflaged in the Western Hemisphere and other cultures. During combat, it is observed that there is a lot of yelling going on which is forming incantations, and this is related to calling upon demonic powers to defeat the opponent. In eastern countries, whoever engages

this sport is aware of calling on the gods for power. Whoever possesses the stronger demon will be Triumphant.

Rebecca states that the hand signals used by opponents serve as incantations and they are called “runeing” which are used to summon the demons. It is believed that by the time, a student reaches the level of a brown belt he is already infested with demons. According to Rebecca, these demons hardly manifest themselves except during martial arts. Most teachers and students of the art remain calm as even when provoked they do their best to avoid conflict. It seems that the only other time demons would manifest themselves is when commuting them to Christ. This is obvious, since the demons are opposed to Christ. “Dependence on Jesus is almost impossible for these people.” The demons will not relinquish what they consider their property very easily. They will put up an enormous fight before surrendering and departing from a human body they consider home. Exorcist may have to spend hours in the ministry of deliverance, especially with those involved in martial arts (Brown; 1987:139-140).

Charles H. Kraft continues the same thoughts by saying that “yoga, karate, tae, kwon do, and tai chi instructors regularly commit themselves and their students to evil spirits as they lead and teach their movements” (Kraft:2015:191). It is the commitment and dedication to these spirits that must be renounced and denounced. Hypnotism is another doorway by which demons enter a person’s life.

#### **4.2.5. Hypnotism**

Rebecca brown states that “hypnotism is basically a demonic trance.” It goes against the teachings of God’s word. Believers in Christ are instructed to take every thought captive (11 Cor. 10:5) and to stay alert and be watchful (1Pet. 5:8). Christians are responsible to God for evil thinking. The danger that hypnotism presents to any person undergoing it, is that, it requires submission of such a person and that demons are always placed into a person through hypnotism. The

individual who is applying these techniques is also occupied by demons. “God’s people must stay clear of this trap (Brown; 1990: 176).”

The author is in agreement with Brown that the submission of the mind or to lose control of it is not God’s will. In fact, the mind should stay focussed and renewed by God’s word (Rom. 12:2). Richards affirms that the Greek word *logizomai*, “implies concentrated, focussed effort. The verb form reminds us that we are to keep on stressing those things which share the qualities Paul lists in (Philippians 4:8): the true, which is reliable and honest; the noble, or worthy of respect; the right, which conforms to God’s standards and merits approval; the pure, which is moral and chaste; the lovely which is pleasing and agreeable; the admirable, which is worthy of praise (Richards 1991:809).” In agreement with Richards, the mind and the thoughts it produces should be interrogated on a daily basis with the plumb line of God’s word. Evil thoughts so easily defile a person. Somehow demons will bombard believers with such thoughts continuously throughout one’s lifetime. Hypnotism is certainly not acceptable for a believer in Christ.

James T. Richardson confirms that hypnosis is anything but a truth serum; recovering memories through hypnosis does not ensure the material’s historical accuracy (Richardson & et al; 1991:149).

Apart from hypnotism being dangerous, the accuracy concerning results is not guaranteed. Richardson is explicitly clear about this. Ellen Bass states that if one is considering hypnosis, she admonishes that the hypnotist also be a counsellor. Otherwise have, your own therapist present for support. She also confesses that hypnosis is effective in recovering memories. In one breath, she encourages hypnosis, but on the other hand, she reminds her readers to exercise caution. There are people who have this motto, “when in doubt don’t move forward (sic) (Bass & et al; 1988:459).”

Hobart Freeman (1969) views hypnotism as “one of the subtle and potentially dangerous forms of magical practice. He also suggested that a hypnotist, used it to gain sexual favours from female patients. Worse, once hypnotized, patients

became more susceptible to trance states and even to invasion by evil spirits. During exorcism, Freeman found demons confessing that, “the power behind the Hypnotist is Satan himself (Freeman; 1969:36-38).”

Bill Ellis (2000) asserts that “in the case of hypnosis, the therapist could take advantage of women in such a state and get to perform sexual acts to which they would not otherwise consent (Ellis; 2000:96).”

Hypnotism is most certainly dangerous, especially for the woman. During a trance like state the life of an individual is in the hands of another person (hypnotist). Is the woman’s life safe in the hands of the hypnotist, one would never know until the entire process is completed? Ellis points out the dangers of women placing their lives in a trance like state in the hands of a therapist. This is leaving one’s self open to demonic possession or influence. Hypnotism is a dangerous doorway by which demons enter. The following doorway is sex.

#### **4.2.6. Sexual Perversion**

Rebecca Brown views any involvement in sexual perversion, directly opens a person up to the invasion of demons. Sex with the same sex is a terrible sin in God’s judgement. According to Walvoord J.F. once the angels came into Lot’s house, the menfolk of Sodom encircled it to have homosexual relations with those two men. They obviously did not recognise them as angels. As angels, they may have been handsome. The behaviour of these men is evidence of their vileness of character (Walvoord & Zuck; 2000:60).

God, prohibited angels who became demons, to have sex with women. John MacArthur’s interpretation on Gen. 6:2 (the sons of God saw the daughters of men that they were beautiful; and they took wives for themselves of all whom they chose), “the sons of God, identified elsewhere exclusively as angels (Job1:6) saw and took wives of the human race. This produced an unnatural union which

violated the God-ordained order of human marriage and procreation (Gen. 2:24)...the New Testament places this account in sequence with other Genesis events and identifies it as involving fallen angels who dwelt in men (MacArthur; 1997:24).”

It not surprising that God destroyed the people of that era as a result of their sin. If He had not destroyed them the whole human race would have been contaminated. The actions of these angels not only defiled these women, they also indwelt them. God’s desire is to declare the human body His own holy temple and that He indwell it (1Cor. 3:16-17).

#### **4.2.7. Pornography**

Viewers of pornography may not be aware of how destructive the impact of this addiction maybe on any individual. Murphy recalls leading a teaching seminar on spiritual combat in Asia. During the seminar a godly Christian, occupying a leadership position, went into demonic manifestation. Somehow he was able to control the demons until after the service. Murphy prefers to deal with possessed or suppressed Christians after the meeting and not in public. The author would prefer to do the same because it can be embarrassing especially when there are non-believers in the midst. During the exorcism, it was established that several strong demons had gained access to his life. At a pre-counselling session the man disclosed the despicable story of sexual slavery from childhood to the present. His worst bondage at that moment was to pornography. Demons, seem to have names and the two strong one’s attached to him identified themselves as Lust and pornography. It is believed that he used to growl like an animal during the course of sexual relationships with his spouse. He also compelled his lovely and godly wife to view videos to enhance her sexual passions. With much persistence he was able to get her to view pornography (Murphy; 2003:118).

Rebecca continues to show how demons enter a person. She encourages marriages to remain pure otherwise any sexual contact, other than a marital partner, will almost always result in demonic infiltration. She believes that all the commands God gave mankind were for their own protection against demonic influence. Failure in adhering to His word will result in ruin or destruction. The doorways mentioned above are just few among many others. In chapter one a brief definition of OBE and *Astral projection* was given. Now, comparisons and experiences will be laid more extensively.

### **4.3 Comparing Out of Body Experience with Astral Projection**

#### **4.3.1. Julia and OBE Experiences**

Loren is the author of numerous books; she lectures at retreats as well as Churches. She co-authors with James W. Groll and contributes eight chapters in the book titled “Shifting Shadows of Supernatural Experiences.” This book includes:

dreams, angelic assignments, visions and prophecies, miracles, in the body or out which include *astral projection*, etc. Loren sheds a beacon of light on this so called, controversial topic.

According to Loren, out-body-experiences (OBE) go back to time immemorial. Researches have conducted formal and informal polls and studies disclose that 5 to 10 percent of the population have gone through an OBE experience which means “their spirits departed from their bodies.” She confirms that some of these experiences are generated whilst being under anaesthesia during the event of a near death experience (Near Death Experience). She also believes that there is no limit to time and space because some people have journeyed to great distances leaving their bodies behind. According to her, this can happen to people of any faith background. This experience can occur at any moment irrespective of circumstances such as: dreaming, resting or sleeping etc.

Many scientific researchers considered this phenomenon a mystery for years. They have been trying to unravel and explain this mystery which gave rise to a variety of neuro-theological explanations. It was discovered by researches from the University Hospital in Geneva and Lausanne (Switzerland) “that OBEs can be produced by direct electric stimulation of a specific part of the brain.” Numerous scientist see man as a mere biological being, and denounce faith as mere primitive philosophy while other scientists and intellectuals disagree (Goll & Loren J; 2007:171-173).

The researcher observes that science, with the aid of technology, can produce OBEs, Satanists empowered by demons also experience OBEs more specifically called (*astral projection*), but when God causes OBEs no human effort is required. It is never consciously induced by Christians. It is imperative to note that nowhere in the Bible are we encouraged to self-induce OBEs. Loren continues in sharing her own OBE experience when she was lifted out of her bed and drifted toward the ceiling. She realised that it was not a dream but a genuine experience. She recalls traveling to the Church, which is a forty-minute journey in only one second. A prayer meeting consisting of women was in progress, praying because of some kind of crisis. She remembers seeing women weeping while others had their hands outstretched. These women were on the leadership team of the Church, she remembers the face of every individual there that night. Suddenly, she found herself in her bed sitting up, amazed or shocked by this experience which occurred during the evening.

With eagerness she went to Church the following Sunday just to have her OBE experienced confirmed. Cautiously and tentatively she approached one of the women to enquire if a prayer meeting was held some nights ago. The woman confirmed that there was a prayer meeting, it was a special meeting for the Pastor’s wife who was diagnosed with late-stage cancer. She mentioned the



names of all present at the prayer meeting and again the woman verified what Loren had witnessed during her spirit journey.

She continued to experience, on various occasions, other supernatural events. To her it seemed that God was preparing her or giving her a foretaste of something special. And it did come to pass that she received prophetic dreams and angelic visitations, visions and knowledge coupled with accuracy. Reflecting on that particular event at the prayer meeting she recalls how she left her body and attended a prayer meeting, but on her arrival the meeting had ended. To her it seemed that she went backward in time. She writes, “God is no respecter of the constructs of time that have been created by man (Sic). The Bible reveals out-of-body experiences that take people into the future and the translations that move a person rapidly from one place to another in the present. Why not move a person to glimpse something in the recent past or in the near future? God’s ways are not our ways (Goll et al 2007:169-171).”

God is not governed by time as humans are because He is eternal and nothing is impossible with him. He can do what He wills or wishes and nobody can question Him. Revealing the future as he has done to the Prophets of old and the Apostles in the New Testaments is his will. If He chooses to take a person back in time is also not impossible with him. It would be good and appropriate to consider some scientific perspectives.

#### **4.3.2. Justifying Self-Induced Projection**

Medic comes from a Catholic home. Early in life at the age of twelve, Medic had already started resenting this religion and the hypocrisy he was exposed to in the church. He discontinued attending mass and all this began at the age of twelve. He preferred to live his life as an atheist. One of the subjects he loved was science and soon embraced Darwinian evolution. His profession was that of a paramedic which he engaged in for several decades. His conversion to Christianity came at the age of 38; he then attended a non-denominational evangelical church. He affirms that his conversion was rather dramatic (2016:71).



Medic airs his views regarding out of body experience, *astral projection* and spirit travel. He is very much in favour with what he calls “spirit travel”. According to him this is not the same as *astral projection*. Christians who are knowledgeable on this topic believe that if these phenomena are consciously induced then it is considered demonic. Medic on the other hand feels that the church is suffering from spiritual amnesia simply because it does not practice the above phenomena. OBE is accepted because it is God who initiates it. Self-induced OBE is seen as *astral projection* which is empowered by demons (Brown 1990:120).

Medic has encountered believers with concerns and objections regarding what he calls “travelling in the spirit”. The opposition is not so much against travelling in the spirit, rather with who initiates it. When initiated by God, then it is called OBE, very much like travelling in the spirit. According to Brown when it is self-induced, it is demonic and it is the demonic spirit left in the physical body of the projector that should maintain it (1990:120).

The idea that “God might approve travelling in the spirit”. Medic is prepared to examine any objections and the purposes that God might have for it. He also has a few definitions for “travelling in the spirit” which is: “travel during dreams, translation by faith, when in a trance and when the physical body is moved by God to another location”. The author himself does not see many or any objections to these methods except (self-induced OBE). According to Ryrie (1978:15) God provided a way of escape from physical death for Enoch a man who lived for Him (Genesis 5:2). Elijah too was translated and the same “Hebrew word” was used for translation (2Kings 2; 3, 5). Again, no objection to translation is expected because God is the person who is authorising it. Douglas and Tunney define trance as “a mental state in which the senses are partially or wholly suspended and the person is unconscious of the environment while contemplating some extraordinary object (1987:1031).” The apostle describes the trance he experienced, seeing a vision of unclean animals and heard a voice encouraging him kill and eat since God has purified them (Acts 10:9-16). The Apostle Paul

also had an experience whereby he himself fell into a trance while praying in the temple. The Lord was telling him to depart from Jerusalem and go to the Gentiles (Acts 22:17-21). The Bible records many other experiences related to man of God falling into a trance. According to MacArthur (1997:1649) Philip was snatched away in a miraculous way (Acts 8:39). Here his physical body was moved to another location. There may be other experiences also relating to movement of the body from one location to another. Bill Scott investigates the topic of *astral projection* and shares his findings in the following.

#### **4.3.3 Testimony - Bill Scott**

Bill and his spouse Janet live in Spring Hill, Tennessee, U.S.A. He is a radio station consultant and a familiar voice throughout the U.S. known for conducting interviews and fundraising. He is the founder of a ministry called “Free Our Family”, a ministry that focuses on families who are hurting. Bill is the author of a book titled, “The Day Satan Called”. In his book he describes his encounter with demon possession and exorcism as well as *astral projection*. He considers his experience as excruciating which covers a period of eighteen months. Bill grew up in a religious environment, in a small and very traditional, Bible-believing and Bible-teaching Church. The word of God was highly respected, they were taught to know and love it. He mentions two personalities that were seldom talked about, the Holy Spirit and demons and their powers. They never spoke about the spirit world. He says, the only time he heard someone speak on this topic was when a missionary from Africa spoke in their church. Not to say that the Pastor or the Sunday school teachers didn’t believe in the existence of demons, they just did not concern themselves with it. They did not think that demons could also reside in the U.S. only in distant countries. They never even spoke on the topic of spiritual warfare. Bill expresses the sentiments of some ministers from his tradition as saying, “they would go so far

as to say that demons, like miracles, were restricted to biblical times and didn't exist in the present tense (Scott Bill 2011: xi-xii).”

To the author this church seemed to have a smooth sailing ministry, not to be bothered by demons. The only thing concerning the present about demons is that they cannot be annihilated, they can only be cast out. According to the Scriptures, “God did not spare angels when they sinned, but cast them into hell and commit them to pits of darkness, reserved for judgement” (11Pet. 2:4). The researcher's understanding of this Scripture, is that, their final destiny is hell. But until then the church of Jesus Christ will wrestle against them.

Scott B. (2011) continues to relate his story in this book. His encounter with demons was just the starting point, the story develops and leads to *astral projection*. The author can only imagine Bill's reaction toward this phenomenon. Like the author Bill was completely ignorant concerning *astral projection*. The first idea that comes to mind is, go and get help from someone. But not just anyone, someone who will believe you and not think you are suffering from paranoia, someone who can be trusted. It will also be hoped that someone will have some knowledge and experience regarding this agonising problem.

The first person who comes to mind is Bill's dad who is a Pastor. He shares his burden with his dad who responds in the following way: “if what he was hearing was coming from anyone other than his own son, he would not have believed a word of it” (2011:40). This is the response of a Pastor which helps verify the ignorance of other Pastors. Certainly not very encouraging at all. Bill continued his search for ministers who might be able to assist him in making sense of this experience and also help overcome it. He heard of a minister dealing with occult practices because his community was active in alternate religions and practices. The minister, with great enthusiasm, agrees to meet with Bill and Janet at his office. The story was then related to the minister from the beginning to the present of their time in the office. Bill began with a call he received from Lacy (demon possessed belonging to the occult) on the night his wife saw uninvited people in

the house watching them. Without blinking an eye the minister counselling them answered in the following manner: “these are real people in your home, and they are watching you. If they are real people, then where do they go when we turn on the lights? Bill challenged. The counsellor answers, ‘Not many people believe it,’ he said, but there is such a thing as soul travel, where a person leaves his or her human body and travels to other places to observe things and even interact. All that time, the human body is back where it was left. Maybe in bed where it was left. Maybe at a satanic ritual. From all you’ve told me, people from Roxanne’s coven are travelling to your home. This is why your wife can describe in detail what they are wearing. She can really see these people and they can see her as well....you are not dealing with spirits; these are real people, he answered (Scott Bill 2011: xi, xii, 151).”

It is amazing that Janet, Bill’s wife, was able to see them; to the rest they would be invisible. The fact that Bill himself didn’t notice them confirms their invisibility. The counsellor uses the word “soul travel” while others are more specific and call it *astral projection*. As has been established that be it soul travel or *astral projection*, it is empowered by demons. Even though the purpose for soul travel may be for just sightseeing, the fact remains it is accomplished by evil means. As the counsellor states, the body may be at home in bed or at a ritual. This act of *astral projection* is “self-induced” different from “OBE” which is out of body experience, experienced by some holy man of God and others. Bill and Janet were reminded that they were not dealing with spirits but what Janet had witnessed were real people. The author’s view is that they are real people but empowered by demons as established in the literature review. A different perspective of *astral projection* or OBE is now also investigated. In the following, Marilyn Schrock issues a specific warning to the Church.

#### **4.3.4. Warning - Marilyn Schrock**

Schrock (2009) warns the Church regarding *astral projectors* concerning who they are and what they are capable off. She states that “*astral projectors* pose to

be Christians” which means that they may be found in the Churches without anybody suspecting them. What does this mean? The fear of the Lord is not in them. She continues to say, witchcraft in one of its great forms manifests itself through *astral projection*. They consider themselves to be potent and are able to exploit people whom they plan to harm. Even though practising this terrible deed is forbidden in scripture (1Samuel 15:23), does not instil fear in them. They continue to function with a seared conscience. The Scriptures reminds “Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron” (1Tim. 4:1). MacArthur’s comment on this Scripture states that “the period from the coming of Christ until his return. Apostasy will exist throughout that period, reaching a climax shortly before Christ’s return (Matt. 24:12), MacArthur 1982:1866.” While MacArthur concerns himself with the duration of this evil, Schrock exposes specifically who they really are. She states that their hearts have not been purified by the Lord neither have their minds been renewed. These people do not have a genuine relationship with Christ. “*Astral projectors* will rob Christians of their faith in God by wearing them down and troubling them with the following:

1. Stalk them
2. Oppress them
3. Harass them
4. Depress them
5. Cause them to lose hope
6. Sabotage them
7. Gossip about them
8. Accuse them
9. Lie to them
10. Rape them
11. Molest them

12. Beat them up
13. Steal from them

(Schrock 2009:9-10).”

It appears from Schlock’s writing that Christians are their prime targets. It is confirmed that *astral projectors* are people who are empowered by demons. Considering the list above, gives one the impression that *astral projectors*, also known as Satanists, are all out to destroy believers in Christ. Spiritually weak Christians can be worn down easily and quickly. Encouragement and prayer through counselling will be needed on a regularly basis. Astral projectors are known for committing crime.

#### **4.4. Committing Crime**

It may be confirmed that doorways are the means by which *astral projectors* enter the homes and lives of women. Many authors like Rebecca Brown and Cindy Jacob use the term “legal right”. Doorways provide a legal right for *astral projectors* to enter. Some of the evil purposes, for which *astral projection* and other organisations with satanic influences are used, are through committing crime in the following ways:

- Molesting women
- Committing murder
- Espionage (spying on other countries, stealing information for military purposes).

##### **4.4.1. Molesting Women**

It has already been established that *astral projectors* penetrate homes and attack women who have left the door open (unconsciously granted permission through doorways discussed above). From Nora’s testimony in chapter one and the expertise of other Pastors in the field of *astral projection*, it appears that there is a procedure involved in attacking women who are first timers.

During the early stages of attacks, women are still sensitive to the evil presence of this phenomenon in the bedroom. That is why they are able to offer resistance in terms of fighting back. It can be assumed that the measure of a woman's resistance is assessed by these intruders. Women who have been attacked in the early stages of their lives were completely ignorant. *Astral projectors* have been exploiting these women causing them to believe that they were dreaming about having sexual intercourse with their own husbands but in reality this was not the case. They were having intercourse with someone who *astral projected* into their bedroom. Witchcraft should never be undermined, we don't have to be frightened of it but never underestimate it. When *astral projectors* realise that women are becoming aware of what is really happening, they will advance to the next stage which known as *shutdown*. Schrock and Sandford authenticate and explain some of the above mentioned events taking place in the lives of women.

**(Pastors sharing their expertise)**

According to Schrock, *astral projectors* have their (women) voices overridden and shut down by the demonic. Therefore, in the progress of time these women may not be able to scream or cry out for help. Schrock continues, saying, that there is a demonic altar from where demons send out *astral projectors* to shut down victim's spirits and their voices. With a shutdown spirit and voice, it is hard to say the name of Jesus, to praise Him, to worship Him, to pray to Him, and to read his word with revelation from the Spirit.

Schrock gives the impression that sexually abused women are easier targets. She says, demons, familiar spirits (familiar with a person's background) and projectors are all assigned to sexually abuse victims to perpetually keep them as pawns through confusion, desolation, stress, hindrances, and lack. These demons can come and go at will. It is not easy to discern their presence, especially if they have been with a person from childhood. The author has come to realise that *astral projectors* who are empowered by demons are not the only ones who are



molesting women but sexual demons like in the book of Genesis are also involved (Schrock 2009:17-18).

It is disgusting and deplorable to see to what extent the demons will go and how gullible people can persist in believing them. John L. Sandford is founder of Elijah house and has been a Pastor and counsellor for more than thirty years. With his wife Paula, he has produced four bestselling books.

Sandford shares an event during their ministry where his wife and he ministered to women who were convinced that the Lord Jesus appeared to them and made personal sexual love to them! A demon impersonating Jesus told them since they are the bride of Christ, they are entitled to certain privileges such as the joys of marital right which was to have sex with him. These women did achieve orgasm which means their experience did become a reality. This demon is known by many authors as “*incubus*.” John and Paula argued with one woman for hours trying to prove that it was a demon posing as the Lord. This woman was absolutely certain that it was the Lord. She went on to say how loving and comforting he was toward her and that he was her best friend. She was reluctant to let him go even though John and Paula eventually convinced her that *incubus* (a demon) is misleading her to hell. According to John their (the women) experience is understood as direct spiritual defilement.

John has information that may emanate as astonishment to men because women are not the only victims of *astral projectors* or this demon called “*incubus*”. Men are targeted by a demon named “*succubus*”. He relates a similar situation that happened to a man who experienced full erection and nearly reached climax that was brought about by a spirit. Reports received from some men confirm that a demon posing as an attractive woman has caused them to reach climax. They were certain that they were engaged in sexual intercourse with her (an angelic being). In reality a demon (Sandford 1989:53).

Joel Olisa is the general overseer of Complete Life in Christ Ministries Int. Inc. He is a Russian-trained Industrial technologist having trained at the Metallurgical



Training Institute in Cherepovets, Russia. He has obtained his theological and counselling training at the University of the Nations and a Master's degree in Practical theology at the University of Pretoria (Joel 2008:136).

Joel is completely in agreement with Sandford in acknowledging the existence of these two evil spirits, "Incubus and Succubus". He is also aware of how they function. He asserts that "*Incubus*" is the evil spirit that has sexual intercourse with women in their dreams whilst asleep. Succubus on the other hand is the evil spirit that rapes men in their dreams, also while they are asleep.

Both these Pastors and authors, Sandford and Joel, have assisted victims to overcome these attacks. Their field work has helped them gain much experience to deal with this phenomena and also write about it. Both men are still involved in God's vineyard assisting both believers and non-believers who are suffering as victims of these phenomena.

#### **4.4.2 Committing Murder**

Demons, watchers, witches, *astral projectors* etc. all have one thing in common, they serve the same course, and they work together and worship Satan. According to Bill Ellis demons diminish the faith and confidence of true believers, but the devil-worshippers apparently commit real crimes such as drug dealing, abduction, child abuse, and ritual murder. He continues by quoting Koch who acknowledged that Satan would combat spirit filled ministry with equal and opposite spiritualistic powers. Demons empower devil-worshippers who are humans to commit those crimes. Through discouragement and depression the faith of believers is plunged into a backslidden state.

Basham in Ellis states that instead of honouring the blood of Christ, Satanist honour literal blood: they commit themselves to the Devil by blood subscription, drink animal blood, and use a satanic altar "where blood sacrifices, even human sacrifices are made." Christians cast out demons who cause people much suffering, Satanists invite demons into their worship and all sins which are of the flesh are overindulged, with "numerous sexual participations with members of

the satanic group” (Basham and Leggett 19974:64-72). Every act performed by Satanists was definitely diabolical and repugnant to society. The question that may be asked is, why were they not detained and their blood sacrifices not prohibited? “It is believed that in the early 1970s, Satanism had infiltrated to the most powerful parts of English and American cultures, so powerful, secular forces were protecting and shielding the devil cults (Ellis 2000:124-126).”

It no surprise why spiritually evil criminals cannot be caught even if they can be identified. It seems that in some cases there is no need for them to commit crime in an invisible body. They are well protected by those (people in power) who were supposed to protect innocent citizens of the country. It is sad when prominent people have so much power in defeating the ends of justice. The moral standards of any country will be in serious trouble if this is permitted to continue.

#### **4.4.2.1 Lacking evidence**

Marilyn Schrock asks a very interesting question: how can one be caught or prosecuted when there is no physical evidence? The following should be considered:

- There are no fingerprints
- There is no DNA.
- There are no eye witnesses.
- There is no physical evidence of any kind!

Is it possible to find or trace such a criminal who leaves no evidence around? The criminal is not a physical being, therefore DNA is impossible. He is invisible to most people, therefore cannot be seen by anybody. A spirit being cannot leave any finger prints behind.

Schrock continues with a testimony of an *astral projector* who bragged to her

saying, that he could push someone out of a third story window and never get caught. He confessed to her that he had practiced crime for years. He went on to say that if he does not utter a word about it to anyone he will never get caught.

Another *projector* told Schrock, because he was able to disguise his appearance and his identity, he was able to evade and escape the police several times. Schrock received other reports by intercessors that a man practicing astral projection projected himself visibly into the showers of three single woman at an international ministry headquarters. She received testimony of this incident from all three women. They told her of the shameful condemnation it brought upon each of them who thought it was from their evil imaginations. “As the women confessed their faults to each other, and comparing notes, they learned that the man came through *astral projection* and that it was his sin and not theirs (Schrock 2009:33-34).”

Satan himself and all his followers can be very deceptive. Jesus said, “he is the father of lies (John 8:44).” He has a way of playing mind games with people. Conversing with other Pastors has revealed to the author that even the most spiritual believers are capable of being deceived. It is a well-known fact that Adam and Eve (our forebears) were perfect people and yet they were not beyond deception. Their descendants seem to be repeating their folly of being deceived. It is an old trick that works for Satan and the rest of his followers. He also has other avenues in which he works, such as espionage.

#### **4.4.3. Espionage**

*Astral projectors* and many other satanic organisations seem to be linked to espionage which is basically spying on other countries for military secrets etc. Cindy Jacobs, referring to the Illuminati, says, the organisation urged newcomers to assassinate princes and to influence men of status by seducing leaders and winning their confidence (Jacobs 2001:149). Ellis says, “Satanists were silently infiltrating into positions of social control” (2000:121). Both Jacobs and Ellis

observed their strategy to commit criminal activity to enhance the course of Satan. This is certainly a crafty and cruel way to ultimately control the world.

According to Carr's scenario in (Bill Ellis), the illuminati were established not by Weishaupt but by a group of Jewish rabbis and high priests according to "inspirations given to [them] by Lucifer during the recital of their Cabalistic Rites. Thus Christ is proved justified when he named them '*of the Synagogue of Satan.*' The conspiracy thus founded was controlled by a "Supreme Council" of specialists in Jewish doctrine, rites, and ceremonies. There were thirteen of them "to remind the members that their one and only duty was to destroy the religion founded by Christ and his twelve Apostles (32-33)."

Cindy Jacobs (2009:149) on the other hand believes that the Illuminati was founded by Adam Weisphaupt in Germany in the 1700s. The author favours Carr's account of findings, simply because he was asked how he came to know such secrets, and he was able to substantiate his claims. In his explanation he says, much of this information was included in documents being carried by an Illuminati courier from Frankfurt to Paris in 1785. This was not to be because God Himself struck the courier down with a bolt of lightning resulting in the death of the courier. Somehow the documents fell into the hands of the Bavarian government. The influence of the Illuminati by that time was already strong. Only Divine Providence allowed William Guy Carr to uncover them through research, revealing them to the world for the first time in 1958. According to Ellis, Carr blamed the Jewish Illuminati for virtually every world event that followed: "Calvinism is of Jewish origin. It was deliberately conceived to split the adherents of the Christian religions, and divide the people. Calvin's real name was Cohen... there is hardly a Jewish revolutionary leader who hasn't changed his name" (2000:129). The truth is that not everyone agrees with all five points of his doctrine. The author is stunned on reading that Calvin was merely used to cause controversy and split the Church.

Ellis goes on to say that this scenario allowed him (Carr) to account for a wide range of world events. Many of these developed Carr's Anglophile suspicion of the United States politics, which he saw as permanently contaminated by Jewish/Illuminati influences. Abraham Lincoln was assassinated to prevent financial reforms he had planned. John Wilkes Booth, who was (like all Carr's historical villains) secretly a Jew, pulled the trigger, but the Rothschild's gave the order (1958). Bill concludes his chapter on the one world demonology by saying, "Witches, New Agers, Masons, Catholics, Liberal, Jews, Calvinists, Communists, the media, the Mafia, the occult, the Illuminati-all of these enemies tended to blend into each other as each theorist selected the details they chose to emphasize (Ellis 2000:129, 130-142)."

The fact that Ellis made note of the Illuminati in various countries and nationality such as: the Jewish, the American and the Bavarian Illuminati gives us the impression that there must be a network of this organisation throughout the world. But this should not surprise us that Satan plans to rule the world. Even though he himself is not omnipresent, his influence with the assistance of the other organisations in the political, religious and social sphere is almost everywhere. Satan and his demons do nothing for free, they have empowered *astral projectors*, therefore there is a price to pay and it is extremely costly including life that must be near and dear. *Astral projectors* must pay or suffer life threatening consequences.

#### **4.4.4. Astral Projectors – (Must Offer Sacrifices)**

Schrock met a Jamaican Pastor who shared his knowledge and experiences with her. They have been visiting each other's countries and preached in one another's churches. Schrock was privileged to have this Pastor as their guest for the duration of eight weeks. The author has observed that in ministry, God will bring people who will be a positive influence to them. The Pastor taught her the following concerning the price to be paid by *astral projectors*:

- **Money:**

Demonic power was used to assist astral projectors to travel to and fro and to commit evil deeds without getting caught. It may sound strange that demons should require compensation for the services rendered but it is true. The author is reminded of the stories his elders have told him about the devil requesting the life of one of their children in exchange for large sums of gold sovereigns in their days. The demon demands that the money be placed in the home in a specific place and at a particular time for the pickup.

According to Schrock astral projectors are always broke because they must pay demons all the time.

- **Family Member:**

A family member with astral projection must be killed in order to increase power. It is believed the same procedure is required for witches. When the price involves a blood relative then that is a very high price. Even though astral projector possess great power, God is Sovereign, their powers are therefore limited.

- **A Sacrifice:**

The Jamaican Pastor continues to share his experience in relating a more personal and sorrowful event in the life of their family. His uncle was an *astral projector* who also murdered his own brother (Pastor's brother) by snapping his neck while sitting in his chair in school. According to the doctor's report, the youngster died of typhoid. But his symptoms displayed no signs of typhoid. The colour of his skin was jet black to brown and he was dying. Doctors eventually realised that he was dying as a result of witchcraft.

The Pastor also witnessed that when an *astral projector* was sick and broke and could not pay debt to the demon, the demon viciously attacked him which caused neighbours to enquire what was happening to him as he was dying. Apparently his meals were turned into mush, liquid on his table turned to blood and stones were thrown at his house though nobody was seen throwing them. One important thing the Pastor said that is worthy of note, is that “*astral projectors* can change themselves into animals, frogs, lizards etc. (Schrock 2009:38-39).”

This is the kind of confusion that *astral projectors* present to a person who is aware. The temptation to suspect every frog or lizard is great. One wonders if *Astral projectors* are informed regarding the price that must be paid and the consequences they must suffer. Brown says that people who practice *astral projection* become very tired afterwards. “Satanist grow old in their physical bodies at a much more accelerated rate. They pay dearly in their physical bodies for their frequent intercourse with the spirit world” (Brown 1987:288). Not to mention how disfigured (or ugly) some of them turn out due to practicing something which is against the will of God. The big question is: how do victims defend themselves against *astral projectors*?

#### **4.5. Defence against Astral Projectors**

The enemy is spiritually (evil) empowered, they are using their spirit bodies to commit various crimes. Therefore, this enemy can only be fought with spiritual power. The believer is in a more privileged position in that he has divine authority (John 1:12; Luke10:19) and divine power (Acts 1:8) vested in him by God who dwells in him (11Cor. 6:16). John MacArthur says, “Believers individually are spiritual houses in which the Spirit of Christ dwells (MacArthur 1997:1773).”

A certain doorway may short circuit the power of God in them. Lawrence O Richards makes known sins impact as he interprets and elaborates on (Isaiah



59:2). He says, “Isaiah emphasizes the fact that sin separates us from God....even believers in the New Testament (1John 1:5-10) who habitually practice sin is cut off from fellowship with God (Richards 2002:442).”

Sin always renders believers ineffective and robs them of fellowship with God. It is then so easy to fall into a backslidden state. The devil will capitalize and hold backsliders in bondage. In this state, believers are living dangerously, open for any evil attack launched by the enemy against them. The Apostle Paul encourages and assures believers that the weapons of God are mighty as weapons to be used against the devil and his demons and all those who follow him. The NIV translation in the Ryrie Study Bible paraphrases 2Corinthians 10:4-6 in a simple to understand manner. “The weapons we fight with are not the weapons of the world. On the contrary they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. And we will be ready to punish every act of disobedience, once your obedience is complete (Ryrie: 1986: 1599.”

There is a need to determine, what exactly are the weapon of spiritual warfare? And how do believers implement them? Especially if victims are to be successful in combatting this evil phenomena that troubles and torments them so much.

Homer A. Kent, jnr. Comments on (Ephesians 6:10-12) saying, that a believer needs to be empowered in the Lord. He is to permit the power of Lord to be functional in his life. The nature of the battle in view is so severe that nothing less than the “power of his might” is sufficient for the Christian. “Power” refers to strength in operation, while “might” is residual, inherent strength. Homer’s understanding of what Paul meant is that the believer needs the operating power of God, drawn from his almighty supply, in order to live victoriously. Every Christian is admonished to put on the complete armour of God. Paul had plentiful opportunity to observe Roman soldiers, their dress, weapons and training for



duty. Homer continues to say that a believer in Christ has no inherent defence against satanic power apart from the armour which God furnishes. Satan is loaded with schemes or tricks trying to deceive or seduce believers. He goes on to say that the believer is not engaged in a war against men but “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness. These terms refer to spirit being (Eph. 1:21; Col.1:16) (Kent, Jr. 1971:113).”

The author agrees with Kent that Christians are up against a formidable adversary. And that the apostle refers to spirit beings as evil spirits under Satan’s control and their purpose is to thwart or oppose God and His people. This enemy is certainly a force to be reckoned with. In John 15:4 Jesus said, “Without me you can do nothing”. Commenting on this phrase Manford George Gutzke says, this verse clearly articulates the need for living in communion with Jesus, throughout their life time, every day, and every moment. The disciples were explicitly told that their spiritual life cannot be lived independently from Him but that he would be their source. “He told them plainly that they were unable to do the will of God in their own strength (Gutzke 1968:153).”

In view of the above information, the disciples must have come to grips with the fact that they would be dealing with a relentless and merciless enemy (the devil). It is only in the power of His might that they were able to achieve the will of God. Even the whole armour of God is only effective as Christians place their trust in Jesus. The apostle Paul mentioned to the Corinthian believers about the letter that kills. He reminds them that when he preached to them it was in the power of God. While using the armour provided by God himself, Christians would still be dependent on God for its effectiveness. Just as a Roman soldier was equipped for battle, Christ has equipped the believer for our spiritual battles.

### **4.5.1. The Whole Armour of God**

Richards lists the armour of God in the following order:

The belt of truth – (Eph. 6:14)

- The breast plate of righteousness – (Eph. 6:14)
- Feet fitted with readiness that comes from the Gospel of peace – (Eph. 6:15)
- The shield of faith – (Eph. 6:16)
- The helmet of salvation – (Eph. 6:17)
- The sword of the Spirit – (Eph. 6:17.)

The purpose of the whole armour will be clearly articulated.

#### **4.5.1.1. The Importance of Truth (Eph. 6:14)**

According to Richards (2002) “the belt of truth is openness and honesty that create a climate of trust and unity (Richards 2002:802).”

Truth is of fundamental importance to God. First and foremost, He Himself is truth (John 14:6). When Jesus said, “the truth shall set you free”, it seemed that He was saying, that without truth there is no freedom (John 8:32).

Kent (1971) views “truth” as representing the attitude of truthfulness, the honest and genuine handling of our God-given weapons, which must portray the effective warrior. “One cannot hope to grow spiritually and thwart the evil one’s attacks if he is not willing to live with absolute truthfulness and integrity. This attitude is the demonstration of his union with Christ who is the truth (John 14:6), (Kent 1971:116).”

In agreeing with Kent, the author acknowledges that truth is vital and necessary for spiritual growth and maturity and to put up a resilient and authoritative defence against the onslaughts of the devil. Truth sets victims free from the clutches of the evil one.

Michael L. Hennen (2007) sees “truth” as God’s power grid. He believes that darkness, fear and bondage can only be exposed and conquered with God’s truth. He also affirms truth by substantiating it with (Psalm 119:160). “*Truth*, God’s power grid, is a smart bomb against the devil’s power grid! (Hennen 2007:27).”

Paul Carlson (2005) a missionary from the USA has spent many decades in South Africa discipling and lecturing believers. In his book “Thinking through the Bible” he describes the armour of God (Eph. 6:10-18) in the order that the soldier puts them on. He has some interesting information to share, like the belt of truth. He says, it is not directly the truth of the Gospel referred to; rather it is integrity in the truth. To have this integrity in the truth, our minds must be controlled by what God has written, and not by what we think. There is no preparation for battle without a proper knowledge and application of God’s written Word. “He who goes into battle must first be clothed with truthfulness, integrity of character and sincerity. A soldier equipped with the truth of God and truthfulness is armed against every tactic of the enemy (Carlson 2005:279-282).”

In the light of the word “integrity” from the above information received from Carlson, Bruce Marchiano (2006) says, “integrity is the bottom line of manhood. There is no other reality more basic. It is so breathtakingly central to manhood that there is no “being a man” without it...and at the core of character is integrity. Integrity is character’s foundation, its cornerstone and capstone. Character is born in integrity and survives in integrity (Marchiano 2006:177).

After considering all the viewpoints, the author views Carlson’s perspective as more accurate, in that, as Christians we recognise that truth is a person and his name is Jesus. Our integrity originates from him and all that has been written about Him counts. There are men who are those who are seen as men of integrity

but does Satan fear or respect them. The answer is no. Who is the source of their integrity, not Jesus, not the written word? To make my point even clearer, I would like to reiterate by using the example of the “sons of Sceva a Jewish priest (Acts 19:14-17).” His sons tried to cast out demons, but the demons figured out that they did not possess truth “Jesus” in them and that they were not men of integrity and consequently suffered vicious attacks.

Richards’s openness and honesty together with Kent’s absolute truth and integrity as well as God’s power grid and smart bomb (Hennen) can only be effective and powerful as we acknowledge Jesus as the source of truth and integrity in the truth. The author views applying or living the truth as that which qualifies one to be known as a man of integrity. Truth is the rock on which victims must stand on if they are going to be successful against *astral projectors*. The breast plate of righteousness is very close to truth.

#### **4.5.1.2. The Importance of Righteousness (Eph. 6:14)**

The breast plate of righteousness is symbolic of moral purity according to Richards (2002). This is certainly related to a person’s character. Paul Carlson (2005) also views this particular righteousness as respectability of character. This is not the same as the righteousness of Christ that is imputed in believers. The breast plate shields the heart of the man, and when we think of the heart we think of the conscience; and mark this he says, unless you as a believer keep a good conscience in regard to practical living, you will certainly not be able to defeat your adversary. The breast plate was moulded metal, covering the soldier from neck to the thighs; a similar piece covered his back. Vital organs like the heart, lungs, abdomen and other vital organs of the torso were protected. In order to win this battle the Christian must practice righteousness. “We can rightly say that both the imputed righteousness of God and practical righteousness, we put on to protect the soul against the enemy’s fiercest attacks (Carlson 1971:279-282).”

God has imputed his righteousness in every believer, but practical righteousness, believers must work towards. It is achieved through living a holy life. Carlson warns that the battle can be fierce and as Richards speaks of moral purity. The Holy Spirit is most effective in a believer's life, especially during spiritual warfare, when he lives a sanctified life. Holiness is of paramount importance when battling *astral projectors* and demonic spirits. Holiness also helps believers maintain the peace of God and prepares victims for the battle.

#### **4.5.1.3. Importance of Readiness of Feet (Eph. 6:15)**

The Apostle Paul continues with his analogy between Roman and Christian soldiers. Homer A. Kent, Jr. (1971) stresses the importance of feet that carry a soldier to the battle. Soldiers are expected to walk long distances, therefore feet appropriately shod will enable them to cover these distances and to fight without tripping or falling on rough territory. Spiritually, Christian soldiers are also shod with the "preparation of the Gospel of peace". "A confident readiness for the conflict through the peace of God provided in the Gospel (Kent 1971:117)."

In the midst of conflict, tranquillity and calmness is needed to think rationally otherwise fear and terror can overwhelm the individual. This is why peace with God is so important. The researcher is reminded of the Scriptures which say, "You will keep him in perfect peace whose mind is stayed on you (Isaiah 26:3)." Without peace of mind that comes from God through the Gospel the victim of *astral projection* will easily succumb to the perpetrator. In combatting evil, the shield of faith is also of vital importance.

#### **4.5.1.4. Importance of Faith (Eph. 6:16)**

Richards (2002) affirms that "the shield of faith (Eph. 6:16) is confidence in the supreme power in Christ our living head (Richards 2002:802)." Yes, believers are encouraged to trust in Him with all their hearts and not to lean upon their own

understanding (Prov. 3:5-6). Carlson (2005) agrees with Richards that faith should be taken as a shield. It is faith in the sense of confidence (trust), going to meet the enemy with your trust not in yourself but in the living God. Fiery darts (arrows) were used prior to the real battle, as a distraction, while the enemy advanced. “They are a deception of the devil, the shield of faith quenches these arrows and enables us to resist every advance of the enemy (Carlson 2005: 279-282).”

Faith is crucial and central to the Christian life (As you therefore received Christ Jesus the Lord, so walk in Him, Colossians 2:6) Come to think of it, the Christian life commenced through faith for every believer. Christians are also expected to live and endure the Christian life by faith (the just shall live by faith, Romans 3:11). To claim God’s promises one must exercise faith. Throughout the Scriptures man and women of God have exercised faith in Him to win battles. The helmet of salvation is equally important for every Christian.

#### **4.5.1.5 Importance of the Helmet of Salvation (Eph. 6:16)**

According to Richards (2002), “the helmet of our salvation is realization of our new identity in Christ as God’s new creation (Richards 2002:802)”. In Christ believers have a sense of belonging as Children of God (John 1:12). Kent Jr. (2002) asserts that, “the settled assurance that one is truly saved and cannot be eternally harmed by the adversary is a strong helmet for the head in the time of spiritual battle (Kent Jr. 2002:117).”

Kent Jr. focusses on eternal salvation while Richards concentrates on our new identity as God’s new creation. Carlson (2005) centres on the knowledge of salvation that the believer received from the Word. He adds, the helmet would protect the soldier’s head from crushing downward blows of a broadsword in hand-to-hand battle. The Helmet of salvation is best understood with a helmet

epitomising the hope of our salvation (1Thess. 5:8). “Our minds are strengthened by the knowledge of our final, eternal salvation (Carlson 2005:279-282).”

The Christian life is not always a bed of roses, it is bombarded with trials and tribulation from time to time. It is studying and being mindful of the promises of God’s word in terms of our identity, and assurance of eternal salvation that gives us hope to persevere. The victim also takes comfort in the fact that although she was subjected to shame and trauma during this temporary life on earth, she has a future in heaven free from all harm.

**4.5.1.6. Importance of the Word of God.** (Eph. 6:17) Richard (2002) observes that “only the sword of the Spirit is defined in the armour passage, and this is because Paul has not mentioned the Word God earlier in his letter (Kent Jr. 2002:802).”

It is possible that this particular armour is used more frequently than any other. It is used to defend as well as to be on the offensive. Jesus said, “it is the Spirit who gives life, the flesh (human effort) profits nothing. The words that I speak unto you are spirit, and they are life (John 6:63).” It also used to give life.

Carlson (2005) says, a believer’s defence against an enemy is to inform the enemy of what God says in his word. In the Old Testament it often referred to speech as a sword. The words of wicked men are said to wound as a sword (e.g. Ps.57:4; 64:3). Carlson encourages one to know his Bible well because the enemy is always up to something with his schemes. The way Jesus used the Scripture as a sword in his temptation is a good illustration. The Sword of the Spirit in Carlson’s view means a detailed knowledge of the Scripture and the believer’s ability to select and correct references to subdue the enemy (Carlson 2005: 279-282).

A soldier cannot be defensive only, he must be on the offensive. Therefore, he is given a sword to move forward and win. In the book of Hebrews 4:12 “For the

word of God is living and powerful and sharper than any two edged sword, piercing even to the division of the soul and spirit and joints and marrow and is a discerner of the thoughts and intents of the heart.” God has placed a powerful sword in our hearts, it is also life giving. The believer is expected to use it at all times. Women should use it against attacks from *astral projectors*.

#### **4.5.2. Other Weapons of Warfare** (passive but powerful)

##### **4.5.2.1 Prayer** – (Eph. 6:18)

Carlson (2005) asserts that prayer cannot be defined as a part of armour but for the armour to be effective during combat it must include prayer which shows that the Christian soldier is dependent on God. As a matter of fact every piece of armour should be put on with prayer. Every confrontation and conflict of the battle is to be dealt with in prayer. In the natural life, soldiers remove their weapons when resting but in a spiritual battle it must never be taken off, irrespective of whether the battle is exploding or silent (Carlson 2005:279-282).

Sanders provides a few examples from Scripture on warfare: “I want you to know how much I am struggling for you and those Laodicea (Col. 2:1).” “Epaphras... sends greeting. He is constantly contending in prayer for you (Colossians 4:12). We wrestle...against principalities and powers” (Ephesians 6:12). Sanders affirms that the great knowledge or skill of what has been termed ‘spiritual warfare’ will turn defeat and loss into triumph in various and numerous difficult situations (Sanders 2003:148).”

The author concurs with Carlson and Sanders who agree that in prayer the battle must be committed to God and Sanders sees prayer as work when he mentions the word “wrestling with God in prayer. The author is reminded of kings and priests as well as the prophets of the Bible who sought counsel from God before engaging in battle. All this was done through communion and wrestling with God.



David is one of those kings (1Samuel 30:8) and Daniel one of those prophets who wrestled with God to interpret the king Nebuchadnezzar's dreams (Daniel 2: 13-36).

#### **4.5.2.2. Forgiveness**

Richards (2002) points out that the preaching of forgiveness by Jesus is not a threat but a caution. He compares forgiveness to a coin which is a single unit but has two sides. He encourages and reminds believers regarding the attitude of humility with which one is enabled to receive forgiveness, and with the same attitude to extend it when harmed. He also believes that "if we are unable to forgive others, our hardness will prevent us from accepting God's forgiveness (Richards 2002:608)."

Un-forgiveness is regarded as sin, it would be regarded as disobedience to God if and when practiced. Ryrie (1978) commenting on (Psalm 66:18) believes that "sin disqualifies the suppliant; a blameless heart gives assurance that God hears our prayers (1John 3:21), (Ryrie 1978:857)."

Richards and Ryrie both emphasize the importance of forgiveness. Ryrie highlights the fact that believers are assured of being heard while Richards reminds us of the warning issued from Christ himself. In line with their thoughts the author views accepting and not extending forgiveness as selfishness.

Sanders (1972) makes an extremely important point when he says, "the sense of un-forgiveness and guilt disturbs and creates turmoil in the mind (Sanders 1972:1120)."

The researcher is conscious of the fact that the Christian life is not exempted from warfare and that God's help is needed all the time. Humans are no match for Satan and his hordes. If the mind of the believer is contaminated by an unforgiving spirit

which causes turmoil then it would become difficult to win any battle against the enemy. With a mind being in turmoil, the believer is not able to discern the schemes of the enemy. The Psalmist was aware of the fact that when believers harbour sin (un-forgiveness) in their hearts God does not seem to hearken to their prayers (Psalm 66:18). Among the many reasons why we ought to forgive others their sin, Sanders point is vitally important. Kraft says: “un-forgiveness gives the enemy the legal right to live in a person” (Kraft 2010:90). Un-forgiveness can be an obstacle or a hindrance in being victorious against evil powers and *Astral Projectors*. One of the requirements to work against demonic power, is to be free from sin.

#### **4.5.2.3 Authority - (Luke 10:19)**

It is clearly understood that all believers have an enemy who is exceedingly powerful. On our own we (believers) are no match for him. On the contrary, Sanders reminds (2003) how Jesus affirmed that all celestial and terrestrial authority had been given to him (Matt. 28:18) and then said to them: “I saw satan fall like lightening from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy” (Luke 10:18-19). He goes on to say that this tremendous delegation of spiritual authority was that, as they believed His Word and implemented the authority he had given to them, they would witness the defeat of Satan in the area of their ministry. Believers in our generation should remain encouraged that the authority over the powers of darkness has never been withdrawn (Sanders 2003:149).

In terms of authority, Whyte (1989) agrees with Sanders that Satan is a conquered adversary. He exposes Satan’s greatest weapon “fear”. Believers are encouraged not to yield to his terror or be paralysed by fear. Whyte acknowledges the fact that Satan recognises a man of God who bears the same authority as Jesus. They

said to the sons of Sceva in (Acts 19:15), “Jesus I know, Paul I know but who are you? (Whyte 1989:51).”

The researcher agrees with both Sanders and Whyte that all believers have been given authority by Jesus. There is no need to fear his terror, either by day or night. The authority which Jesus gave was tested by the disciples when they went out to evangelise. When they returned they reported joyfully, “Lord, even the demons submit to us in your name” (Luke 10:17). This implementation of this authority is lacking among thousands of believers today. Why? Jesus may have inferred that purity is authority. In Matthews Gospel He says: “Blessed are the pure in heart for they shall see God (Matt. 5:8).” The researcher views constant fellowship with God and holy living criteria for securing or maintaining authority. The fact that practitioners of *Astral Projection* are empowered by demons and that their powers can be dealt with, authority is of vital importance. Sanders speaks of invincible weapons of warfare against Satan, the second most powerful being in the universe (Sanders 2010:160).

### **4.5.3 Invincible Weapons of Offence**

“And they overcame him by the blood of the lamb and by the word of their testimony, and they did not love their lives to the death (Rev: 12:11)”

#### **4.5.3.1 The Judicial Weapon**

Sanders (2010) affirms that the blood of the lamb is a weapon that obtains its power from the cross at Calvary. The secret of conquest is not our competence or skill but our union with Christ in His death and resurrection. He goes on to say that the phrase “the blood of the lamb” is not to be regarded as a magic charm to ensure supernatural results. To plead the blood of Christ in prayer, believers are endorsing their faith, secure and resting for victory on all that He accomplished by His vicarious death and triumphant resurrection, which unleashed never-

ending divine power. “This is the Christian’s first weapon of offense” (Sanders 2010:160-1161).

The author concurs with Sanders that the death of Christ released his divine power for all believers. It is the shedding of blood that secured the forgiveness of sin for believers. The death of Christ is the foundation of our salvation. Jacobs (2001) agrees with Sanders, she affirms that through Christ and His atoning blood, we have been given all power and authority over every name that can be named both in heaven and on earth. “We do not have to fear demonic foes (Jacobs 2001:34).” On the contrary, they should fear us. It has been emphasised that demons are known for manipulating and intimidating people. The author agrees with both Sanders and Jacobs that it is the blood that achieved authority and divine power for believers. The blood of Jesus is certainly our first line of defence. Rick Joyner (2003) declares that “we overcome by the blood of the lamb as we take our stand on what He has already accomplished for us by the cross. The victory has already been won and there is no way we can lose, if we abide in Him (Joyner 2003:91).” The researcher is mindful of what is written in the Scriptures according to (Rom. 5:9) that believers are “justified by His blood.” Practitioners of *Astral Projection* are not easy to deal with because they are empowered by witchcraft and demons. As mentioned above, there is no need to fear. This judicial weapon (the blood) is a very powerful weapon against all evil for believers today as well as for those during the tribulation times (Revelation 12:11). Victims, counsellors and Pastors should claim it and use it.

#### **4.5.3.2 The Evidential Weapon**

“They overcame him ...by the word of their testimony”. The author agrees with Sanders (2003) in saying that faith attained by the death of Jesus should be followed by a testimony to his living and powerful Word. Sanders is unsure regarding the word testimony. It may be testimony to the Word or it could refer

to their personal testimonies. The latter is more probable about the One who shed His blood that is in view. A testimony of any believer must be Bible based and Christ-centred otherwise it will be powerless in accomplishing any results. When testimonies are grounded in the Word, it becomes “the sword of the Spirit”. The author recognises the fact that a testimony is the evidence of a changed life wrought in Christ (11Corin. 5:17). When the word of Christ and the Apostles are being articulated, it is testimony. The Apostle Paul reminded the Corinthians that when he addressed them ‘it was not with man’s wisdom but in the demonstration of the Spirit and power’ (1Corinthians 2:4). Mere intellect is inadequate in spiritual warfare against Satan. The changed life which resulted upon faith in Christ and His word will be potent. The believer’s testimony to the shed blood of Christ is as Sanders would say, the invincible weapon. “Nothing can take the place of the word of our testimony spoken in the power of the spirit (Sanders 2003:161-162).”

A personal testimony is simply what a believer had witnessed since His first encounter with Jesus. It will be a unique experience to him or her for the rest of their lives. And as they continue to walk with Christ their testimony will develop. All believers will have “a testimony”. God expects every believer to share his or her testimony with other people. Just as the believers in (Rev. 12:11) were doing. A question may be asked, how can one use a testimony to defend against *Astral Projectors*? The Scriptures verify that we are sons and daughters of God (2Corin. 6:18). Victims need to quote this either verbally if they can or in their thoughts as they defend themselves against this vicious assailant. The third invincible weapon is related to sacrifice.

#### **4.5.3.3 The Sacrificial Weapon**

Sanders (2003) makes a crucial point in terms of what it could cost to love and serve the Lord Jesus Christ. He adds emphasis to the last phrase in (Rev. 12:11)

which reads, “They did not love their lives so much *as to shrink from death*”. Sanders finds that the Greek word for “testimony” is translated as *martyr*. In the authors view, it does make sense: why else were the Apostles martyred if it were not for their testimony. Sanders continues to say that the third weapon, which is different from the two, is not focused to our enemy, but to the believer’s life. Jesus was a perfect example when He gave up His life. In (John 12:24) Jesus said, “Unless a kernel of wheat falls into the ground and dies, it remains only a single seed (Sanders 2003:162).”

The researcher is in agreement with Sanders in that no believer is exempted from being martyred. Even in our present time, we are informed by the media of Christians being beheaded in countries like Iraq by a group called “Isis” and in Nigeria by “Boko Haram”. The author is not aware of martyrdom in Western countries in recent times but it is quite common in Eastern, Middle Eastern and some African Countries. This may be considered a loss to family members but it only enhances the furtherance of the Gospel. Victory is achieved even when the cost involves death.

#### **4.6. Preliminary Conclusion:**

In this chapter, the different purposes for *astral projection* are made known. Some, to simply travel the world in terms of sight-seeing while others have evil intentions in mind. Doorways by which *astral projectors* enter the lives of victims have been listed and explained. The victim is able to examine these doorways to see which are applicable to her and to be able to work from there. *Astral projection* has been exposed. Sub topics such as: Molesting women, committing murder and espionage have briefly been dealt with. Personal testimonies of a number of authors and others have also been recorded. Some ways to overcome this phenomenon is laid down. Warfare and the armour of God in terms of their usage have been explained. Believers are reminded of the

authority and power they have received from the Lord. The following chapter will record interviews from willing participants as they relate their encounters with this phenomenon.

## Chapter Five

### Interviews and Analysis

#### 5.1. Introduction

This chapter investigated the lives of certain selected individuals to gather empirical data. The analysis and findings came from information obtained from victims and co-researchers who are counsellors themselves, and who are engaged in battle against evil forces such as: demons and *astral projection*. Their contributions will certainly have an impact on this research because they are the living documents (people's Experiences).

#### 5.2. Participant One – Therapist Philip (not his real name)

Philip, is situated in Kempton Park where he has a private practice for Christian psychology. He is 47years of age, married with two children. He gives a brief history about himself, his career, his experience and his ministry regarding the evil spiritual life. Most of what was said, is transcribed from his own words.

##### (a) How long have you been involved in ministry?

Well the time that I've been involved was roundabout from 1986, so which means that, unprofessional and then professional later to finishing my studies in theology and the Christian psychology from a lay person to professional I've, how long is that, give and take nearly 29years, obviously from lay person to professional. I've been in a professional practice since 2000, so that's when I actually started my studies in the professional side and registered later. So yes, it's what I think 27years and during that time obviously I did encounter quite a few individuals that came with the allegations that they've been attacked by some unseen force so and obviously some of them would say the unseen force is or the entity a demon, others would say but it's an *astral spirit*.



**(b) How do people view or define this spirit?**

According Philip, most people refer to an *astral spirit* as a living person who left their body via their spirit being and then travelled across distance to a specific target or object or person. When they would talk about *astral projection* or *astral travelling*, they refer to a specific person and not a demon, yes, a living person who is actually involved in the occult practice. It is also referred to as “Ponyana - bewitchment”.

**(c) How did you manage with your first case?**

Well my first case as I said, I was still in school at that time, I was a youth leader, so with my first case I didn't have a clue, I didn't know what to do. So all I knew at that stage was you have to pray. So that's all I knew because you don't get taught this in seminary, so I think the only thing I knew was to say okay, but let's pray. You know but actually in the back of my mind I thought this person was smoking something. You know so, with that said, I understood that there was *astral travelling* before I came to know, so I had two experiences but that shocked the living daylights out of me, because I was busy meditating focusing for a fight and the next moment I was in the spirit world. Oh so then I didn't know it was the spirit world I just knew it was a different reality cause it wasn't my room anymore although I could see my room but I mean the environment was so overwhelming sensory perceptions were so heightened that as I said I got a fright of my life. I think the shock got me back in my body. But yes, so I knew it existed but obviously when people came, because I never experienced an attack on that level. So when people came for the first time it was as I can still remember as clear as daylight it was a young lady in my youth group, and she said well she was involved in Satanism and she was involved in occultic practices and now she's being attacked by *astral spirits*. So, I didn't know what the name was at that stage so I started ask okay explain more, that's how I realised what she's

explaining is what I experienced but obviously she explained it from a victim's perspective. Where mine was actually just a supernatural experience and so yes, I didn't know what to do. All I knew as a youth leader and of years of Bible school and or at least growing up in the church world, etc. If, I recall correctly, I think, my first encounter with this lady was round about 1991, then I said hay, I don't know much, I need to find out more and but there was no resources so all I knew it was either sin in her life or because she has to keep the doors closed or it was demons, the *astral thing* I handled that as demons and we prayed and I taught her to close doors in her life, that's the terminology we use there. So I took away any strongholds from the enemy. That's all I knew and that's what I did.

**(d)What's the worst case you had to deal with?**

For every person, theirs are the worst, but let's say if we just take a husband who came to me and said, listen, you need to come and pray at our house, so then I still went to the house and it was later on we developed teams that would go to pray at homes, just because my practice became too busy and I didn't have the free time and after obviously being a youth pastor for more than 10years. I'm going and starting counselling more and more and I didn't have the spare time to drive around and do home visits. But I remember a specific husband coming to me and saying, please pastor you need to come and pray at my house. So then I was as I said, the youth pastor busy studying Christian psychology, at that stage I was in oasis fellowship, which is a charismatic church, and I said, okay, but what must I come pray for, he said, in the evenings when his wife goes sleep, but even sometimes during the day when she sleeps you know there's something that attacks her. Philip asked what you have done so far. Went through the whole process. What do you do when it happens? No he tried to pray, did a lot of things, but it seems to stop for a moment but then it continues. So okay, what is it that continues? And then he started relating to me the story that his wife has been

sexually raped by an unseen force. So I said, okay but now, I've had some experience already with the understanding it much better than when I did in 1991, give and take if I recall correctly the dates, and long story short I said okay we will come, and then I took one of my youth leaders with me a lady also, we were three, me youth leader and one of the lady's at that stage so we went to the house now obviously my style is first to interview the victim. So I start speaking to this lady trying to figure out what's going on and she then explained to me you know what its random this attacks or rapes unseen rapes. The times when these attacks occur are not always the same. She can experience that there is a person, it feels very strong, not sure of the gender. But when she gets raped she assumes that it must be a male. So then we went into the discussion about everything concerning it. It was then discovered that she had an extra-marital relationship with a guy. It was actually a one night stand, she went to a well-known pub, here she got a bit drunk, and she doesn't know if they spiked her drink. But she woke up with this guy next to her on the bed and realised that they had sexual intercourse. So I asked her about this person and she said I don't really know him. She met him there and they became friendly and that when it all happened. When she realised what happened, she went to her husband. This happened prior to the first incident. She couldn't even connect it at that stage. She made all these confessions when Philip started asking questions, like, were there any sinful activities, anything that can give the enemy a foothold etc. She said yes, then she and her husband worked toward reconciliation. It is assumed that there was a separation. So, I asked them more about this person, the Holy Spirit guided me towards that and I asked about it. They said, no she can't remember, she can just remember because they were at his house and the atmosphere was very dark. They assumed that this person was the perpetrator based on what they did (prayers among others) and then it stopped. Though there was no factual evidence that they could pin him to it. Like

the police we have confessions where you arrest the person, but at that stage I was not involved with the police with the crime unit, so we did not pursue it legally. But later they realised that this guy may have been involved based on various things she said, she spoke about the paraphernalia she saw in his house. She saw books related to *astral projection* for beginners on the table. There is a great possibility that this guy may have been involved in occultic or mystical practices. Philip reminded her that there seems to be a possible link, this guy was interested in her and she did commit a sinful act with him, she was married and slept with him although she now repented but have has she now physically broken his rights on her body. She seemed a little confused, asking, “What rights”. Thereafter, Philip spoke about how to pray and break the spiritual union and their union getting married outside of God’s blessing. We cancelled all the possible doorways even on her mind her emotions, her feelings her emotions her imaginations, her dream world, her whole psychological dimension, her thoughts, her body, she took her body back, but she had to say that, in the name of Jesus Christ “my body firstly belongs to Christ” as his bride, then secondly it belongs to my husband. I now wilfully now choose to break our union in the spirit and in the natural. That guy has no right over me anymore and my body does not belong anymore and his body does not belong to me anymore and he has no claim over me anymore. That covenant is now cancelled in the name of Jesus Christ and I reunite with my covenant under God to my husband. Then we break any other spiritual links with that person and any access to the spirit world, and any access from the spirit world to her life or anything pertaining to her life. Then we prayed over her, “thank you Father God for your angels now to cleans the spirit world from any access and we reclaim all that ground and we thank you Father that by your power and your anointing you now come and seal that every entrance where they may try to enter. It stopped. Looking back they realised how desperate the husband was, he went to various people and even consulted a “Sangoma” in order

to come and pray. He (husband) was told, because he introduced the Sangoma to this problem, the ancestors have now been consulted. We respect their cultural beliefs but from a Christian or biblical perspective we cannot agree. The team which consisted of Philip and two other members prayed over this situation. They made sure that everything came in line with God's will and God's word under the guidance of the Holy Spirit. And then they kept watch over her for six months or so, it was quite a while that we kept watch over her and then it stopped. Her confession played a big part in the cessation of these attacks. Philip says, they have a saying which says, "The blood of Jesus Christ will not cover what we are like supposed to uncover". She (wife) was then admonished that she is covered by the blood, and should not wilfully sin against God. Because if this happens again it is not that God takes away His protection but that we move out of His protection. Like the Israelites under the cloud on their way to Canaan. So that was the short of it. The effect on her, very traumatic, the effect on her husband extremely traumatic, because the husband felt powerless, ashamed, shocked.

Philip remembers another case where the father and the mother witnessed their teenage daughter being raped by an unseen force in front of them. And there was J88 a police medical report on that case, where the medical doctor wrote in the J88 definite penetration but unnatural, it's not natural. Every case is traumatic.

The lady that we spoke about, in her case, she experienced physical trauma on her (genitals) and there was marks on her body and the marks appeared to be blue. There were bruises on her body that the husband took photos off. Rape is a violent assault on the body for self-gratification. We didn't have an interview with the alleged perpetrator, yes it will be emotional torture if we must use that term and physical torture. The husband was devastated and this problem did have an effect on their relationship because he suddenly felt powerless beside his wife, which caused other repercussions within their relationship. He went through the phases,

because when he came to me they've been seeking help for quite a while. They went to pastors and Sangoma's, doctors, psychiatrists, psychologists, so they went almost all over. Because very few people believe it, if you go to the psychiatrists they say psychosis, you breaking with reality, psychologists may say the same or they may say do you have any other traumas, is this flash backs from the past. They only focus on the natural.

### **5.2.1. Analysis:**

#### **5.2.1.1. Case number one**

Like many Pastors, elders and laymen in the ministry, Philip had no clue, no experience. But at least, he could pray which helps until the problem is better understood by means of gleaning information from secondary sources, then one is able to pray more appropriately or more specifically. He was basically helpless himself because he did not know what to do. Philip makes a significant point when he says, "you don't get taught this in seminary". Because this story became such a shock him, he thought that this person was under the influence of smoking something. But it slowly registered that there is something called *astral travel* because he had a familiar experience. Just that he did not intentionally invoke such an experience. He was not aware that when an individual who is practicing "Martial Arts" meditating the "Eastern Way", that the possibility of demons entering one's life is great. Fortunately for him, he did not take this experience to another level like *astral projecting* for evil purposes. He says, he was busy meditating, focusing for a fight when it all happened. This experience did shock the daylights out of him.

In 1991 whilst being a youth Pastor, he was approached by a young lady who confessed that she was involved in Satanism and occultist practices. The impression I get as a researcher, is that she decided to withdraw or abandon these

practices, with the result, attacks from *astral spirits* were being experienced. Philip advised her to close doorways which *astral spirits* use to gain access. He treated this whole situation as a demon case, and prayed against strongholds. That's all he knew at this stage of his Christian life. Realising that his understanding regarding the topic of this phenomenon was limited, he decided to educate himself even though there were a limited amount of secondary sources.

### **5.2.1.2 Case number two**

A married person came to him, urging him to come to his home to offer prayers. Most people approach a Pastor in this manner because it is rather difficult to be up front with regards to such a problem immediately. But a wise Pastor or counsellor will ask, what must I pray for? Or what is your need? Philip did exactly so, he put forward these questions to the husband. The husband responded by revealing the problem his wife was experiencing, that she was being raped by an unseen (invisible) force. Philip went on to counsel both husband and wife trying to assess which doorway was used to enter her life. As he proceeded with the counselling session, he discovered that the wife did have an extra-marital relation with another person (man). Upon hearing this, the doorway being used was established. What people don't realise is that when a woman commits adultery, she establishes a spiritual union with that person. Very much like being married again to another man who now has rights over her body. That is why Philip wisely prayed against that union. The researcher is mindful of how Jesus answered the Samaritan woman who came to the well. He requested that she bring her husband together with her to him. But she answered, I have no husband. Jesus replied, you have had five husbands already and even the one you have right now, is not your legal husband (John chap.4). It does seem that when a woman sleeps with a man, she gives him rights over her body. In the case of *astral projection*, he may come and go as he pleases, having sex at his convenience. To stop this person from



*astral projecting* into their home with the intention of raping her, confession from the unfaithful spouse is of paramount importance. This union should and can be broken through specific prayers. All possible doorways were cancelled through prayer, even her mind and her emotions. According to Philip, by doing this, she was taking the rights of her body back. As Christians, we need to realise that our bodies became the temple of the Holy Spirit, He is also the Spirit of Christ and the Spirit of the Father. Our bodies belong to God first and then it belongs to our spouses. Therefore, adultery is a sin not only against one's spouse but against God as well.

From time to time, Philip went back and forth with the story as he related it to me (the researcher). I think as he spoke, and when his mind remembered some part of the story that was important, he would fit it in between. He mentions how desperate the husband was to overcome this torturous and traumatising problem. He decided to consult with a "Sangoma" not realising that this was more like adding fuel to the fire. According to Philip, getting the Sangoma involved meant that the spirits of her ancestors (the Sangoma's) have now been consulted. The team with Philip claimed the blood of Jesus over her for cleansing and protection.

In this case confession was most important. Apparently she had confessed to her husband about her unfaithfulness just after it happened. It was equally important to bring to the counsellors attention that they consulted with a Sangoma. If they didn't they would have been struggling to achieve a victory. They were actually contending with two distinct spirits. The one was "astral spirits" and the other "ancestral spirits". There was no point in getting victory over the one and not the other. Both these spirits had to be dealt with. Confession of every evil practice should be made, it makes the whole process of working with people easier and quicker in terms of time. It will also spare the couple much excruciating pain. It did cause her husband to be separated from her but he returned to be reconciled.



She was delivered from the evils of *astral projection* and being raped. To God be the glory.

### **5.2.1.3. Case number three:**

This was a very sad case, in that, parents who were vulnerable witnessed their daughter being raped by an unseen force. As a researcher I can only imagine the emotional and psychological pain they had endured and suffered. In this case law enforcement as well as a medical Doctor were involved. There was what they called a J88 police report on this case, where the medical doctor wrote in the J88, “definite penetration but unnatural, it is not natural. The perpetrator was merciless to perform such a heinous crime and not considering the feelings of the parents. **This case was verified by both the police as well as a medical doctor.**

### **5.3. Participant Two – Peter – counsellor**

Peter is Pastor of the Apostolic Faith Mission Church. He has recently achieved his Master’s degree in practical theology from the University of Pretoria. He is currently in pursuit of a doctorate also in practical theology. He recalls his first case concerning *astral projection* when one of the congregants, a married woman, accompanied by her husband, approached him and revealed this unpleasant event that took place in their home. She told him (Peter) that during the evening whilst being asleep a man came into their bedroom and raped her. The man was visible but unknown to her. She screamed for her husband to wake up but it fell on deaf ears, because he was put into a deep sleep by the perpetrator working with witchcraft. The time of this event was between 12:00 pm and 02:00 am. The husband was removed from his bed and placed on the floor, the wife was stripped of all her evening ware. The next morning her clothing was found on the floor and her husband still asleep on the ground. Even though the husband did not witness this nightmare, the evidence of blood on her and the bed sheets was visible. On hearing their story, Pastor and Counsellor Peter decided to investigate

this phenomenon. He arranged for other Pastors to accompany him to the home of this couple with the intension of staying over during the evening. They prayed for the lady claiming the blood of Jesus to protect her. They continued with prayer for many hours during the evening and early morning hours. While Peter and the others were in the house nothing happened. The perpetrator did not make his appearance, instead decided to attack the following day during broad daylight, while the husband was at work and nobody around to assist her in fending off this perpetrator. She told Peter that on one occasion at about 12:00 noon, the perpetrator came well dressed (wearing suit and tie) and walked into her house and sat on the bed. She told him to sit on the chair but he did not take heed instead a more strange thing happened. This man changed into an animal and tried to rape her. The door was opened and she was able to scream and the phenomenon disappeared.

The husband now discovered that he was not able to be intimate with his wife. This *astral projector* created and left a bad odour on her which discouraged the husband from having intercourse with his wife. This situation frustrated her husband so much that he decided to be separated from his wife. This separation is obviously in favour of the perpetrator who by now may have claimed her as his wife.

Peter and his team was summoned again to assist, and to offer counsel. They prayed for the lady and this time more specifically for healing: spiritual, physical and emotional and the entire home. The counsellors decided to stay over once again, hoping to gain first-hand experience of this whole saga. These attacks subsided for a while following corporate and intense prayer.

After a few days the attacks were resumed and Peter and the team were called upon to assist again. And again they decided to stay over. They prayed for several hours and went off to sleep. Before going into a deep sleep the perpetrator once

again gained access into the house, even the counsellors were able to feel his presence. It seems that the evil powers they use are so powerful that this lady is not able to resist, she is completely vulnerable. By the time the counsellors got up and rushed into the bedroom of the lady, the perpetrator had already raped her and left. Peter and the counsellors had to come up with another plan. They decided to stay for a few consecutive days praying fervently. The attacks stopped, the husband returned home to be reconciled with his wife and their children also returned.

### **5.3.1. Analysis:**

At this point the author as interviewer ask Peter, the team leader, if he discovered any grounds on which this phenomenon had managed to gain access into their home. Was there a particular doorway (as discussed in the chapter under *astral projection*) left open to permit this intruder to exploit the whole situation. Upon investigation, Peter learnt that this lady during sometime in her Christian life fell into a backslidden state. During this period of time she decided to become a Sangoma and in the process of learning this new craft, her conviction of the Holy Spirit had the better of her. She returned to the Church and started having fellowship with God and members of the congregation. Neither she nor the Pastor of the Church realised that a confession was necessary in the Church. In most cases there will be a need to be delivered from demonic spirits inherited during her involvement as a trainee with the Sangoma. This sin was no petty sin like a backslider going back to drinking or smoking, this was turning her back on God and serving other gods that are empowered by demons. Now this phenomenon had what some counsellors term “legal grounds” to enter her life and her home. Many other authors have observed that those who receive powers from Satan must pay back in some way or the other. She may have been punished by demons and *astral projectors* for turning

away from witchcraft. If the Pastor had been informed by the lady or her husband concerning her involvement with witchcraft earlier, they could have ministered restoration more appropriately and the need for confession and re-dedication should have preceded. The lady should have been admonished and encouraged to go through a counselling program. As discussed under the topic “weapons of warfare”, truth is fundamental to restoration. So much time and effort was wasted, not to mention the inconvenience caused to the Pastor and his team and their families, because the truth was not told earlier. Surely, the victim would have known that turning to witchcraft is provoking the living God. It is not known why she wanted to become a Sangoma. I am very sure that she had learned a lesson in her life. The Old Testament has many examples of Jewish people turning to witchcraft and foreign gods as well as reaping the consequences thereof (Deuteronomy 18:10; Hosea 10:1).

#### **5.4. Participant Three – Victim – Jane (not her real name)**

Jane is a forty six year old married woman and a mother of four children. She comes from a traditional family Church where she fellowshiped for years. She views the fellowship at this Church as purely religion, meaning that there was no real spiritual life there. To her, religion was dead.

At a certain point in her life circumstances began to change for the worse, domestically. She desired to see her family, Husband and mother and other close relatives free from alcohol. It did not happen, so she tried to commit suicide. She thought that through her demise her family might learn a lesson of their lives and decide to repent. As she now reflects over her life, she believes that this act (suicide) opened the door for demons and *astral projection*. From then on she experienced the onslaughts of this evil phenomenon called *astral projection*. Her husband was aware of something going wrong but did not or could not wake up. As she resisted this phenomenon from molesting her, she started lashing out on

her husband, trying to get his attention. She tried to seek God's help through prayer but her voice was shut down. She soon realised that she needed to pray from within her heart until this phenomenon gave up and departed. The next morning he asked her why she was hitting him. She explained to him that she was trying to get his attention and help during those attacks. According to Jane these attacks began from about three o'clock in the morning. Her next step was to notify the Church leadership consisting of a Pastor and his elders. She explained to them what was happening to her life in terms of these attacks which she was experiencing. They could not understand this particular problem and neither could they assist her in finding a solution. To them, this problem was unheard of, therefore, they thought that she was going crazy, and advised her to renew her mind with Scripture. They failed to see the reality of her suffering through unbelief and ignorance. She had to endure this physical, psychological and emotional abuse for a period of three years. Her skin or flesh began to change colour, it became very pale and she says she started looking like a zombie (her own words). In spite of all the resistance she had offered, she could not fight them off. They eventually entered her body and possessed her life for three years as mentioned earlier. She was able to establish at a later stage that demons impersonating animals looking like dogs were entering her body. These three demons were very strong according to Jane. They entered and departed when they wanted to. This became a norm for some time but when they decided to take a leave of absence, they ripped themselves through her body leaving her injured. Their ultimate goal was to destroy her.

She also encountered attacks from men who *astral projected* into her home to do her harm in terms of sexual intercourse. She believed there were other doorways by which they entered as well, such as the spirit of alcohol possessed by her family. Among some of the doorways which could so easily be taken for granted

are: bitterness, un-forgiveness, revenge and hostility and the mind must be cleaned with pure thoughts. She says that the evil one liked manipulating the thoughts of her mind, reminding her that nobody loved her. Reminding and repeating her mistakes or sins with the aim of making her to feel guilty and ashamed was one of the tools of the enemy. This was extreme torture for her. She asked God, “why was He doing this to her” (her own words), considering how faithful she was to Him. Cleaning the Church, scrubbing the floors etc.

Jane endeavoured to live a good and upright life which her family (those who were alcoholics) despised and they ganged up against her. From then on she started fellowshiping in another Church and for the first time she had an encounter with the Holy Spirit in terms of being baptised in the spirit. This new Church offered counsel and started praying for her. She felt, she heard God’s voice saying to her: “be still and know that I am God”. Members of the Church came to pray for her, as they prayed, she felt like fainting. At the same time while they were praying for her, a gentleman standing near fell to the ground and laid there for twenty minutes. When he arose he said, he had a message for someone from God. Jane believed that it was for her. He said the reason he fell was that he was pulled down by angels. To Jane the message was that she will have the assistance of angels during future attacks. She continues to say that the Lord showed her, demons, to identify the enemy and that she would need to be equipped to be able to deal with them in the future. The weapons of warfare, the kind of weapons that she would be using were revealed to her. The sword was one of the most prominent weapons of the spirit, which is the word of God, which she was to use. In addition the Lord revealed to her how shrewd and conniving the demons would be. She was able to recognise the devils tricks or schemes as she examined the confusing thoughts that were being imputed in her. These events took place whilst having fellowship with this new Church at a retreat at “Hartebeest”. It appears that there was no other form of entertainment or a

television in sight, it was all about developing and nourishing the spiritual life of believers with counselling and prayer. When the researcher enquired as to who invited her to the retreat, she said, God the Holy Spirit moved her to meet with these people.

Everything that was happening was completely new to Jane, she had never experienced this in the Church she had come from. Now she was not alone, she had the Holy Spirit living in her. Whenever the enemy launched new attacks, a great light would appear, when her assailant or assailants saw this light they would flee immediately. They could not touch her or enter her body as they did previously. She also noticed that the original colour of her skin had returned and that the Lord was restoring her to good health.

Members of her former Church came to visit her in the hope that they could persuade her to return because they loved her very much. She responded by saying, that she was not prepared to spend another fifty years in that Church, because God had a calling upon her life to help others. God used Jane in helping many people and continues to do so, but he moved her to start with her own family first, the very ones who opposed and despised her. Today her family has a relationship with God whom they also serve faithfully.

#### **5.4.1. Analysis of Jane's Experience *Astral Projection***

It does seem that Jane's love for family, a desire to see them free from alcohol and living decent lives, made her a target of demons and *astral projectors*. The suicide attempt opened the door for the enemy to gain access into her life. To most sober and logical people, this idea is foolish but then so many highly educated people had also committed suicide in the past. It is all about what goes on in the mind of the person at that moment of time.

She had noticed that she experienced these attacks at about *three o' clock* in the morning. Naturally, almost every person is expected to be in a deep sleep. In her



case, the attempts she made to scream for help fell on deaf ears because her voice was shut down and she obviously could not be heard. She mentions that she was able to make some movements by hitting him to get his attention for help.

Among other church ordinances such as administering communion and anointing with oil, counselling and continuous prayers offered by the members of the new church, assisted her with being delivered from evil.

Jane followed the right steps by seeking help from the Pastor and the Church. There are people who are too embarrassed to even disclose problems of this nature to others. They prefer to suffer until they can bear it no more. The reaction or the response of her former Church is a common one among many. It only reveals and confirms that the large majority of the clergy are still ignorant regarding this subject. This may also apply to many graduates of the academic world of Practical Theology. According to Jane, the demons did not want to have sex with her, they only wanted to live in her body with the intention of ultimately destroying her. The author and other ministers involved in casting out (exorcism) demons may verify that when demons exit, in many cases they leave the victim internally injured for a while and very tired.

It is possible that the doorways that were used may have been generational (spirit of alcoholism) which is through her family and also the attempt to commit suicide. Both of these may have aided demons to break down her natural defences and gain access into her life. It was good and important for her to consider other negative weaknesses as possible doorways: such as resentment, un-forgiveness, bitterness etc. When contending with evil, especially demons and *astral projectors*, one must be free from the above sins. Today Jane is helping other victims identify doorways that are left open.

She is much better equipped to engage the enemy or in rendering counselling to other victims. She finds that the help of the Holy Spirit, the sword of the Spirit



(Word of God), the spirit of discernment and knowing how to use the armour of God in “Eph. 6:10-18” are extremely important. She is now able to comfort others from the comfort she received from God and the new Church, the Pastors, and other members.

### **5.5. Participant Four – Anne (not her real name) Perpetrator**

Anne was born into the occult because she had certain family members that were involved in Satanism. Anne is able to reflect as far back as when she was only three years old and practicing *astral projection*. She had no idea that what she was practicing was called *astral projection*. To her it was only an experience. When she reached the age of about sixteen, only then did she realise that her practice was called *astral projection*. She continued to *astral project* right up to the age of about thirty-four (34), she is now forty-four. Anne views her circumstances from two perspectives:

- (1) She was a victim in that she was born into the occult, she had no choice in the matter
- (2) She was also a perpetrator when she became conscious of the fact that she belonged to the occult.

She recalls being sexually and physically abused. She used *astral projection* to escape these traumatic circumstances. She would go to different places in the spirit realm as if she was a tourist. Other times she would use *astral projection* to attend a ritual or to hurt someone or to negatively influence someone in the Church and intimidate them. There are only two sides to the spiritual realm, either you are in God’s realm or space or anything outside of his will is not from Him which is part of the realm of darkness. She clearly distinguishes the difference between *astral projection* and the experience John in the book of Revelation had. John’s experience was certainly not *astral projection*. The researcher posed a very important question to Anne the former perpetrator: “who

were your prime targets?” she responded by saying: unbelievers (people from other religions) were never my targets, unless they were from two different occult groups. They had to fight, the one had to overpower the other, and the reason for this was to inherit their powers and their demons. Once again she said, they never *astral projected* to unbelievers because they were not a threat to the kingdom of darkness. Neither did they trouble the general person going to church, by this she meant, a person who is or has never been actively involved in the work of God. Those who were not interested in winning souls for Jesus. They focussed on people who carried an anointing over their lives, who changed the atmosphere, they being people who witness and express love and concern for others. It did not matter whether they were leaders of the local Church or not. Some of these people were those who lead members of the occult to Christ. These are the people who pose a threat to the kingdom of darkness. The apostle informed believers that, “all who desire to live godly in Christ shall suffer persecution (1Tim. 3:12).” According to Ryrie C.C (1976:1827) these are people who are aggressive in their witness for Christ. These are people who are able to do effective spiritual warfare. They are definitely a threat to the kingdom of darkness.

Membership in the occult is not exclusive, but open to all nationalities. Anne says, it all depends on your spiritual ranking, who you are involved with, the connections you have, the spiritual authority that you have, so it is not exclusive to a particular nationality. It’s also all about worshipping the self, so you don’t care about the person sitting next to you, you can have a good relationship with that person or a solid relationship but at the end of the day when you have to fight for authority or ranking within the kingdom of darkness, you don’t care about that person. In the occult they also fight for survival. New members who want to *astral project* are first taught to meditate and then assign a couple of demons to them to be empowered. These new members are already moving in the spiritual realm, so

if these persons can become possessed even more it would make them even more powerful. Anne explains “possession”, she says, is not what some Christians think about possession, like the eyes of a person rolling and other manifestation only. The possessed person can appear to be absolutely normal but they may be in possession of ten demons. These new members attend rituals to invoke and invite demons to possess them. This will help them to engage *astral projection*. Anne says, *astral projection* is not that easy, it is the release of one’s spirit into another dimension. It is necessary to have guidance, so a guiding spirit will assist a person to *astral travel*.

Between the ages, nineteen and twenty Anne accepted the Lord Jesus Christ as her personal Saviour. This means that even after she accepted the Lord Jesus, she continued to *astral project* for a period of about fourteen years. Once a person is into *astral projection*, it takes only a small trigger to cause *astral projection*, possibly a thought. According to Anne the spirit body builds a memory which becomes used to performing the *astral projection*. A person has no control over *astral projection* because of that memory. In other words a person does not have to intentionally *astral project*, it can just happen. The researcher then asked how was she being empowered to *astral project*? She answered saying, it was not about demon possession anymore but demon influence.

Anne’s life is now in danger, members of the occult would want to see her dead. She decided to go into hiding for a period of two years. And whenever she moved into the spiritual realm it was for torture or for intimidation or they were going to kill someone. She lived in constant fear of what was going to happen to her. After two years had passed Anne realised her identity in Christ and decided to stop running. Anne also realised that in spite of all the restoration to her life and the lives of others who were former members of the occult, *astral travel* was difficult to stop. Even though *astral travel* was now against her will she decided that the enemy should be made a spectacle whenever they saw her. She wanted the enemy

to see God's glory on her life, irrespective of whether she was in their presence legally or illegally. She felt strong because she was marked by the blood of Jesus and she was also marked by His anointing, therefore the enemy now perceived her differently in the spirit realm.

Anne's turning point toward accepting Jesus and becoming a Christian is quite a dramatic one. She was sent to assassinate the Pastor. The motive for this was because he was ministering to witches who formerly belonged to the occult. He was preaching at his Church at that time, when Anne with dagger in her hand bag walked up to him. But she could not reach him because there was an invisible wall between her and the Pastor. It was a wall placed by the righteous who were praying for him. She then walked out of the Church to meet with her spiritual leaders who re-assigned her to kill the Pastor's son instead who was about nine years old at that stage. Coincidentally his son came out of the building, she managed to nab him and took him to another room and locked it, she stood against the door and took out the knife and she wanted to stab him. But for four and a half hours he (the boy) was repeating the armour of God and for a while he encouraged her to do the same. Anne says, it was not difficult to assassinate him because she had the dagger at his throat. Afterward the boy's father (the Pastor) found them and took the knife from her. Then his father said to Anne, "how dare you come up against a child of the servant of the most High God". Anne was speechless. Then the Pastor took Anne in his arms and said, "I love you with the love of Jesus, go home and rest". That was her conversion from Satanism to Christianity. Thereafter, life became difficult because a support system like they have now was not established yet. She had to learn on her own, how to stand up and fight back and be fearless.

The hour of deliverance from *astral projection* came at five in the morning for her. It was possibly the month of April or October which were satanically important dates. That night it was a real big struggle, because she *astral projected*

a lot. A group of friends were praying with her. When she went to bed at five that morning, she was just about to fall off to sleep, there was something breaking, but it was also something silver and there was a big explosion like an electrical cord that broke. She saw the sparks which caused her to wake up, and she realised that something had broken but she had no idea what it was. To her it was the silver cord that was my perception of it, but then again she said that, she did not break it, it broke all by itself. Whether it was God breaking it or not she does not know but she never *astral projected* again after that. Anne says, it was so liberating to know that she was not *astral projecting* anymore.

Thereafter, Anne was ready to ask for forgiveness from the people who knew that she had harmed. People like the Pastor and his son with whom she has established a wonderful relationship now. In terms of regret, she said, coming out of Satanism there is an aspect of murder involved and sex and rape and terrible things and killings of animals of which she feels terrible about. She does feel shame and guilt for what she has done but as she reflects she realises that it was not by choice that she was part of the occult but born into it. Her chief regret was rejecting Jesus for such a long time. She acknowledges Jesus as her most precious gift with whom she has a living relationship with. It is now known that Anne was functioning at the coven against her own will but at about the age ten she was invited and attended a Church youth camp where the Gospel was preached and at that meeting she miraculously spoke in tongues. She herself did not know or realise it, it was verified by someone else. Prior to this she was prayed for by others. A moment after this event she was seriously attacked by evil. That very night they had to come and get her out of her bungalow because she was hysterical. The devil kept on appearing to her because she had had this God experience and the devil could not handle that. She stopped praying in tongues since that day. When she reached the stage of adult hood, she received Jesus and the baptism of the Holy Spirit again. Possibly more aware of her commitment and what she was doing. Anne

uses the word “again” because as she reflects about what happened at the age of ten and the camp meeting where she was prayed for and began to speak in tongues, her first baptism took place. This was possibly her first encounter with God. At this young age it not easy for a child to figure things out. Anne says data (referring to the Word of God) does not change a person’s life but an encounter with God will. In her experience, this was the case. Once again she felt that as a teenager she could have given her heart to Jesus but she was in rebellion. But later, her encounter with Jesus changed everything.

Anne is today a counsellor and a therapist and an author of a book titled “Sacrifice”. She believes that healing cannot take place unless trauma is prevented in the other realm. A person practicing *astral projection* cannot be healed from experiencing trauma unless the practice of *astral projection* is stopped. Anne is now able to identify with those who have come out of the occult but continue to *astral project*. As mentioned previously, it is not about demon possession but demon influence. Anne fought against this influence and God came through for her by severing that cord. Now she is being patient with others who know Jesus but are still *astral projecting*. Through her experience she is able to understand where they come from. So even when they continue to *astral project*, she understands their fight and struggle. She says, that she is not going to just preach and tell them that she is not going to journey with them anymore because they are *astral projecting*.

Anne explains the conditions or atmosphere of the *astral world* as well as the personal condition of the person who *astral projects*. The *astral* world is a very cold place, she was cold all the time, and it was as if someone left the fridge door open. So the moment she returned from any journey, she experienced a lot of shaking. She was always undercover with a blanket. Anne observed that people who *astral project* become grey sooner because of the amount of time they spend in the spiritual realm. At the age of twenty-one Anne herself was grey.

The researcher asked Anne: how can victims stop perpetrators from harming them? Anne says, she looks at the history of a person in terms of when it started. It could be an *astral person* coming to them or as in most cases it may be a familiar spirit. A familiar spirit is connected to them in some way and maybe that person has died and now that spirit is being left behind. A lot of sexual acts are happening at night with people that come from a familiar spirit and then also demonic spirits like “succubus”. The time of their attacks is usually anything from 12:00 to 02:00am and sometimes from 10:00 pm to 02:00am. But most of them talk about 10:00pm to 02:00am. Anne says with some people it could be happening due to sexual abuse that has not been dealt with or rapes that occurred before hand which were in the subconscious and now were manifesting in the body. Sexual acts that have not been dealt with will come out later in life. Sometimes it can be a mental condition or Christian paranoia.

Can *astral projectors* who travel and do harm with their spirit bodies engage in sexual activities? If someone is *astral projecting* into their homes, there should be other sides as well, as it is not just sex, and there should be other visitations during the day. Anne says that they might come to a person for sex but a spirit needs a body to perform sexual acts. (The researcher disagrees here and will prove why in his analysis). She gives an example of herself saying, that if she (as an *astral projector*) wanted to have sex with a person then she would need a physical body, she would go into another person’s body to do so. Her reason being that a spirit body cannot have an orgasm and there cannot be impartation. Anne also believes that there is a time limit for an *astral projector* to stay out of his or her physical body. The capacity of each *astral projector* to stay outside will vary. The time limit is based on the experience of the person. Someone that is high ranking can stay out for longer where a beginner may only be able to stay out for about five or ten minutes. Then there is the aspect of travelling, for example, can they travel to Australia? Are they good enough or qualified enough to do that or can



they just stand in the corner of a room? So there are many things to consider when it comes to abuse by *astral projection*.

In the case of an *astral projector* who desires to repent, God will surely forgive but *astral projecting* cannot be stopped by the individual, only God can, as in the case of Anne who experienced the breaking of the cord on its own but believes that it must have been God's doing.

Anne is at present a therapist, a counsellor as well as an author. She has encouraged me to read her book titled "sacrifice". She is very much involved with people who belong to the occult saved. She conducts lectures in various Churches from time to time to create an awareness of the realm outside of the physical. May the Lord richly bless her, protect her and use her greatly.

#### **5.5.1. Analysis:**

Anne is a forty-four year old person and was born into an unfortunate circumstance. She had certain family members who belonged to the occult. Practicing evil was a norm to her, imitating the things others in her environment were doing. *Astral projecting* at such an early age as three is incredible. She has now accepted Jesus as Lord and Saviour, repented from the evil she practiced in her past life and is now sharing her testimony with others.

It is mind boggling as to why people would want to belong to such an organisation when they are not safe from attacks from fellow members. Why expose their children to danger. Anne was sexually and physically abused by other members of the occult. Even to adults this is a traumatic experience, how much more to a teenager? She mentioned, to overcome this traumatic experience she *astral projected* as a tourist. Running away from what actually happened is living in denial. Perhaps for at that time, it was the only comfort she received. Anne becomes a perpetrator and one may ask, was her environment responsible for her behaviour? The researcher will agree, simply because she was a victim of this



circumstance. As a perpetrator, her assignments were to harm and intimidate the church, as well as negatively influence the church. This may answer the question: why is the church so divided from time to time in terms of unnecessary arguments and resentment among members? She clearly stated that her prime target was the Church and more particularly those who carried an anointing. Why? According to Anne, the Church presented a threat to the kingdom of darkness. To them, “holiness” upset their atmosphere of darkness.

The prayer life of the Church as well as the leadership of the Church are vitally important. MacArthur J. (1997:1949) comments on (1Peter 5:8) saying: evil forces which come against the Christian demand that believers in Christ stay watchful and prepared. The Greek word for “devil” means “slanderer”; thus a hateful wicked enemy who defames and badmouths believers. His armies are always active, looking for opportunity to overpower and devastate the believer with enticement, persecution, and discouragement (MacArthur 1997:1949). The researcher agrees with MacArthur that believers be alert and prepared. Christians play right into the devils hands when they are divided.

### *Astral Projection?*

Anne acknowledges that *astral projection* is achieved when the spirit of a person is released or separated from the body and guided or empowered by demonic spirits into another dimension. To accomplish this an individual must invite and invoke demons. Even if one is just going to be a tourist. When Anne embraced the Christian faith by accepting Jesus as her Lord and Saviour, she still managed to *astral project* not through demon *possession* but by demon *influence* through the memory that was developed over the years. It is interesting to note that she eventually stopped. It must have been a struggle but victory was inevitable. People who desire to join the occult should carefully consider the repercussions. Once a person becomes a member it is not easy to get out. It can cost one her or His life. Life can become a misery because there is a constant running and hiding

from members of the occult who would like to have them killed. Anne was on the run for two years and eventually came to the realisation that she is a daughter of Christ in the kingdom of God and that he will protect her from this enemy.

Even though the Christian life may be under constant threat without them realising it, God's protection is available (Psalm 27:1). Anne's assignment to assassinate a minister of the Gospel was unsuccessful because of the invisible wall that God had erected. It is also important to note that even though she was unsuccessful in having the minister killed, it did not stop her from kidnapping his son. What is also worthy of note is that he (the minister) was able to rescue his son by God's grace which became Anne's turning point in accepting Jesus. Up until then she was under the impression that there was no power as powerful as demonic or satanic power.

Anne believes that a spirit or an *astral projector* with a spirit body *cannot* engage in sexual intercourse. Cindy Jacob argues because some occultists claim that "astral sex" is tremendously enjoyable, since a woman or man could visit someone else without his or her knowledge and establish sexual contact. "This type of contact is often given over to what is called the incubus (male) or succubus (female) spirit." Jacobs C. 2001:131

According MacArthur J. (1997:24) The sons of God have always been identified as angels, they saw and took wives of the human race which produced an unnatural union which violated the God-ordained order of human marriage and procreation (Gen2:24). MacArthur 1997:24

It is distinctly clear that angels who are spirit beings and demons who were previously angels, and are still spirit beings, have in the past engaged in sexual intercourse. I agree with MacArthur that angels (spirit beings) were involved in procreation which involves sexual intercourse. The researcher is also in agreement with Jacobs that demonic spirits make sexual contact.

It is fascinating to see how Anne's life has been transformed. From a member of the occult to a position in the household of God (1John 1:12; 11Cor 6:18). From being a perpetrator to a therapist, a counsellor in the Church of God. From promoting the kingdom of darkness through attempting murder, kidnapping and other evils to enhancing the kingdom of God through writing books and lecturing in Churches as well as expressing her love for those still trapped in the occult.

### **5.6. Participant Five – Counsellor - Susan (not her real name)**

God has called Susan from a very young age, when she was about fourteen or fifteen she starting dabbling in the occult. She was always showing an interest in the occult, looking at tarot cards or the Egyptian side of things. She says, “We played a satanic game with other friends and when things got out of hand I ran to my mother and cried. Being inexperienced parents regarding this matter, they send you off to the Pastor for counselling but he could not help so he just offered a prayer.” That's when her journey with God started and when she was about eighteen years old she told her parents that she would like to pursue the ministry. They advised her not to get involved with demons, so they prevented her from getting involved in ministry. When she got married she attended the “Word of Life Ministry” in Sunward Park and there she got to know (F.Havinga, her mentor) and got involved with him in the ministry. She has now been involved in ministry actively for about seven years.

Susan's first case was with a young gentleman aged twenty-one by the name of Tom (not his real name) who was involved in the occult. Tom had already seen many Pastors and several counsellors before seeing Susan for help. She started counselling by building a relationship with him. Susan is a very compassionate person, and as such she put a lot of pressure on herself by unintentionally not depending on God entirely and trying to help Tom all by herself. All she had in mind was to save him. She walked a journey with him for two years. A safe plan was worked out for him and everything (F.Harvinga) taught her was implemented

on Tom. It was a difficult case, sometimes she was called out at two in the morning as she sat with his mother and him. Tom had also seen several doctors for shock therapy to get rid of all his problems, which was not successful.

One Friday afternoon Tom's mother called to say he still had not returned. Susan advised, let's give him an hour or two and see if he returns or not. Susan encouraged Tom's mother by praying for them, she reminded Tom's mother that he did this before so there was no need to worry. Susan rushed from work in Johannesburg to Tom's place. She eventually got the police, the CPF as well as the community members involved in search of Tom. That night at about 8:00pm Susan found his body, Tom had committed suicide. Susan was heartbroken, a letter addressed to Jesus was found next to his body. It read as follows: "I am coming home, I cannot take it anymore". Another letter was addressed to Susan saying, "Thank you for all that you have done but I just couldn't take it anymore".

Susan felt that she had lost the battle, and that it was her fault, and that he committed suicide because she did not protect him. She almost quit the ministry because of that as she felt that she could have done things differently. Even today as she continues to work with survivors she is fearful of losing another survivor. Susan has now come to terms with the reality that the choice was his.

Tom was a member of the occult, he was not a generational (parents belonging to the occult) member, he was brought in by his day mother when he was about six months old. She performed rituals and started doing certain abusive acts against him and that is how Tom got involved in the occult.

### **5.6.1. Analysis:**

#### Dangerous Games

It is very difficult to convince parents that certain games are spiritually dangerous for children, tarot cards and as Susan mentions, the Egyptian side of things. The

ancient Egyptians were deep in practising sorcery. When considering the miracle Moses in the Old Testament performed by the power of God and how the Egyptian magicians were able to do imitate through the means of sorcery, we may safely conclude that sorcery or witchcraft is dangerous to everyone. It proves that most parents are not enlightened concerning the dangers these games present to their children. To them it is just a game.

#### Pastors and their understanding of witchcraft:

People or congregants take for granted that their Pastors know everything that is pertinent to holiness as well as evil. More particularly to witchcraft or sorcery. In chapter four, under “*astral projection*” Bill Scott’s father, who was a Pastor, had no clue whatsoever about the evil side of things, especially demons and *astral projection*. Therefore, he was not able to assist his son Bill in his very hour of need. Susan’s mother was confident that the Pastor would take care of these problems. According to Susan, he could not help the situation. He offered prayer but did not realise that more was needed. If he understood the severity of the problem, he would have treated it with much more care.

#### Preparing for Ministry:

Susan’s journey with God began at the age of eighteen at “Word of Life Ministry”. It is amazing how God brings influential people in contact with believers in need of encouragement, motivation and knowledge. Because, I the researcher personally interviewed “F H Havinga” I am aware of the in-depth knowledge he has acquired over the years, therefore, Susan has fallen into good hands in terms of mentorship. She is now actively involved in ministry.

#### Susan’s First Case:

Her first case involved a young man of twenty-one years of age who happened to be associated with the occult movement. Tom (not his real name) had been unfortunate in that, it was not his choice to be involved with the occult. At the

age of only six months old, his day mother took him there. The rituals performed and abusive acts against this youngster caused him to become a member of this group (the occult). It is important to know who parents entrust the care of their children to. It could mean torture throughout their life time and ultimately death. Susan is a very compassionate person, she gave her all to save Tom. She made sacrifices in responding to the calls that were made by Tom's mother, leaving work during working hours, looking for him because he went missing and getting more assistance from the police as well as the CPF to find him.

### The End – Suicide:

Eventually, Tom's body was found at about eight in the evening, he had committed suicide. One can feel for both Tom and his mother. His mother had no idea that the person she had entrusted Tom's life to, was involved with the occult. They are all about wickedness. Nobody really knows how Tom felt about the circumstances of his life. Who was he blaming for instances? His mother or his day mother or both of them? Did he blame God?

Susan was heartbroken, blaming herself, feeling that she may not have done enough to save Tom. People who join the occult or find themselves linked with the occult through other means like Tom have no assurances of getting out alive. It seems that either those members get killed by members who are loyal to the occult or they commit suicide. Some have made it, sticking close to their caregivers, undoing all that was done in the occult movement called (coven) through confession, prayers, counselling and partaking of church ordinances and having fellowship with other believers.

### **5.7. Participant Six - Victim - John (Not his real name)**

John has just recently graduated with his PhD in theology at the University of Pretoria. He is a foreigner from Nigeria. He was born into a family who believed

that their deceased ancestors must be appeased by slaughtering animals to shed blood. John is able to identify with victims who were and are being traumatised because he was a victim too.

His experience is transcribed as follows:

(MY EXPERIENCE AS A VICTIM OF DEMONIC SPOUSE OPERATIONS)

I happened to grow up as an African in a home within a royal family that worshiped idols, which God hates. It was normal for me to participate in preparing and eating food offered to idols, which were carved wooden, or clay molded idols. These idols had the names of my father's up to the 4<sup>th</sup> generation engraved on them. Animals were often slaughtered and their blood used to appease our dead ancestors. Whereas, the meat of the animals were used to prepare food for members of the community to eat during the new yam festival before "ekwensu festival" begins, (Ekwensu festival means Satan's festival). The appeasing of deities in idolatrous worship are usually done during burials, traditional marriages, naming ceremonies, and dedications of properties, etc.

My father was a chief and married to four wives, because polygamy is allowed for those who can afford it, mostly amongst chiefs in an African setting. Although, polygamy has its own challenges, most wives in polygamous marriage normally use charms and witchcraft power to secure their position and protect themselves and their children in such marriages. Some women in this kind of marriage commonly use evil power to hijack the destiny of other wives children to enhance the life performance and achievements of their own children through witchcraft. In addition, most idolatrous chiefs and polygamous men also uses charms and witchcraft power to rule and control their household and those under them.



It happened that my father's second wife who pretended to love me more than I felt my biological loved me was manipulating my life and destiny through her appearing naked to seat on my lap in dreams. I often experience having wet dreams whenever that happens, and I started noticing that after such dreams, what so ever-good thing I was trying to achieve in either my education, business, marriage, ministry was always failing on the verge of my breakthroughs. It became a common trend for this stepmother's image to seat on my lap naked and cause me to have wet dream since I was 16yrs old. Such operation only happens when I was about to write an important exam, attend an interview for jobs or promotion, sign a good contract etc. Once I had a wet dream because of her appearances to me in dream, it was obvious that I will not succeed in those adventures. I was suffering rejection at all fronts due to the evil spirit spouse.

Even after I surrendered my life to Christ and got married to my beautiful wife as a Christian, I was still experiencing the same messy dreams that was leaving my life in misery. My life was like one in hell on earth, it was frustrating, before I met a knowledgeable demonologist who took me through deliverance and Christ delivered me from the siege of an evil stepmother who was being used by the devil and his demons to feast on my seamen demonically for many years.

#### MINISTERING DELIVERANCE TO CAPTIVES OF A DEMONIC SPOUSE:

Demonic spouses are evil spirits that usually have sex with a person against his or her will while the person is sleeping or in their sub-conscious mind. There was a case in point, about a lady who was possessed and who heard a personality tell her that she was his wife in her dream while sleeping. Although this girl was still a virgin in real life, she was being raped sexually by this personality in her dreams. She saw herself living with this entity as her husband; and both of them had two children together in those dreams. Growing up as an evil spirit possessed person, she was very rebellious and was a terrible child at home, school and



within her community. Because of her behaviour, her father disowned her, but her mother saw the need to taking her for spiritual deliverance. She was ministered to and was led to break her hidden covenants with the spirit husband, which she revealed to the deliverance ministers before breaking them, and the Lord delivered her by faith on the finished work of Christ at Calvary.

After her deliverance, and when she got back home the spirit husband tried coming to have sex with her in her dream as before, but he could not get near her to rape her as he normally did. She only saw the spirit husband somehow far from her; the demon started crying and asking her in the dream why she was no longer willing to cooperate with him and how about the children they had together? The spirit husband could no longer get close to her, just because God's anointing was protecting her.

She continued to grow in the knowledge of Christ and the authority of believers, during one of the nights she was able to command the evil spirit husband that was imposing himself on her as her husband, to leave her alone in the mighty name of Jesus Christ. Presently, the woman is a strong Christian, married with children and enjoying God given wealth with her God given husband and children in real life. Demonic spouses are familiar spirits whom Olisa called the, "Unseen evil partners" in his book titled: "Making the Holy Ghost your invisible partner", (Olisa, 2008:99). Based on the information gathered from the numerous cases of clients who have been to our trauma informed care and deliverance clinic, there is a clear indication that there are millions of men and women going about in the world, whose situations are similar to that of the man and woman described above who were delivered from the siege of an evil spirit spouse. Those who are in captivity to evil spirit spouses often lose control of their sexuality, they struggle with evil habits, temperament etc. because unseen evil partners tend to influence virtually everything that happens in the lives of their captives. Some victims find it difficult to be stable in a relationship, if at all they venture into marriage in a

natural world, the evil spirit spouse will not allow them to enjoy sex with their earthly spouse. There can be incidents where men who are victims may not be able to impregnate a woman, and some women may not be able to carry a pregnancy to maturity the stage. Reason being that when demonic spouses engages in sex with their victims in dreams that during pregnancy, it may lead to abortion. Ignorant folks should not be too quick to rubbish the subject in discourse because they do not know what victims are going through in their lives.

Sicknesses and diseases incurred through relationship with evil spirit spouses cannot be dictated through medical diagnoses. Victims of spirit spouse wickedness often suffer fruitless hard labour, abnormal tiredness, problems with procrastination and sadness, and it is very difficult for them to enjoy a cordial relationship with their creator, not until they are delivered through the sacrificial blood, which Christ shared on the cross of Calvary for humanity, (Revelation, 12:7-12).

### **5.7.1. Analysis:**

John acknowledges the fact that demons and those empowered by demons can engage in sexual activity while a person is sleeping. I asked John why he not mentions *astral projection*. Why does he only refer to evil spirits? He answered, “The term *astral projection* is a “Western terminology”, and it is not used in the African culture. However, everything related to evil falls under the umbrella of witchcraft, so it is referred to as witchcraft and evil spirits.”

There is a possibility that John was already opened for demons to access his life, considering his participation in these rituals. But his father’s second wife had a specific purpose in mind for empowering herself and her children with witchcraft, and against others, which was to secure positions for themselves and their children. It is amazing how parents use witchcraft over their own children just to have control over them as the father did. This is the first I have heard of something

like this. Many other parents will love their children, and instead teach and discipline them to respect them.

John's stepmother may have been envious of his potential to become a leader in his family someday. Sitting naked on his lap, appearing in his dreams, and causing wet dreams. These actions of his step mother may have caused him to be contaminated with evil and, therefore, presented an obstacle to prosperity and success.

It is important to note, that even after John surrendered his life to Jesus, these wet dreams did not cease but continued for a brief period until he met a Christian who was knowledgeable concerning witchcraft and demons. The past must be dealt with through biblical counselling and conclude with deliverance.

John mentions a young lady, still a virgin, claiming her as his wife. Whilst dealing with other cases I was able to establish that this was true. This is what *astral projectors* and demons do, they claim women whom they have sex with as their wives. That is why, it becomes a difficult process for a counsellor to break this illegal union. The perpetrator does not easily give up. In most cases, as the victim submits to Christ and desires a more intimate relationship with Him, to be holy, the perpetrator will eventually give up and not return.

Some of the symptoms that are evident in victims of witchcraft and *astral projection* according to John are, "sicknesses and diseases which cannot be diagnosed by medical science. Victims are always tired, always procrastinating, full of sadness and find it very difficult to have or maintain a joyful relationship with God and man (sic). John refers to his life prior to becoming a Christian and during his early Christian life as hell on earth. Many other victims will identify with John in his torturous and traumatic suffering and sorrow. Not many people are conscious of the realm of evil that plans to destroy human beings. As God uses angels and human beings to do His work, Satan uses demons (former

angels of God who rebelled against Him) and humans to fulfil his evil plans. Jesus said, “The devil has come to steal, kill and destroy” on the other hand, “Jesus came that they might have life, and might have it abundantly” (John 10:10).

### **5.8. Participant Eight - Pastors Covi – Co-Researcher & Counsellor**

Covi Govender is a Pastor who has been working in the East Rand area of Gauteng for more than 30 years. His focus in ministry was more on evangelising among non- believers. He is also very much involved in exorcism, and counselling victims and perpetrators of *astral projection*. The information he imparted to me, is derived mostly from counselling victims and perpetrators.

He shares a story of a particular case where the victim was abused by a relative during her youth. She informed her husband about it, but he did not believe that she was innocent. He felt that she must have led the abuser on, and that she was responsible for being abused. From then on it became extremely difficult for her to inform him about being raped by *astral projectors*.

Pastor Govender is a self-supporting minister and thus generates his income from running a small transport business to sustain him and his family. The lady mentioned above, whom I will name Julie (not her real name), needed transport to her work place in Boksburg. She met Pastor Govender and made arrangements with him to take her there. He agreed and took her to work in the mornings only. Her husband brought her back in the afternoons. Whilst transporting her, he noticed that Julie seemed like someone who was fearful, stressed out, and traumatised. Julie was aware that Govender was a Pastor, she decided to confide in him. She told him about the abuse which took place in the past. And then revealed to him, the traumatic situation that she was experiencing related to *astral projection*. She had no idea that someone was *astral projecting* into her home. She told Pastor Govender that she could feel that someone was unbuttoning her pyjamas and raping her. At that moment she would scream and cry out to her

husband but he was unable to hear. She was scared to inform him the next morning concerning the traumatic situation which took place the previous night because he may not believe her and instead falsely accuse her of having affairs.

This was Pastor Govender's first case, and he also realised that this was very different from casting out demons and that he lacked the knowledge and the expertise relevant to this problem. Due to a lack of secondary sources, he was now entirely reliant on the Lord (Proverbs 3:5-6). His wife and daughter worked alongside him in assisting Julie. The first thing the Lord impressed upon his heart was to protect her home by sealing it with his blood. The fruit of the vine (Grape juice, Fanta grape) representing the blood of Jesus was applied to doors and windows, very much like in the book of Exodus when the angel of death was about to kill every first born (Exodus 12:7). The emblem was applied to the two doorposts and the lintel. The attacks subsided for a while but after some time a recurrence of the attack was experienced. It was later discovered that the husband was consulting with sangomas. Consultation, related to demons or evil will provide an open door for the phenomenon to enter her home. According to Pastor Govender this became on going without having complete victory over this phenomenon.

He went on to discuss the purpose for targeting a particular woman in a certain home. In this discussion it was learned that when a perpetrator targets a woman, his intentions is, to claim her as his wife. To secure his claim, he transfers demons to her during sexual intercourse, and, not to permit her husband, to either romance his wife, nor have sex with her. And if, somehow, he succeeds in having intercourse with his wife, demons within her will weaken his erections, and thus he will be discouraged to continue. The husband will purchase supplements from the pharmacy to assist him, to sustain his erection. This desperate attempt will be in vain. As Pastor Govender had discovered, contending against *astral projectors*

was very different to exorcism. Even though the phenomena is empowered by rituals and demons.

### **5.8.1. Analysis**

Even though Pastor Govender was limited in terms of lack of knowledge and expertise, his reliance on the Lord Jesus for wisdom, knowledge and understanding was sufficient for him. His experience taught him that there was a huge difference between *astral projection* and exorcism. Dealing with *astral projection* was a more intense procedure.

The application of emblems such as “Grape juice or Fanta Grape” representing the blood of Jesus is powerful. This procedure works in conjunction with holiness in our personal lives as well as keeping the home clean. Like Philip, a therapist said, “The blood of Jesus is only prepared to cover what we are prepared to uncover. This is related to the confession and forsaking of sin. Even when knowledge is acquired over a period of time through secondary sources, the counsellors must still be dependent on the Lord.

Because, perpetrators claim women as their wives, they are not easily discouraged from re-entering the home. The entire problem will initially leave this family in total confusion until they seek the counsel of a counsellor who is knowledgeable. It seems, that one of the most effective ways of staying free from such attacks is holiness.

### **5.9. Preliminary Conclusion:**

The living documents (live experiences of people) are an invaluable source of help to counsellors who are then able to assist other victims. Counselling individuals who are victims will be an ongoing experience for me. Every experience may be similar but not exactly the same. By being committed to helping those who are vulnerable, counsellors will accumulate a wealth of experience and data for other counsellors who can be more effective in the

ministry. The Apostle Paul says, “in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes (11Corinthians 2:11 NAS).

## Chapter Six

### Trauma

#### 6.1. Introduction

This chapter will focus on trauma to determine the impact it has on victims of various circumstances including *Astral Projection*. Listening to participants express their grief compels the researcher to better understand the meaning and repercussions of trauma. A healing methodology will be of paramount importance and will be investigated and discussed in chapter seven. It is equally important to consider the fact that these victims suffered excruciating psychological and emotional pain caused by characteristics of Post-Traumatic Stress Disorder.

To avoid additional trauma, Steven (2001: xi) “reminds that throughout the world a strong consensus in the midst of people, holds that the study involving human beings remains a revered trust and unique, that commands high esteem for the self-respect and safety of research interviewees and the maximum level of virtuous liability on the part of researches (Gritty E. et al 2001: xi).”

The researcher is well aware of the sensitivity of the nature of these interviews. Therefore protecting the confidentiality of the victims is of utmost importance. It would certainly be unethical to reveal the identity of participants because as Steven mentions it is a “sacred trust”. Trauma needs to be defined, understood and explained.

#### 6.2. What is Trauma?

According to (Cleo Van Vetsen) the word or name *trauma* is originated from the Greek, meaning to wound or pierce (Black D. & et al 1997:61). This is what happens to any person experiencing trauma, and as Steven Hyman asserts that



mental and emotional scars, torture and traumatise victims and observers (Gerrity E. & et al 2001: xi). Both Cleo and Steven acknowledge that these are invisible scars and that they are detrimental to the individual because they make indelible impressions by wounding and piercing the material and immaterial aspects of a person. Neufeldt (1988) gives us a broader definition, he considers the medical aspect as well in trauma. Medically, trauma denotes a severe or critical “bodily injury, wound, or shock.” Mitchel (1983:814) in Dreyer Y. (2013:1-lecture 1) agrees with Neufeldt that trauma means “wound” and is “a term used freely for physical injury caused by some direct external force or for psychological injury caused by some extreme emotional assault.” Dreyer continues to explain or elaborates on trauma saying: “Trauma causes a feeling of helplessness. One’s coping skills are not sufficient to deal with trauma. Trauma disrupts the processes that regulate the health and optimal functioning of a person and produce discomfort and dysfunction” (Dreyer Y. 2013:1-lecture 1). Another important aspect of trauma that should be considered according to J.Jeffrey Means it is, the “state of being overwhelmed – physically and psychologically (Means: 2000:65).”

The researcher is in agreement with Neufeldt, Mitchel and Dreyer that trauma cause’s vulnerability and the individual’s surviving expertise are not adequate to overcome or cope with trauma. The researcher agrees with Means that trauma overwhelms a person. To be overwhelmed by trauma is more of a soul crushing experience, not knowing which way to turn. One can only imagine what excruciating psychological and physical pain victims of *astral projection* must endure. How do spouses see each other again? Can they continue to function in a normal way? Surely this tragedy must take its toll on the spouses’ health and strength resulting in discomfort and ruining the atmosphere in the home. Victims of *astral projection* placed in the category of “Post Traumatic Stress Disorder” will carry their psychological scars forever. The harm done to them may be

reduced through therapy, but can it ever be completely undone? This type of traumatic experiences may be long-term and not acute. The impact of trauma will be demonstrated.

### **6.3. Trauma' impact**

According to Robert J. Ursano (1997) trauma and tragedy tosses lives into turmoil and fills people with dread of the unpredicted fear of defeat, harm, injury, and death (Ursano et al 1997:3). In view of Ursano's thoughts regarding the effects of trauma, the researcher has decided to use a vilest case scenario from Chapter five to illustrate the negative impact it leaves a person with, hence the need for therapeutic healing.

Case study: James and Mary (reiteration from chapter five – the names of everyone involved including the co-researcher are anonymous).

My co-researcher, Paul Dlamini, a Pastor from the Mpumalanga area, was approached by a couple (husband and wife) who had been experiencing attacks by a phenomenon known as *astral projection*. They were members of his congregation who were traumatised by this phenomenon. Mary (the wife-not her real name) told Pastor Paul that during the evening whilst being in a deep sleep a man came into their bedroom and raped her. The man was visible but unknown to her. She screamed for her husband to wake up but it fell on deaf ears, because he was put to a deep sleep by the perpetrator working with witchcraft. The time during which these attacks took place were between 12:00pm and 02:00am. James (the husband-not his real name) was removed from his bed and placed on the ground while Mary his wife was stripped of all her evening wear. The next morning her clothing was found on the floor and her husband James still asleep on the ground. Even though James did not witness this nightmare, the evidence of blood on Mary's body and on the bed sheets was still evident. On hearing their story, Pastor and Counsellor Paul decided to investigate this phenomenon. He

arranged for other Pastors to accompany him to the home of this couple with the intension of staying over to observe and pray for Mary and James. They claimed the blood of Jesus over the couple and themselves for protection. They continued with prayer for many hours during the evening and early hours of the morning. That night nothing happened because the perpetrator did not make an appearance instead he decided to attack during broad daylight when Mary was at home all by herself the following day. A well-dressed man (suite & tie) walked into her Home and sat on her bed instead of sitting on the chair. He did not even knock on the door and ask if he could enter. In a moment he changed into an animal and tried to rape her. Fortunately the door was left open. For some reason she was able to scream (with their evil powers they normally shut the victim's voice down), and the perpetrator disappeared. Their marriage was now in jeopardy because the husband was **not** able to be intimate with his wife. The perpetrator left a terrible odour which discouraged the husband to engage in intimacy. With much confusion and frustration James eventually separated himself from his wife by moving out of the house. The children were separated from their parents, without any explanation given to them.

The researcher agrees with Ursano who points out that trauma and disaster throws lives into chaos and fills their lives with terror. Means (2000) is facing reality when he says that engaging in life and living it fully exposes us to the potential of trauma every day. None of us escapes its scars. Reminding ourselves that trauma is an “inevitable consequence” of our life's journey, which keeps us realistically aware of two important points: “we cannot expect to live life fully without being traumatized, and we depend on one another for the healing of our trauma wounds (Means 2000:67).”

To victims of *astral projection*, both husbands and wives who have been suffering from the terrible ordeal, the above narrative may have been traumatic which is today called “post-traumatic stress disorder. Traumatic situations or conditions

have always been a great test to humans from time immemorial. The name post-traumatic stress disorder (PTSD) refers to after the incident and thus appropriate to its name (post). Torture is viewed as an act of violence or radicalism directed at imputing a powerful fear in individuals as well as in the family (Gerrity 2001:14). Trauma is the result of torture and it should be investigated.

#### **6.4. Trauma - Torture Related**

Trauma seems to be the result of torture. Sister Dianna Ortiz (2001) says, gradually, respect is given to those who are tortured as well as survivors. They come from several countries and various cultures, all afflicted by the same man-made epidemic. Even though there are variances in class, background, sex, faith, and political belief, this soul – agonising experience unites us as one. Survivors come from various continents such as: “Asia, Africa, North and South America, and Europe have joined to set forth in the simplest of language a story only they can tell – that of the survivors’ of the world. To know or understand the realm of this world, it is compulsory to understand what the terms torment, suffering, victim and survivor mean to us (Gerrity et al 2001:13).”

Ortiz argues that the definition of suffering used by the United Nations and mentioned in the World Medical Association’s Declaration of Tokyo, to be too constricted or limited to some extent. It is believed by others that, torture is considerably more than “a deliberate, systematic, or wanton infliction of physical or mental suffering by one or more persons acting alone or on the orders of any authority to extract information or a confession from an individual (Amnesty International, 1985, pp. 9-10, cited in Gerrity 2001:14).” R.G. Motsi, & Maake J. Masango, (2012) say, that “as one investigates any trauma that is the result of torture, one may be surprised by how the torturous attack was deliberate and was aimed at destroying the individual and community (Motsi & Masango 2012:1 of 8).” Baoglu et al (cited in Gerrity: 2001) concluded that, investigators and doctors having direct contact with patients were finding that the vicious medical and

mental repercussions connected with the understanding of “torture and related violence and trauma” frequently extend further than the survivor to comprise of family members, the assailant, the treatment provider, and the public (Gerrity: 2001:5).

Even though the United Nations definition of torture may be limited or restricted in scope, the fact remains that cognisance of torture is taken into account. And that torture is unacceptable because it is acknowledged as cruel and vicious. It is encouraging to know that an international organisation founded in 1945 is committed to securing human rights. Motsi and Masango see that the ultimate goal of the perpetrator (in terms of torture related trauma) is destructive and does not stop with the individual but continues to spread and harms the community as well. Baoglu also recognises that torture does not only affect the individual but others, primarily family, and, ultimately society. What they have observed is that it (torture related trauma) is like a virus which cannot be confined to an individual but spreads and harms other people as well.

The question I as the researcher must now ask myself is, how does all this about torture apply or relate to *astral projection*? Is torture restricted only to the natural or physical life? Is the United Nations aware of torture related trauma in the spiritual realm? The world is engaged in two different kinds of wars: mortal combat and the other is spiritual warfare. As stated earlier, there are people who are not aware of spiritual warfare, let alone *astral projection*. In mortal combat, the person being tortured is able to see the perpetrator but not in spiritual warfare. In spiritual warfare the perpetrator has an option, to empower himself to be invisible or to expose his identity. In most cases the perpetrator chooses to be invisible especially to victims who will recognise him. In one of my interviews, the perpetrator was brave enough to reveal his identity simply because he would not be identified. He was unknown to his victim. As stated in chapter four, the perpetrator does not leave behind any form of evidence such as:

- No finger prints
- No DNA
- No eye witness

In this regard to be tortured by *astral projectors* who cannot be identified and continue to repeat their attacks on their victims is more devastating than mortal torture. The horror of rape will be scrutinised.

### **6.5. Trauma –Rape related**

A rape victim and her father tell their stories:

Case study – The *Father's* reaction

The father's reaction to learning of the rape of his daughter whose name is Sarah? She was raped two years prior to his knowledge of it. Sarah had been babysitting the neighbour's daughters whom she had accompanied on a family vacation to the beach. She told one of her friends about the rape and expected her not to tell anyone about it. Her friend told her mother about it and she couldn't keep silent any more. She made an appointment with Sarah's father and revealed what had happened to his daughter two years ago. This is when the father's nightmare began. His shock was crushing and devastating. He could not continue with the other appointments he had lined up. The shock was too overwhelming. He was disorientated, numb and scared but managed to pick his wife up, drove to a parking lot and told her that their daughter was raped two years ago. Eight months later, while sitting at the word processor writing this story, Sarah's changed behaviour for those two years came to mind. He always viewed his daughter as kind and thoughtful, active and strong-willed. But since the rape two year ago, she had become belligerent, aggressive, emotionally demanding, and bitterly hostile at the least provocation, with both her parents. She refused to go to school and she refused to discuss any problems. According to her educators, she was

argumentative, hostile, and talkative in her class and insensitive to the classroom needs of her peers and to them as teachers.

Case study: *Daughter's* (Sarah) description of her rape:

She was only 16 and in her 11<sup>th</sup>-grade. During that summer, while babysitting and having a good time, she decided to take a walk by herself and then her life was shattered and all hell broke loose. She did not anticipate any danger when she was suddenly approached by a strange man. Suddenly a man from nowhere approached her. He was dressed in all black and had a scent of cheap cologne. She did not realise that she was in danger until he advanced towards her, his eyes staring straight at her. She thought that she was living in a suburb and that there was no need to feel any danger. She says that in some way she trusted him. Now she will trust no one else unless she knows them well. She says, her assailant was tall and all she could see around her was black and that he had a long knife in his left hand. She could not see his face because he was wearing a ski mask. She says, she was glad that she did not see his face or else her nightmares would probably be worse and more vivid. He pushed her toward some bush and told her, she could either run and he would kill her or she could stay and the two of them could have a lot of fun. She remembers his voice because it is permanently in her mind. She did not answer to the alternative he presented to her. He held the knife to her throat and looked at her. Then he pushed her down to the ground on her back and ripped off her shorts and underpants. He then forced himself down on her. He was very heavy and strong. With his knife at her throat, she was still scared. Then she felt pain from her lower body that's when she realised what this horrible man was doing to her. He was sexually assaulting her. "Not only raping my insides, but my trust, my honesty, my cleanliness, my pride, my sleep, my friends, my family, my happiness – and, most of all, my life. I just lay there not doing anything, but thinking, 'What am I going to tell my family?' (Foa B.F. & Rothbom 1998:4-6)."



Sarah was unable to tell her family about her heinous ordeal. She had to endure two years of suffering all by herself. If it were not for her friends mum, there's no telling how much longer she would have had to endure the emotional and psychological pain. It was not her fault. How worthless she felt about herself. The perpetrator has no idea concerning the trauma and torture he had put Sarah through. It was not only her body that was raped but her entire life. There is however one positive side to this problem and that is that her family and friends and community believed that she was raped. Whereas, a woman who was raped in her own home by an assailant who *astral projected* into her home, may not have many who would believe her. Sarah was sure that a fellow human being had raped her but in the case of victims of *astral projection* they are not sure what to make of the phenomenon. In Sarah's case the perpetrator may never return but victims of *astral projection* do not have that assurance because in almost every case the perpetrator returns. In no way is the researcher trying to minimise the pain and agony of those who have been raped by an assailant with a physical body.

Sarah's father and family had suffered much emotional and psychological pain. It was devastating for her father as it would be for any father. Perpetrators don't seem to realise that the harm that they had inflicted on the individual spreads beyond survivors and includes family, therapist and society (Baoglu, cited in Gerrity 2001:14). Destroying the individual will also affect the community (Motsi & Masango 2012: 1-8). News about rape in the area often causes the community to be on edge because of fear. In their case (Sarah and her family) should the perpetrator be found, he could be arrested, convicted and put away in prison for a long time? In the case of *astral victims*, there is no chance of them identifying their assailants. His height, his voice, his build or even the odour on the perpetrator cannot be detected. Husbands of victims of *astral projection* have their worlds blown apart on discovering that their wives have been raped.



According to Gerrity (2001) “as a form of torture, rape and sexual assault have severely negative outcomes. Most commonly used against women, rape may also be systematically used against both men and women and is frequently used to terrorize communities... research has shown that rape can lead to the development of PTSD, depression, substance abuse, panic disorder, and other psychiatric conditions.” (Gerrity 2001:337). In terms of PTSD the author will discuss stress and depression.

### **6.5.1. Symptoms of PTSD**

Briere and Scott (2006), in tracing problems as stated in the responses of PTSD, record various kinds of Posttraumatic reactions as follows:

“Depression

Anxiety

Stress disorders

Dissociation

Somatoform responses

Brief psychotic condition with marked Stressor

Drug and Alcohol Abuse (Gabobonwe 2011:34).”

It is the natural response of any person who falls under the diagnosis of (PTSD) to manifest signs of stress and depression, be it consciously or unconsciously. One case study of war veteran, J.S. (1988) reported that he had become temperamental, very anxious, and had ruthless images which took him back to the war, like it’s happening all over – then he couldn’t get back to sleep. “When his mind reflects on the past war, he becomes distressed and clearly imagines the sights and odours of the battle field...he describes himself as terrified and by his

urges, easily startled, frequently on guard for no reason and emotionally withdrawn (Kulka et al, 1988: iv-16 to v-17).”

### **6.5.2. What is Stress?**

Stress seems to be a condition of the body which arises in response to problems or complications in life. When one considers the above story (father and daughter) it is evident that (war veteran J.S.) was suffering stressful and depressing situations of the past.

Weinstock in Carol Forgash et al (2008) describes stress as a word that is widely used to describe both the personal and a particular experience prompted by a novel, possibly endangered or stressful situation (Forgash et al 2008:76).

The researcher agrees with Weinstock that a new or unique situation can be distressing or threatening. A new situation can be extremely frustrating because one might not know how to solve the problem or at least be able to cope with it. Selye believes that stress is a common part of life and affects all existing beings. In his opinion not all stress is bad, he distinguishes between good and bad stress as: “Eustress and Distress. Eustress refers to the level of stress which motivates us to perform well, solve problems, be creative, and grow in confidence. Distress is where our performance deteriorates, our adaptive bodily functioning becomes disruptive, and our response, whether physiological, cognitive, emotional, or behavioural, becomes maladaptive (Powell & Enright 1991:19).” Selye recognises both encouraging and destructive aspects of stress in the lives of humans. To “Eustress” the response is positive while people react negatively to “distress”. Some people prefer to use the word “pressure” as a synonym for “stress”. They admit that they perform better under pressure or stress. They are exceptionally efficient and remarkably competent during stressful periods. In the case of victims of *astral projection*, both (Eustress & Distress) can apply but not simultaneously. Initially it may be all about distress for some period of time.

Quarentelli 1985:17 gives an example of Eustress in saying, “many survivors of a 1974 tornado in Xenia, Ohio, endured psychological distress, most of them discovered encouraging results: they learned that they could cope with disastrous calamities effectively and felt that they were better off for having met this type of an encounter or challenge (Carol S. Fullerton et al 1997:6). It is obvious that one cannot compare the trauma of *astral projection* with the after math of the tornado. But what can be learned from the *astral attacks* is: “developing an intimate relationship with Jesus to be spiritually prepared to counter future attacks” and be able to help other victims overcome the trauma. PTSD related symptoms can be identified in victims as we observe their behaviour. The list below, prepared by Jantz endeavours to assist with some.

Gregory L. Jantz (2011) lays down a more detailed list of symptoms that are demonstrated by PTSD. He states that, an individual suffering or agonizing from PTSD is influenced not only in the course of a recollection or recurrence, that is an intense recalling and reliving of the event, but also his or her functioning and working is hindered almost every single day. Individuals with PTSD may:

- Frighten simply
- Change unemotionally
- Secluded from loved ones
- Have trouble with intimacy
- Experience more moodiness
- Become antagonistic, hostile or even violent
- Endeavour to evade circumstances they fear will cause them to remember the trauma
- Refuse to speak on the subject trauma with others for fear of activating a memory

“With PTSD, the person’s life becomes hostage to the horror of the past. Like a person suffering from panic attacks, the PTSD sufferer stops living life and starts crafting an existence designed to reduce the possibility of another episode (Jantz 2011:30).”

The researcher and various other care givers will agree with Jantz because they have had an opportunity to observe victims display such behaviour. Yes, victims have become prisoners to PTSD. And if they do not receive therapeutic healing, they will remain prisoners for life which is until the day they die. It is sad that human evil empowered and influenced by satanic evil be permitted to ruin precious lives. Stress will lead to “depression” and as stated before it is extremely difficult for victims of *astral projection* to reveal or talk about the calamity that struck them.

J. Oswald Sanders (2003) defines both tension and stress, and connects them together to produce a single and brief definition of the words. The term *tension* is denoted as “the state of being strained to stiffness, hence mental strain, and nervous anxiety with attending muscular stiffness.” Stress is defined as ‘a force, acting on or within another thing, and tending to distort it, as by pulling or twisting it’. Together, they combine to produce inability to relax, mental strain, and muscular tenseness.

Anxious pressure, is not all harmful. Sanders gives an example of the string of the harp which can only fulfil its function as it attains the tension required to produce the precise musical note. The human life works in the exact same way. Its highest attainment is reached only when every power is harnessed to the fulfilment of a worthy life purpose, and this involves a certain degree of tension. “Stress is *excessive* tension, and it is with this that we are concerned (Sanders 2003:55-56).”

Some people who are experiencing stress may find themselves lashing out at others. Members of the family, colleagues at work and with whoever they are associated with can become the recipients of a negative reaction such as anger. In the case of being raped by this phenomenon called *astral projection*, both husband and wife may become angry.

### **6.5.3. Anger**

Intense anger can be self-destructive, the victim may not realise this until someone makes them aware of it. This reaction may disrupt the healing process in terms of transforming the memory by obstructing fear reactions that could lead to habituation. Foa et al (1998) states, “victims who are more prone to experience anger than anxiety do not have the opportunity to confront fearful situations and thus to have that fear decrease (habituate); their anxiety-provoking cues and responses remain unchanged” (Foa & Rothboam 1998:29). I am reminded of the word of God which reads: “the anger of man does not achieve the righteousness of God” (James 1:20). In almost every case, nothing good comes from anger out of control.

### **6.5.4. Depression**

Ohenste H. Gabobonwe graduated with his PhD at the University of Pretoria (2011), he (cited in World Book Encyclopaedia 1995:125) agrees with its definition of depression in the following: “it is a serious mental disorder in which a person suffers long periods of sadness and other negative feelings. The term depression also describes normal moods involving sadness, grief, disappointment, or loneliness that everyone experiences at times (Gabobonwe 2011:58).”

The researcher agrees with Gabobonwe that sadness is an emotion that will noticeably be manifested on any depressed person. It remains with such persons for extended periods of time and it is accompanied by other emotions.

Eve B. Carlson says, depression might be expressed in a number of different ways following a traumatic experience. Traumatized persons might demonstrate their depression cognitively, emotionally, behaviourally, or physiologically (Carlson1997:54).

Carlson covers most aspects of a person: cognitively, trauma victims perceive that they are powerless and remain depressed because they cannot protect themselves. Emotionally as Gabobonwe has cited, a traumatized person is disappointed and in the process of grieving and develops a feeling for seclusion which can be a normal behaviour for a traumatized person. The physiological condition of a person slows down in response to trauma, resulting in loss of appetite and sleep problems. The researcher is a witness to these conditions as evidenced in traumatized *astral projection* victims. They don't even want to attend Church services anymore. They are in seclusion seeking solitude most of the time. This behaviour should be expected because amputation of dignity had taken place. It is embarrassing for rape victims to speak about it and much more for victims of *astral projection* who have been raped in the privacy and fortification of their home.

Dale Walker, cited in (Don Mc Intosh 2006) states that, “depression is often a “family secret” among both Christian families and the Churches. So often sufferers feel insult added to injury in the spoken and the unspoken reactions of other believers and their suffering” (McIntosh 2006:4).

Walker is so correct in saying that depression is often a family secret, simply because of guilt and shame among other embarrassing experiences like being a victim of *astral projection*. The symptoms of depression are extremely difficult to conceal. The expressions of sorrow and disgrace or guilt will automatically reveal itself.

McIntosh (2006) has a brief but simple and most appropriate definition for “depression” when he states that, “depression is deep emotional pain, a reality, and not one that sufferers can “snap out of” with a song or a prayer, a verse of Scripture or sheer force of will” (McIntosh 2006:18).

It is certainly deep and it is real and obvious because it is clearly evident. Especially in the case of *astral projection*, the caregivers in particular spend a great amount of time observing, praying and studying this phenomenon to relieve the victim from depression. In order to help victims suffering from depression as a result of *astral attacks*, caregivers must attempt to stop the person or phenomenon from entering.

McIntosh continues to list the symptoms of depression as cited in the 4<sup>th</sup> edition of the exhaustive “*diagnostic and Statistical Manual of Mental Disorders (DSM IV)*”, published by the American Psychiatric Association,” the symptoms of clinical depression are as follows:

- Sorrow
- Lack of concern or desire in events once enjoyed
- Change or loss in appetite or weight
- Struggle in sleeping or sleep too long
- Physical slow down or anxiety
- Vitality loss
- Feelings of unimportance or in appropriate guilt
- Poor concentration levels and ability to think or struggle in thinking or concentrating
- Regular thoughts of death and suicide

(McIntosh 2006:18-19).

As the list above is carefully scrutinised one can safely conclude that these symptoms are clearly representative of a depressed person. When the heart is

crushed, emotions take over, and the feelings of such a person will dictate their thoughts for extended periods. The actions or how a person performs is a result of his thought processes. “For as he thinks in his heart, so is he (NKJV Prov. 23:7).” We sow thoughts and we reap actions accordingly.

Peter Kramer, cited in McIntosh (2006) says that, “depression is associated with the brain disorganisation and nerve-cell atrophy and that, depression has been linked with harm to the heart, endocrine glands, to bones”. Depressives pass away early – not only of suicide, but also of heart attacks and strokes. Depression affects more than one system of bodily organs which one would regard as unsafe and risky to our well-being even if we lacked the concept ‘mental illness’ (McIntosh 2006:67). Depression has led many human beings to ultimately commit suicide.

#### **6.5.4.1 Suicide as the result of Depression**

Helen Kooiman Hosier (2005) gives the impression that suicide is the result of depression. She states “one of the leading causes of suicide among the elderly is depression... the American Association of Suicidology reports that an average of one older person kills himself or herself every ninety-five minutes. She continues to say that, clinical depression is a disorder, a chemical imbalance in the brain, and it can attack individuals irrespective of age, race or financial position...depressive disorders can be dangerous and insistent and can impede significantly with a person’s ability to function (Hosier 2005:122).

Why would people want end their lives, irrespective of age, race or gender? As a Pastor and caregiver, I have observed that, especially among the older people, loneliness may be just one of the causes, physical pain is another, neglected or abandonment by their children can drive the elderly to commit suicide. So many young children in South Africa have committed suicide through the experience of bullying in schools. Unfaithfulness in marriages has driven spouses to commit



suicide. When the heart is broken or crushed some people feel hopeless and decide to end their precious lives instead of turning to God or seeking the help of caregivers. Thousands of lives have been lost through suicide. In terms of victims of *astral projections*, the temptation to commit suicide may present itself. Especially when one considers the shame, guilt and other insecurities can motivate them to end their lives. The most important question to be asked, is, how can victims of *astral projection* and others who are candidates for suicide be helped? This will be discussed in chapter seven. But let us consider the fear factor for living.

According to T. Mitchel Anthony (1991) “suicide is not so much the desire to die as it is the fear of living” Anthony 1991:57. It stands to reason when considering all the above assumptions why people would attempt suicide or see it as a solution in overcoming fear. Survivors of *astral projectors* who cannot share their burdens with just any person may be candidates for suicide. Even great men of God were subject to Depression which moved them to desire death. They requested that God have their lives terminated. Three great characters of the Bible will be considered regarding depression: Moses, Elijah and Jonah.

### **6.5.5. Depression caused some to desire death.**

#### **6.5.5.1. Moses**

According to Helen Kooiman Hosier (2005) Moses was called by God to shepherd his people Israel. The people became extremely demanding and burdensome to Moses. They wanted meat to be added in their diet. Some of them were even weeping for it (Num. 11:13). They forgot about being lashed and humiliated on a daily basis and that they were now a liberated people not subject to Egyptian cruelty anymore. They could only remember the fish, cucumbers, melons, leaks, onions and the garlic (11:5). The weeping, the nagging and the

demands of the people triggered depression in Moses. How does this great man of God respond? Hosier urges us to consider the following:

- Lord take away my life.
- Lord take my life from me, for it is better for to pass away than to live.
- I am not able to bear all this, it is too heavy for me.
- Kill me, I pray thee. (Numbers 11:14-15).

(Hosier 2005:131-132)

This prayer of Moses may be familiar to millions of people in the world. Some people who carried heavy burdens may have ended their lives in suicide. When people are overwhelmed by Psychological and physical pressures, they may respond in a negative way (Means 2000:65). Hosier continues with Elijah who also desired death.

#### **6.5.5.2. Elijah**

Elijah was a lone figure most of the time. He was a very courageous man of God, a prophet. All by himself, defying four hundred and fifty prophets of Baal. He was also a man of great faith who trusted in God unwaveringly. His challenge to them was that, the God who answers by fire, let Him be God. He prayed that God may receive all the glory. The fire came down from heaven and consumed everything, nothing on the altar neither anything in the trenches remained. It was certainly a dramatic scene which moved people to fall on their faces in worship of almighty God (1Kings 18).

At this stage, Elijah charged the people to slay the false prophets of Baal. This act may seem brutal but it eliminated apostasy and profanation which pleases God. The slaughtering of the prophets provoked Queen Jezebel who threatened Elijah's life (1Kings 19:2). Upon hearing this, Elijah who witnessed with his own eyes the God who answered by fire, now turns and runs away from her for refuge. He responds in a similar way as Moses did, saying: "I had enough, Lord, he said,

‘Take my life (1Kings 19:4); I am no better than my ancestors’ (Hosier 2005:132-133).”

It is amazing to realise that, irrespective of how great a person may be, he is ultimately, just human. His coping skills are limited like every other human being. They cry out to God in despair and desperation, either to take their lives or help for strength to overcome. Jonah is another Character who was depressed and desired death. Hosier continues with her third example, Jonah.

### **6.5.5.3. Jonah**

According to Hosier (2005), Jonah had inherited a challenging mission from God. Fear paralyses faith and causes some people to react in a way that does not please God. Instead of running with God, he ran away from God (Jonah 1:1-3). God had promised His servants to be with them and not to forsake them but it seems that Jonah had forgotten (Heb.13:5). Fear does cause people to react abnormally. He was assigned to go to Nineveh where the need for salvation was but decided to head in the opposite direction, to Tarshish. Jonah had also forgotten that nobody is able to hide from God. Adam and Eve, tried it but failed (Gen. 3:8). Jonah being a prophet of God must have read this account in Genesis. Jonah learnt the lesson of his life for disobeying God when a great storm threatened to sink the ship. His presence also affected the people he travelled with. I am not sure where the courage came from to request the men to have him thrown overboard. His encounter with the whale spared his life and moved him to deliver God’s message to the people of Nineveh. The people of Nineveh repented but he was sad and depressed instead of rejoicing. It is not known why he reacted in this negative manner. Is it possible that he was familiar with prophecies which predicted that someday in the future, this very nation of Assyria would present a threat to his countrymen the Israelites? This is an assumption. Jonah goes into depression and says: “It is better for me to die than to live (Jonah 4:8).” Nobody is exempted from depression, and somewhere in life’s journey when confronted by challenges

we do not like, the tendency is to be depressed and desire death like Moses, Elijah and Jonah. It makes me wonder, if great men of God can experience such deep depression, to want to have their lives ended, what chance do women who have been molested and raped by *astral projectors* stand?

## **6.6. Preliminary conclusion:**

The definitions of trauma as well as its source was established. Secondary sources state, that torture is the cause of trauma. Means' definition is worth mentioning again as he states: trauma is, the "state of being overwhelmed-physically and psychologically (Means 2000:65)." It also seems that trauma overlaps and develops into what psychologists call PTSD. The characteristics of PTSD have been looked at and examined. The definitions of stress was determined, it also revealed that there are two kinds of stress. "Eustress" motivates a person to perform well while "distress" causes a person's performance to deteriorate. Distress manifests itself in anger, depression, suicide and the desire to die. The symptoms of depression are listed and examined. Examples of depression from the Bible were given to point out that great men of God were subject to depression and that nobody is exempted. Considering the physical, psychological and emotional experience, victims of *astral projection* must endure, it compels the researcher to develop a pastoral healing methodology which will be elaborated on in the next chapter (seven).

## Chapter Seven

### Therapeutic Healing

#### 7.1. Introduction

It is of utmost importance to minister healing to those who have been traumatised, especially victims of *astral projections*. This is extremely important because it could prevent a person who is psychologically and emotionally ill from attempting suicide. They are in desperate need of healing, and caregivers (Pastors' clinicians) with God's help may be able to meet such a need. Family members in terms of spouses or whoever is aware of such a need, ought to contact such persons. So often, people say, "if only we knew, we could have offered assistance but it's too late now, he/she is gone forever." But even if caregivers are aware and are prepared to assist, it would still remain the survivor's choice, whether he/she would like to be helped.

#### 7.2. Shame & Dignity

Victims of *astral projectors* have been stripped of dignity and marred with shame. They will live with this stigma for the rest of their lives, unless healing is ministered to them and that they receive it willingly. A Christian counsellor is aware of God's presence throughout the counselling process. He must be an excellent listener, to both God and the counselee or victim. Wimberly has much to say regarding God and dignity. The author is aware of the fact that there is a world of difference between oppression and racism due to the colour of one's skin and being molested by both visible and invisible phenomena. But what they share in common is, "shame and loss of dignity". It would, therefore, be interesting to see how the African Americans overcame this stigma and can the model of healing which they had implemented be applied to victims of *astral projection*. Edward P. Wimberly (2003) writes a great book on "Claiming God

and Reclaiming Dignity”, he relates heart breaking stories which brought decades of suffering to the African American people. His primary purpose for writing was to cultivate a cross-cultural perspective on God conversation, using the book of Job as a model. He asks some fundamental questions presented by the book of Job such as: “Why do the innocent suffer? Where is God in the midst of carnage? How can we discern God’s presence in the midst of carnage, pain and suffering? (Wimberly 2003:7).”

In the researcher’s understanding, these questions must have been asked, millenniums ago, and humanity will continue to ask them. For as long as there is injustice, suffering and pain in this world, humanity will not remain silent but will continue to voice their opinion and state their belief of dissatisfaction in this regard. Even at this present age, sadly, racism is alive and expecting people to feel inferior.

Wimberly (2003) continued to write His real or main purpose for writing began to surface. His concern for humanity’s suffering became more specific as it began to focus on African Americans and their pilgrimage in the United States of America. Thus the most significant question emerged: Why has God permitted African Americans to suffer slavery and discrimination because of their skin colour. Other questions simultaneously emerged? How have they as African Americans lived with dignity and honour regardless of the presence of the evils of bondage and racism? And, how have they as African Americans resisted recruitment into undesirable identities or combated the pressure to become victims of the racial conversation existing in the wider society? Thus, the primary focus shifted to the sacred identity formation of African Americans and what they could learn from it generally for all the people. Wimberly feels that the African American can identify with the prophet Job in his suffering. The reason for being singled out and oppressed due to the colour of their skin is still not known. This

may not be as important as, when they cried out in complaint to God, and He responded and offered fellowship and conversation. To commune with God and to have fellowship with Him is a wonderful privilege. It became a source of sacred identity to the African Americans who realised their worth and value, which in turn gave them strength to resist the notion of negative identities. Wimberly goes on to say, “Moreover, this fellowship with God became a reservoir for our courage to pursue the vocation of liberation from slavery and racism” (Ibid 2003:8-9).

The researcher is completely in agreement with Wimberly, when he recognises the believer’s identity as sacred. God is calling the entire world to himself, to receive salvation (Matt. 11:28; John. 3:16), and because He is holy, he is calling every individual who responds to holiness. Charles Cardwell Ryrie (1976: 61-62), sees, three aspects of holiness which he refers to as “sanctification”, (positional sanctification, experiential or progressive sanctification and ultimate sanctification). When a person responds to the Gospel message in receiving and embracing the Lord Jesus as his/her only Saviour, he/she becomes a member of the family of God or the household of God. This takes place in the area of “positional sanctification”. For the first time in a person’s life, he/she is sacred with an identity as a son or daughter of God (John 1:12). The Greek word in this verse “*tekna*” which means children, may be deduced as sons and daughters. Thank God that the African American in the days of slavery understood who they really were. They certainly recognised that they had a sense of belonging in the kingdom of God, and the worth of their heritage was far beyond anything on earth could measure up to. Yes, the Apostle Paul says, “Now if we are children, then we are heirs – heirs of God and co-heirs with Christ...Rom. 8:17)”. How wonderful it is to be promoted from sons and daughters to heirs and co-heirs with Christ. Now, even I, as the researcher have a better understanding of how the African Americans, in spite of the evils of slavery and racism could lift their heads

high and live with dignity and honour instead of shame. Victims of *astral projection* have been afflicted with excruciating pain, physically, emotionally and psychologically. They have been made as slaves to their predators (*astral projectors*) who exploited them by invading the privacy of their home and having sex with them against their will. Leaving them “scared and shameful” and as mentioned earlier, “Stripped of dignity”. But like the African Americans who realised that they were not just a people but a people with “Sacred Identity”, victims of *astral projection* can take comfort in the fact that they are “sacred” with an Identity as heirs with Christ in the eyes of God, and that they too, have a position in the household of God as daughters.

This position offers believers a relationship with God and they are also encouraged to “come with confidence to the throne of grace to obtain mercy and find grace to help in time of need (Hebrews 4:16).” A believer having a conversation with God is at the throne of grace. What a privilege this is to be able to commune with God almighty through a personal relationship with Him. What a privilege it is, not to be known as just his creation but as one of His sons and daughters. Sacred Identity formation has introduced us to countless and immeasurable privileges and blessings. As Wimberly says, it also reminds people that they are a people of worth and value. God yearns to have fellowship through conversation with His sons and daughters (Rev. 3:20). The researcher is tempted to entertain the idea that God may use problems to bring mankind (sic) back to Him. “All we like sheep have gone astray, we have turned everyone to His own way...” (Isaiah 53:6). Wimberly makes an impressive statement when he writes, “the goal of sanctification is the recovery of our likeness to and the moral image of God in our lives (Wimberly 2003:12).” The researcher agrees and adds that this is the very reason Jesus died for mankind (sic) that He might redeem them and restore the perfect image of God our forefathers had lost in the Garden of Eden. Wimberly reminds believers that, God has blessed



them with the gift of Christian friends and community to help as well as the gift of Scripture (Wimberly 2003:8).

Victims are not alone, reading and meditating on the Scripture brings a tremendous amount of encouragement. Peace of mind and joy to the soul can be obtained from them. It also brings nourishment to the soul and develops a greater capacity to discern. Even Gerkin and I and many other authors will agree with Wimberly that the community of Christians can be a great blessing to those who are hurting. Victims of *astral projection* must make a choice in making their need known to those whom they can trust. This is also Scriptural according to the book of Galatians 6:2, “bear one another’s burdens”. A burden would become lighter when it is shared with others. And whatever memory of shame and loss of dignity remains, it may also begin to fade. The author will now consider and centre conversations bounded in the book of Job.

### **7.2.1 Job – A Model for Therapeutic Healing**

Wimberly observes that the book of Job is loaded with conversations. The voices of God and Satan are the first to be heard. The rest of the book contains conversation between Job and his friends, and then as the book reaches the climax, we hear God and Job involved in a discussion. It concludes with God reprimanding Eliphaz and all the blessing bestowed on Job.

It is distinctly clear from our perspective that Job is innocent. We have the evidence before us, the “Bible”, His friends, on the other hand, were at a disadvantage. They had their own plumb line to gauge or measure spirituality and holiness and sin which is so eloquently laid out by Wimberly. To be esteemed and respected in Job’s society meant being honourable and successful in all that one did. It is observed that Job goes from one extreme to another, extremely wealthy to downcast poverty. His honour plunges to shame as his losses continue to fall. Full of sorrow and grief from poverty and experiencing physical and

emotional pain, Job engages in a chain of conversations. It is amazing to see how the culture of that time in Job's country viewed or interpreted problems. Their understanding of the time associated wealth and success with favour from God. Similarly, it associated poverty and suffering with God's retribution. What does this mean? It meant that prosperity became righteousness and respect and reputation, while poverty became wickedness and shame and disgrace. Job is innocent but suffering yet valued by God because he is worthy. Through talking with his friends, Job sorts through difficult matters. The sorting develops a means by which Job progressively comes into conversation with God. Through his conversation with God, he has learned to pass beyond the traditional wisdom. Wimberly observes five levels of conversation and categorises them as follows:

- Job recognises that the ancient wisdom could not identify with his present situation of suffering and loss because it was insufficient.
- He repudiates the ancient wisdom as part of the leading or governing conversation.
- He considers different conversations that stem from his belief, that even though it may seem that God had forsaken him, his faith is firmly rooted in God.
- Faith pleases God, and it results in a transition period when a new conversation inside Job provides a way to direct conversations with God.
- Job gives his conversation a privileged position above all other conversations.

Wimberly believes, "that from the book of Job we are to develop a model by which persons can come to a fuller understanding of their worth and value. This model is a process of discovery through conversation, first with others and finally with God. As Pastoral counsellors we often take the roll of one of the friends (although, we hope counsellors are more insightful), helping the person

externalise various cultural conversations, clearing the way for a fresh encounter with God (Wimberly 2003:28-31).”

The researcher views this as a simple model, yet powerful, to help victims recover from the painful ordeal that they had experienced. This model through conversation will assist victims to understand that though they have been molested by *astral projectors* which makes them feel dirty or unclean and worthless, they are human beings of worth and value. This discovery becomes a reality when individuals are prepared to communicate to with each other. As Wimberly says, “others” who may be trusted: friends, relatives, and members of the church or someone from the community, then ultimately with God. I could have suggested God first and people second but people in a state of shock and grief would like to commune with humans whom they are able to see and hear and even touch through hugging. And also as we read through the Scriptures, man (sic) has been God’s method in ministry, his healing touch to people through the ages. Any Christian counsellor will be aware of the fact that he or she is entirely dependent upon God. He alone knows everything about the person being counselled, he knows the person better than the individual knows herself. There may be times when the individual feels uncomfortable to divulge certain information that may be crucial to the healing process, and God may give the faithful Pastoral counsellor a spirit of discernment to help victims to externalize that information through conversation. A lot will depend on victims, they should choose to co-operate with others and God.

### **7.3. Survivors Choice**

Richard F. Mollica (2006), believes that, healing begins with a choice. Survivors must decide which reality to live in – their old, broken world, or a new one. Mollica cites the French Postimpressionist artist Paul Cezanne captures the

importance of the here and now when he advises artists: “Right now a moment of time is fleeting by. To do this we must put all else out of our minds. We must become that moment, make ourselves a sensitive recording plate... give the image of what we actually see, forgetting everything that has been before our time.” The researcher agrees with Mollica in that this quote is also an appropriate counsel and recommendation for survivors, because the act of healing is a form of artistry. Traumatic experiences have caused survivors to become most unwilling, “sensitive recording plates.” Images of traumatic experiences have engraved themselves in their minds and thus overwhelmed victims. In the depth of their grief and sorrow, survivors are blinded by negativity, therefore cannot see that they still have a choice in terms of how they would like to live their lives. The unbearable feelings caused by horrendous images which stem from trauma have imprisoned them to nightmares of their past. If they could only realise, that they can create something totally new in their lives, which will be a source of strength and vitality.

By what means the artist is able to forget the things of the past is not explained. But for survivors, this begins with a decision that takes an outstanding amount of courage. To some, courage may mean to be bold or aggressive in the face of threatening situations. But in terms of overcoming trauma, Mollica recommends a certain kind of courage, which is: “a change of mental attitude, which is usually invisible to others...it takes courage not to give in to despair. The opposite to despair is hope, and to hope is to imagine and desire again the very things in life that were cherished and destroyed (Ibid 2006:157-158).”

To be a married woman and scarred by a phenomenon like *astral projectors which are* usually unknown, will definitely take an enormous amount of courage. But even if a meagre effort is not made to commence the process, victims may remain captives for life. And I agree with Mollica that it must begin in the mind, a change of mind. That’s where all the images and memories are stored. If

survivors can come to grips with the fact, that there is nothing to lose, when making a decision to move forward can only bring about gain. They also open themselves up to the power of social relationships.

Mollica (2006) continues to encourage survivors by saying, stating that when they find the courage to say yes and agree to live another day, they open themselves to the power of social relationships...in all devastated persons the power of self – healing is prepared to break through its innermost biological foundations and increase into the world around it...it has taken modern-day society a long time to acknowledge the healing power of social relationships. Social activities are key instruments of self – healing because they provide methods and tools for mediated recovery from trauma. Three social activities – altruism, work, and spirituality – have been scientifically validated to have restorative effects on traumatized persons.

**Altruism** – among the key social aspects of healing is altruism, the practice of generous concern for the welfare of others which is often related to charity. Altruism as a behaviour improves the healing of a traumatized persons, because everybody has somebody who needs them and can profit from their help, no matter how challenging their own situation. Work is another aspect of social activity that can assist in healing.

**Work** – this is the single most important goal of traumatized people throughout the world. Work at its most basic, it is a means of survival, keeping the person alive from day to day. It is a psychological raft, assuring the survivor that he or she is not completely helpless, that not all is lost. When the power of self-healing ignites the survivor, it generates an intense desire to work.

**Spirituality** – it is unfortunate that no medication can heal the psychological and social damage that occurs to survivors of violence. These victims often experience pain as they never have before. The healing power of spiritual

activities has undergone scientific investigation. Both biological research and clinical experience confirm that unhealthy body changes associated with negative life experiences can be brought under control by spiritual and humanistic practices such as prayer, meditation, religious rituals and groups that focus on self-care.

“Traumatized people have the inner knowledge to use their social environment to repair the damage caused by violence. Although this effort may be great, the potential healing benefits of work, altruism and spirituality are even greater. (Mollica 2006:165-187).”

In spite of all the torture, violence and every other aspect related to trauma, it seems to be acknowledged by others that human beings are built with a capacity of resilience. Within them lies the ability to bounce back to normal living. Thank God for people who are God’s gift to others as they express love and great concern for those who are vulnerable and in need. These people practicing altruism are the ones who are actually involved in the healing process of others. Victims of *astral projection* must surely experience comfort and consolation from their very presence.

God expects humans to work. In the book of Genesis we see God placing Adam in the Garden of Eden to work (cultivate) it. “Then the Lord God took the man and put him into the Garden of Eden to cultivate it and keep it (Genesis 2:15).” Work keeps humans fit and to be able to live from day to day, not just to earn a salary. It also keeps victims of *astral projection* mentally busy. As Mollica states, work is a psychological raft which assures the survivors that they are capable. Thus, the healing process is enhanced to recovery.

There is no medication in the world that can bring healing to those who are psychologically and emotionally ill. When all else has failed people turn to God in prayer, in memorising Scripture, in meditation, attending Church, reading their

Bibles and requesting others to intercede on their behalf. There are many testimonies of individuals who have recovered by using their spiritual lives in the fight back to health.

Altruism, Work and the Spiritual life are available and are powerful instruments, which humans are privileged to have in their possession. Victims of *astral projection*, as well as every other survivor of other forms of traumatic experiences, have a good chance of recovering. The researcher is in agreement with Mollica when he asserts, that, as soon as they are ready to open themselves to the power of social relationships, the healing process will begin. In the following, we examine how Gerkin views pastoral care.

#### **7.4. Care from all sides – Gerkin**

Charles V. Gerkin (1997) goes back in time to trace the origins of pastoral care. He concludes, that, our most reliable source is the Bible, therefore “our earliest pastoral ancestors are to be found among the leaders of the ancient people of Israel.” We see three classes of such leaders: the priests, the prophets and the wise men and women:

##### The Priests:

They were a hereditary class from the tribe of “Levi” who had a particular responsibility for worship and ceremonial life. Pastoral care for the priests meant leading people into faithful and reverent observance of worship and cultic practice.

##### The Prophets:

The prophets were very concerned with care and discipline which meant confronting the people with their deviation from the will of Yahweh. Nathan an eminent Prophet was an example of this when he was divinely appointed to tell

David that not he but his son Solomon would build the temple (2Sam. 7:1-17); and to inform him of his sin with Bathsheba (2 Sam. 12:1-15).

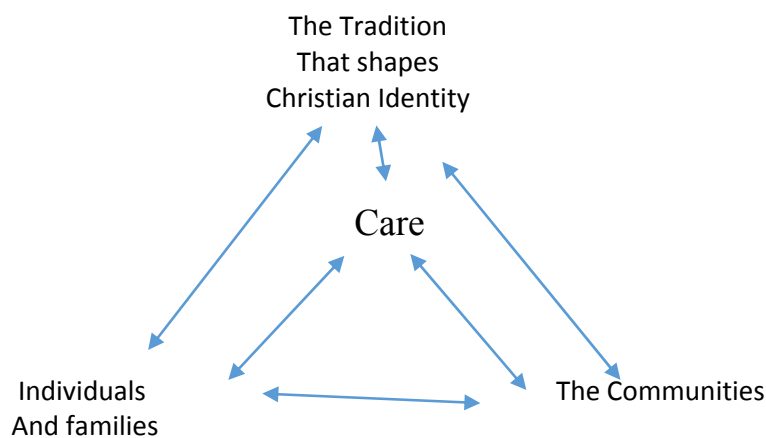
The Wise men and Women:

They were very much concerned with the affairs of the community as they lived together. This was accomplished as they offered practical and moral guidance. Ahithophel was counsellor of David who lived in Giloh (2Sam. 15:12). He must have advised others as well (Gerkin 1997:23-26).

The system for care was well structured, and Israel as a nation had leaders placed in strategic positions for the purpose of caring for the nation as a whole. People experienced a sense of belonging and accountability. People were certainly not isolated in any way.

It is through the lens of Gerkin’s trialogical schema that we see, understand and appreciate how in a rotating manner, pastoral care is being ministered. The traditions being ministered by the priests, prophets and the wise men and women that shapes Christian identity through pastoral care. This is how the schema appears:

***The Trialogical Schema***





The priestly function and practice of pastoral care in public worship was of paramount importance. The imperial Church now influenced public worship in a more structured or formal way and continued to do so. Holy oil was used to anoint people as a ritual of healing and it was much appreciated. The ministry of reconciliation was ministered among the people. “Pastoral care of the sick, the bereaved, and the dying also were included in the routine practices of priests of the Church (Ibid 1997: 34).”

What a privilege it is to be a Christian, to experience all these God given blessings. Coming from a Hindu background, I am able to determine the difference between care received from Christian pastoral caregivers and that received by Hindu care givers. Friends and relatives (from a Hindu background) will flock to your sick bed, be it at home or at the hospital. In time past, hospital staff found it difficult to control the number of visitors, visiting the sick. Even though they may have had little or nothing to say, especially to the person who had no hope, their presence made a difference. Christian care givers on the other hand had much to share from God’s word, communion is ministered and the anointing of oil is ministered, reminding recipients of care of the presence and power of God. At home, devotions may be held. The sick, the dying or the bereaved are loaded with encouragement in comparison to the Hindu recipients of care.

Gerkin (1997:28-29) continues to state, that we who are responsible for practicing pastoral care during our time are still swayed by Christian influence and are hopeful for the rule of God with great expectation. This means that it becomes the responsibility of Christians to care for the traditions which will in turn keep the history of our faith active and alive. To accomplish this goal, awareness or to remain conscious of the Christian story, believers must be mindful of its importance. The Church during the era imperial Rome was known as a pariah (social outcast) community but by God’s grace became the uniting influence in



received by individuals and families. It will also influence the manner in which the identifying Christian tradition receives care from its members. And to a limited but significant degree, it will influence the level of care given and received by the surrounding cultural context (Gerkin 1997:36).”

Molicca’s three point theory: altruism, work and spirituality are powerful instruments as mentioned before. Though, there is no guarantee that those who are healed through the generous support of others will in turn support others in terms of altruism. Whereas with Gerkin’s quadrilateral schema there is interaction at the nexus points, and everyone is involved in the healing process which qualifies this process to be unique and challenging.

Considering the times that we are living in, where the economy of our country is declining all the time and job opportunities are vanishing, people who need therapeutic healing may not be able to consult with psychologists or psychiatrists. But people of the church who grew up with Christian tradition and are empowered by God are able to render pastoral care that can result in healing. In most, if not in all cases, this is free of any cost. In the case of victims of *astral projection* or any other rape case, consulting with someone from the Church may be conducive in terms of trusting someone with sensitive information such as being violated by an unknown phenomenon. Remembering Molicca’s extremely important point that the victim should take the initiative to open up, is the starting point to healing. Healing requires courage because it involves reflection, engaging the memory to excavate problems, pain and other forms of suffering.

### **7.5. Courage to Heal**

Ellen Bass and Laura Davis (1992) are truthful and extremely encouraging with those whom they have counselled. Bass states, “All sexual abuse is damaging, and the trauma does not end when the abuse stops...however it is possible to heal.

It is even possible to thrive” (1992:20). Truthful and hopeful. There is no doubt that sexual abuse is destructive and detrimental to survivors. Observers at work, or any other place in the company of society, people notice forms of abnormality exhibited in sufferers. Trauma has played a major role in interfering with their everyday life. Especially when individuals are extremely quiet and prefer to keep to themselves. However, Bass remains optimistic, believing that survivors are still able to thrive and be restored to wholeness and experience truthful and heartfelt love once again. To be able to engage in relationships due to confidence which has developed over a period of time. Much has been spoken off and written about abuse but little about healing. According to Bass, folks say, “time heals all wounds,” and it’s true to some extent. Time will dull some of the pain, but deep healing doesn’t happen unless you consciously choose it (Bass et al 1992:20).” Mollica (2006) will agree and as the author, I am also in agreement. The New Living Translation study Bible (Psalm 34:18) says, “the Lord is close to the broken hearted, He rescues those whose spirits are crushed”. It elaborates on this verse with the following comments: “we often wish we can escape troubles – the pain or grief, loss, sorrow, and failure... God promises to be ‘close to the broken hearted’ and to be our source of power, courage and wisdom, helping us through our problems (NLT 2004:878).”

McIntosh (2006) asserts, that courage is a character trait produced by tribulation. This idea is not clearly understood by depressed people, it does not make sense to them. Courage is seen as a virtue, so tribulation experiences may not seem to have a relationship with it. McIntosh defines courage as, “the absence of or disregard for fear, courage is best understood as the determination to fulfil responsibilities despite the presence of fear (2006: 112).” The researcher is completely in agreement with McIntosh because fear is common to humans and in the midst of it, those who are courageous will persevere because they are determined to achieve their goal. J. Oswald Sanders in McIntosh, affirms his

observation of humans during his ministry by saying: “the highest degree of courage is seen in the person who is the most fearful but refuses to capitulate to it. However fearful they might have been, God’s leaders in succeeding generations have been commanded to be of good courage. Had they been without fear, the command would have been pointless (McIntosh 2006:113).” Sanders observation makes it distinctly clear that no man (sic) is exempted from fear but when a person refuses to succumb to it (fear), they demonstrate courage, that vital virtue. Some pain may be too deep even for human assistance; only God can reach it with the comfort of healing. Women who are victims *of astral projectors*, who were molested and raped, certainly have hope to recover. Bass continues to encourage victims to write about their experiences.

### **7.5.1 Writing Exercise**

Bass (1992) believes that writing can be used as a healing tool. Victims are asked to pen down their encounters with sexual abuse when they were children. In many cases children were threatened to keep quiet about that evil ordeal. With the result the desire to tell someone about what happened is bottled up or suppressed within. This results in a damaged childhood as well as the victim’s teenage life. Most women have only found the courage to open up when they reached the stage of adulthood. Bass feels that writing is essential and imperative because it will assist in the healing process in a tremendous way. It presents the victim an opportunity to confront the reality of their experience. Due to threats by whomever the assailant was (family member, friend to the family or neighbour), expressing their painful experience was rejected, belittled, or mistaken. Bass motivates victims to “try writing as one method of healing...many women who have been reluctant to write have done these exercises – and benefited enormously (Bass 1992:28).”

The researcher agrees with Bass that writing is one good method of healing among many others. It presents victims with the opportunity to confront the evil experiences they encountered before with courage. It helps them to recall or

confront their past. By writing they are able to relive, excavating memories and pain that are submerged and thus be able to grieve. It is believed by the following that “anger” is the back bone of healing.

### **7.5.2. Anger the Back Bone to Healing**

McIntosh (2006) gives the impression that anger is the root cause of depression when he cites Freud as saying: “depression is anger turned inward”. He continues to say that psychologists have subsequently revealed a huge quantity of other causes typically contributing to depression, but most agree that anger remains part of the mix. Seamands in McIntosh views anger in two peculiar but realistic ways: “depression is frozen rage” and continues to assert that anger is consequently its primary cause: “as surely as the night follows the day, depression follows unresolved, repressed, or improperly expressed anger (McIntosh:2006:163).”

The researcher’s understanding of both Freud and Seamand’s views of anger is that it is lying dormant ready to thaw out someday or that it will definitely manifest itself in the form of depression. The researcher also views anger that is turned inward as a volcano, ready to erupt any day, anytime and spew lava, but just that depression does not expose itself in that vigorous way.

Bass (1992) sees anger in a different light than McIntosh, Freud and Seamand, in that, anger is not all bad, but contains a healing element which is to the advantage of the victim. It is this healing element that becomes the backbone of healing. She states, “But anger doesn’t have to be suppressed or destructive. Instead, it can be both a healthy response to violation and a Transformative, powerful energy. Anger is a natural response to abuse (Bass 1992:123).” She continues to encourage victims, not to be fully absorbed or totally immersed with the abuser that they lose sight of their own feelings. Society can also make it difficult for victims especially when the abuser is apprehended by law enforcements in their old age, and people will feel sorry for them and even blame victims if they

continue to be angry. Bass stresses that, if the victim does not focus her anger at the abuser, it will find another place. Some victims will afflict themselves with it which may lead to depression and self-destruction. Bass says, a victim has a right to feel outraged (Bass 1992:123).

Charles H. Craft (2015) affirms anger from a biblical perspective; he refers to the original Greek to present a correct translation of the text to verify his interpretation. The (New King James Version) reading of Ephesians 4:26 “be angry and sin not”. After consulting with Greek text he concludes that the text should read as follows: “If or when you become angry”. The text distinctly infers that we will become angry. Thus there may be nothing wrong with an angry response, but when it is prolonged it can become sinful. Wallowing in anger is to present the devil the opportunity to be in control of one’s mind. Craft asserts that, “physical or emotional mistreatment usually leads a person to get angry, and we may have the right to be angry, but if we keep the anger, demons gain a legal right to inhabit us.” The danger is when it takes over the control of one’s life through legal right, other sins may be unleashed such as: resentment, rebellion, hatred, rage, bitterness, rejection, guilt and shame and many more other sins (Craft 2015:167-168).

Victims of *astral projection* who desire inner healing and deliverance should consider accepting the invitation by Jesus: “come unto me all you who are weary and burdened and I will give you rest (Matt. 11:28).” Instead of wallowing in all the negative attitudes which would result in making one miserable, rather enjoy the peaceful rest that Jesus offers.

### **7.5.3 Forgiveness**

According to Rustenbach (2011:81-91), in order to receive His (Jesus) healing touch, there are five additional areas for us to address where healing often needs to take place:

1. Where was Jesus during or shortly after the hurtful event?
2. Is there an area of needed forgiveness?
3. Are there any vows or strategies that need to be renounced?
4. Are there any pronouncements that need to be broken?
5. Is there a burden that needs to be surrendered to Jesus?

#### **7.5.4. Where was Jesus?**

This is a familiar question, often asked during times when tragedy is experienced by victims of various circumstances, including *astral projection*. In the book of proverbs 15:3 it is written, “The eyes of the Lord are in every place, watching the evil and the good”. This refers to God’s omniscience (MacArthur 1997:897). He is present everywhere. A more appropriate question that should be asked is: Why does he not help or send His angels to assist? Rustenbach says, “Jesus will not always reveal where He was and what He was doing, but when he does, it can change you from the inside out.” The researcher is reminded of the story of the foot prints in the sand. When only one set of footprints appeared, He said, it was then, that I carried you. Rustenbach gives a story of a five old who was abused by her stepfather. After twenty years Amber describes this experience to Rustenbach. He was physical with her by slapping her across her face, he called her horrible names, he was always furious with her. As she continued describing this painful experience which took place twenty years ago, tears rolled down her cheeks. Rustenbach says, he asked Jesus what she’d come to believe through it, but nothing came to her mind. Rustenbach says, that after fifteen minutes, God prompted him to ask a new set of questions.



“Where were you,” I asked Jesus, “and how were you responding as you saw this little girl being mistreated by her stepfather? Would you be pleased to reveal this to Amber?”

As time passed by, Rustenbach noticed that the sobbing slowed down and eventually stopped. Her appearance was more serene and peaceful and finally a beautiful smile appeared. She then uttered the following words: “He was there,” she told Rustenbach. Rustenbach says, he could hardly believe – He was there! He did not want my stepdad to do that to me. He (God) said, ‘I am your true Father and will always be there for you. You can trust me (Rustenbach 2011:81-83).

Amber, at least came to some realisation that God did not abandon her, even though it took her so many years to find that out. Ryrie’s (1978:1740) comment on 1Cor. 10:13 “*the way of escape*. Lit., the way out. Not necessary relief, but power to be able to bear the testing.” It seems that God for some reason permitted her to go through this experience at such a young age. Some day she may meet other children who endured a similar experience or much worse, and out of her comfort (that God was present), which she had received, she may be able to comfort them. Rustenbach continues with his second question, regarding the need for forgiveness, which is of vital importance.

#### **7.5.5. Is there an area of needed forgiveness?**

Rustenbach (2011:83) affirms that forgiveness is the answer or solution to finding freedom and experiencing God’s Grace. He says, “The cross of Jesus Christ and His atoning work for the forgiveness of sin is a central facet of inner healing.” In addition, it is important to consider four areas related to forgiveness:

- Forgiving others for what they have done or failed to do
- Forgiving ourselves for what we have done or “allowed” to happen
- Forgiving God for permitting the wounding to happen to us

- Asking forgiveness from those we have hurt

Harbouring hurt and un-forgiveness will only harm those who are unwilling to let it go. This leads to resentment and bitterness which is awfully destructive to our internal being.

#### **7.5.6. Forgiving others**

There may be people whom we may never have forgiven. There are others whom we have not forgiven whole heartedly. Rustenbach (2011:84-85) stresses the importance of forgiveness in order to be completely free. To achieve this, he says, we must extend a deeper level of forgiveness to the one who caused us so much suffering. The first level is to forgive those who hurt us and the deeper level is to forgive the person or persons for the effects and long term consequences of those acts. This does make sense because when the effects of that harm show up, we may unconsciously resent such a person all over again.

Bass et al (1992:149) disagrees with forgiving the abuser, instead, she believes that the only requirement to experience healing is forgiving yourself (the victim). She believes that “developing compassion and forgiveness for the abuser, or for members of your family who did not protect you, is not a required part of the healing process. Bass seems very harsh, she affirms, that although there is a need for you to finally come to some resolution – to make peace with your past and move on – whether or not this resolution involves forgiveness, and that’s perfectly alright. Forgiveness? I have my doubts. Acceptance, maybe, but not forgiveness. I can’t forgive him. He robbed me of twenty years of my life. She continues to say, that no one forgives by trying. If forgiveness of others is to be part of your healing (and it does not have to be), it will take place only when you’ve gone through all the stages of remembering, grief, anger and moving on. She also believes, that, healing depends a lot on being able to forgive yourself, not on being able to forgive your molester (Bass & Davis 1992:149-152).”

Rustenbach used a word that is of paramount importance and that word is “freedom” and in addition, “experiencing God’s grace.” Nancy Leigh DeMoss & Tim Grissom (2005:203) stress the importance of forgiving by saying, “as recipients of His forgiveness, we are called to forgive those who sin against us. When we release our offenders through forgiveness, we discover the key that unlocks the prison doors of our own hearts and sets us free to experience greater peace and joy than we ever dreamed possible.” Rustenbach, DeMoss & Grissom have a tremendous understanding the purpose of forgiveness. To set the abuser free is to bring freedom to one’s own soul. Un-forgiveness ties the victim to the abuser. By setting him free is to experience your own freedom.

McIntosh’s (2006) perspective is also challenging when he states that, “forgiveness is always a challenge because it has to find a way to see past a very real perception of wrong...from my experience, I would have to say that forgiveness is more often a gradual and strenuous process, sometimes quite lengthy, of both monitoring self and learning to appreciate others (McIntosh 2006:164).”

DeMoss & Grissom (2005:203), agree with McIntosh in saying that, “Forgiveness. The gift everyone wants to receive but finds it hard to give. It’s not easy to forgive. Yet forgiveness is one of the most important elements of personal...”

The researcher agrees with DeMoss et al, & McIntosh as well as Rustebach that, forgiveness is not easy, yes it is strenuous and can be a lengthy process. I also agree with Bass & Davies in terms of getting over and done with all the phases of recalling sorrow, rage and moving on. But it is important to remember, that to delay the process for an extremely long period of time, is to retain psychological and emotional suffering for such a period of time. The healing process will also be delayed. I doubt that Bass & Davies realise how connected the abused and the abuser are. Bass and Davies don’t understand that even if the abuser escapes the

law of the land, the abuser will not escape the justice of God. The word of God according to (Romans 12:19) says, “Vengeance is mine, and I will repay, says the Lord.” We must not forget to forgive ourselves. We must also consider the fact in terms of who we are (sinners), we have sinned against God, and we do not deserve his forgiveness and yet, he forgave us. Mark Twain asserts, “Forgiveness is the fragrance, the violet sheds on the heel that has crushed it (DeMoss 2011:217).” Yes, we are encouraged and admonished by the word of God to repay with love and kindness.

### **7.5.7. Forgiving ourselves**

According to Rustenbach (2011:86), among the abused there are many who just cannot come to terms, to forgive themselves. They are burdened by enormous guilt, therefore the difficulty lies in the fact that they blame themselves for having done something that is unacceptably evil. For this reason they find themselves outside of the confines of God’s love. Whatever sin they have committed in the past is simply unforgiveable. “Others become so infested with shame that inner loathing becomes a constant companion” (2011:86). Kraft advises the abused who are struggling with self-forgiveness to stand in front of the mirror which in his opinion is a very effective method for changing the habit of self-hatred or self-rejection. He says, “We can look into a mirror regularly and say such things as “I love you” or “you are beautiful or “God has forgiven you; you are free to forgive yourself” or “you are deeply loved by Jesus (Kraft 2015:231).”

They bring themselves to forgive others but they cannot forgive themselves. Kraft’s method has worked for many and it can continue to bringing healing in this regard. The researcher views this as an excellent method to encourage one’s self. Rustenbach sees the need for the abused to forgive God for permitting the heinous experience.

### **7.5.8. Forgiving God**

Rustenbach (2011:89) asserts, that people struggle to forgive God. To the researcher this sounds absurd that God should need to be forgiven, but there are some people who are angry at God for either causing or permitting suffering (Is 45:7). But we cannot bring God's holiness or righteousness into question and God does not need forgiveness. He died so that we humans could receive the forgiveness of sin (John 3:16). Kraft (2015:68) agrees with Rustenbach when he encourages the abused to forgive God our Father for allowing evil things to happen to us, which He could have prohibited. In failing to forgive God, we jeopardise our privilege to understand and relate to Him. We should not be bitter and angry at God. Nobody seems to know why he permits these things to happen to us. Even Job of the Old Testament did not have the slightest idea of what was happening to him (Kraft 2015:68). Rustenbach gives an example of a person who was angry and blamed God for permitting her to suffer abuse:

At the age of ten, Sarah was abused by her stepfather. During her freshman years of college, she embraced the Christian faith by inviting Jesus into her heart. She got married four years after graduation with great prospects for the future. Soon after the honeymoon, she began to avoid sex in her marriage. Memories of past abuse with her stepdad emerged and began to hinder the sexual aspect in her marriage. She was disappointed and very much distressed, her relationship with God started to weaken and eventually fell into a degenerate state. She met with Rustenbach and his co-worker for counselling, she was thirty years old at this time. They prayed for her but she was unable to communicate and hear from God. Even after a month of appointments, there was still no sign of progress. They decided to inform their team of intercessors to pray for Sarah. During the counselling sessions, they were able to determine that she had forgiven both her stepfather and herself. What Rustenbach and his and co-worker did not anticipate was, that she was angry with God. She said, "I just can't believe, He didn't stop

the abuse. I feel like I just can't trust God at all," she said at one point. "Jesus we asked, what emotions is Sarah feeling right now? Would you help her identify them? Her response came almost immediately: "I feel angry, bitter, and like there's no one there to protect me." At this stage, Rustenbach and his co-worker decided to pray again. "Jesus, what would you have Sarah do with the anger, bitterness, and aloneness she is feeling?"

After a few minutes Sarah said, "I sense God wants me to surrender and give these feelings to him." Rustenbach asked if I was willing to do what God said. "I've tried and tried to get past all of this over the last few years. I'm willing to give these things to God, but I'm not sure what good they'll do," she said. She sounded desperate, it was in her voice.

Sarah was instructed in terms of how to surrender her burden to the Lord. She prayed, "Father God, I want to gather together all the anger, resentment and the aloneness that I've been feeling over the last years and surrender them to you. I'm so tired of carrying these emotions. I can't do this anymore. And so I give them to you." After praying this prayer, Sarah said, that in her mind's eye she pictured herself kneeling before Jesus. There was a cross behind Him. She placed the three burdens at the feet of the Saviour and then looked up at His face... after a few silent minutes, Sarah offered, "I feel so foolish for blaming Him. I know He did not want my stepdad to do what he did. After all He went to the cross to free me from things like this." Then Sarah asked God to forgive her for blaming Him. Rustenbach says, "Forgiveness is just one aspect of her healing journey". But they were so stunned and delighted with the wonderful results they had witnessed in Sarah's life. (Rustenbach 2011:89-90).

Considering the above case study as well as many others, the researcher concludes that, "forgiveness" is fundamental to restoration and prosperity. It is never easy to forgive those who harmed you, but it will always benefit the one who forgives. Job did not receive restoration neither was he granted restoration

until he prayed forgiveness according to God's instruction for his friends (Job 42:10). He received a double blessing in terms of all he owned. He was blessed with seven other children, remembering that he had seven children already in heaven (Job 42:12). The fact that he lived to a good old age (140 years - Job 42:16) would mean that he recovered emotionally and physically. An unknown author in (DeMoss et al) says, "To forgive is to set the prisoner free, and then discover the prisoner is you" (DeMoss & Grissom 2005:221). Victims of *astral projection* experience similar pain and even more and worse, because of continuous attacks if forgiveness isn't offered, even to the *projectors*. Rustenbch continues in concluding with the final area of forgiveness.

#### **7.5.9. Asking for Forgiveness from Others**

Bass and Davies (1992) affirm that, the attitude of consideration and empathy for others is something that should naturally happen. They give an example of a lady who was harmed by four relatives in her family. In her anger, she vowed that she would not ever pardon or forgive them and also cut her ties with them by moving on with her life. Then one day, she had an urge to go to the temple to commemorate the Day of Atonement (Jewish holiday) known as "Yom Kippur". It is believed that on this special day, Jews forgive others for their sins and at the same time forsake their own. Suddenly, this woman started weeping and found the capacity to deeply forgive herself and family members who abused her. Bass & et al continue to say that, "this woman's experience of forgiveness transformed her (Bass & Davies 1992:152)."

It would certainly be a wonderful thing when forgiving others can be experienced in this way, as Bass states, "naturally". But will every other hurting person be privileged to encounter such an experience. I personally doubt this very much. For me (the researcher) the story of Joseph cited by DeMoss & Grissom (2005) from the book of (Genesis 45-50), is one of the best examples of forgiving others. Especially when the "others" are your own flesh and blood who did not care



whether you lived or died. When Joseph found favour with God who exalted him to a position, second, only to Pharaoh, he was granted authority to punish those who had harmed him but he did not. His brothers' merciless evil behaviour definitely did hurt him, he wept bitterly when he saw them. Joseph was an exceptionally mature person in that, he saw the bigger picture and forgave his brothers for their wicked deed. He said, "You meant evil against me, but God meant for good (Gen. 50:20)." A key point in Bass & et al says, "God is sovereign over the hurts others inflict on us, and will use them for redemptive purposes, if we let him (Demos et al 2005:211-212)." So true, when we consider the reason why God wanted Joseph to be in Egypt, to save that part of the world from famine and ultimately death, including his own family. I wonder what went through Joseph's mind when one considers the course of his journey, sold to the Ishmaelite's, who in turn sold him to Potiphar. Here, as a godly person, he is falsely accused of attempted rape and is sent to prison for a period of approximately thirteen years. In prison, he meets two men whose future he predicts, the one who eventually remembers Joseph, and mentions and introduces him to Pharaoh who recognises the Spirit of God in him. He interprets Pharaoh's dream and is promoted to a position we in this age consider as Prime Minister. In all Joseph's struggles we don't see signs of giving up on God. We do not even discern an angry spirit toward God or any root of bitterness that could have manifested in him. He was human but his temperament, out of the ordinary. He was certainly one unique individual whom God rewarded in abundance. He was technically head of two tribes through his sons, (Ephraim and Manasseh). He was the only person to have received two portions of the land that was divided by Joshua. The impression I get is, those who are prepared to persevere in suffering are well rewarded by the Lord in the end. Joseph's brothers must have asked him to forgive them, and he assured them of forgiveness when he explained to them that, even though they intended it for evil but God planned it for good. It would be difficult for women and their husbands to forgive those (*astral projectors*) who



violated them, defiled the marriage bed, and caused so much of confusion, and instilled so much of fear in their lives. But as mentioned earlier, to forgive others is to set oneself free too. It is also one of the ways in which to stop *astral projectors* from having access to their homes. We need to remember that an unforgiving spirit is sin (Psalm 66:18). There is also a need to take apart or remove the powers that have empowered *astral projectors* to infiltrate homes and molest women. And replace evil powers with powers that are holy to protect them.

### **7.6. Deconstruction – Nick Pollard**

Most of what I, as the researcher understood of positive deconstruction is reflected in chapter three (methodology). The words that explain “deconstruction” is “take apart”. How do I as the researcher apply deconstruction to my topic called “*astral projection*”? How can victims benefit from positive deconstruction?

In my literature review, with the help of secondary sources it is quite clear that demons enter a person through “doorways” which is understood as, “having access into a person’s life.” Various doorways have been named and I will mention them again as follows:

- Inheritance
- Sexual abuse during childhood
- Abortion
- Martial arts
- Hypnotism
- Sexual perversion (sex with same sex)
- Pornography
- Unfaithfulness in the marriage

These doorways must be analysed and eliminated or (taken apart) through the process of elimination. The Pastoral counsellor needs to assist the victim to establish in which category of doorway she falls into. Bearing in mind that the above list is not a complete list of “doorways”, there may be others. The list above may be the most common according to discussions with other counsellors. The moment confirmation takes place regarding a particular doorway or doorways, positive deconstruction can take place by means of isolating it (in the list above) and then taking it apart through confession, prayer, anointing and ministering communion. Other Pastoral counsellors may have their own way of deconstructing. Pollard says, “The process is ‘positive’ because this deconstruction is done in a positive way – in order to replace it with something better (Ibid 1997:44).”

Pollard is very much in line with the teachings of Jesus in terms of replacing something with something better. In the Gospel of Matthew, Jesus says to the disciples: “when an evil spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of the man is worse than the first...” (Matthew 12:45). According to Richards, “Jesus has driven out demons. But that miraculous work is meaningless without subsequent commitment to Christ. The person without faith in the Messiah is defenceless against evil powers (Richards 2002:614).”

The researcher agrees with both Pollard and Richards’s in that replacement must take place, in this case, Jesus as Saviour and protector. A non-Christian must replace demon occupancy or habitation with commitment to Christ, so as not to experience a more severe consequence that may follow. Christian women who are demon influenced should desire a more intimate relationship with Christ. The

Scriptures admonish all believers to memorise the word of God (Psalm 119:9, 11; Jeremiah 15:16). The word of God according to (Heb. 4:12) is the sword of the Spirit and a fire in (Jeremiah 20:9). It is a powerful instrument, among other usages, by which Christians are to defend themselves it can also help in the area of developing resilience.

### **7.7. Resilience**

Steven M. Southwick & Dennis S. Charney (2012:1) assert that, most people will encounter major traumas during life's journey. The following is a brief list of possible cases:

- The loss of a loved one in death
- A devastating illness
- Rape
- Road accident
- Child abuse
- A natural disaster or war,
- Domestic violence etc.

It is estimated that 90% of humans will be involved in at least one traumatic incident in the course of their life time (Norris & Slone, 2007). Shocking events toss our lives into chaos in unusual ways and people don't react or respond to them in the exact same way. According to Southwick & et al, "the term 'resilient', (means, having the capability to bend without contravention, to reappear to the normal or natural shape or condition) defined these survivors well. They have been 'bent' by their traumatic experiences, but not broken. They continue in presenting a physical sciences perspective as well as a simple human one, materials and objects are termed resilient if they resume their original shape upon

being bent or stretched. In people, resilience refers to the ability to ‘bounce back’ after encountering difficulty (Southwick & Charney 2012:1, 7).”

For some who have been victims of *astral projectors*, the turmoil that they have been plunged into may become chronic, but for those who are resilient, recovery could take place in a much shorter period. These are people who are viewing turmoil as a challenge, they may be resilient in some areas of their lives while others don’t. I agree with (Southwick et al) some people may be unusually strong in reacting to harsh conditions, but managing family or other relational stresses may be difficult. Victims who are resilient are certainly more fortunate than others in that they have the ability to bounce back.

### **7.8. Preliminary Conclusion:**

In this chapter, the vital importance of therapeutic healing for victims is realised. It should be ministered as early as possible, because of the turmoil victims are suffering. Christian psychologists, psychiatrists or pastoral caregivers may be consulted. Shame, as a stigma, doesn’t have to be carried throughout one’s life time. But in the process, victims may receive encouragement from the African American slaves who identified with Job in his agony. But what was most important, was their God given identity as sons and daughters of the household of God. Therefore, they were able to carry their shame with dignity. It was their position as children of the Most High God who gave them their identity. Victims of *astral projectors* must remember, nobody is exempted from any form of suffering. The Lord Jesus Himself suffered shame too. It was learned that healing begins with a choice and that survivors should decide which reality to live in. Mollica’s methods of healing (altruism, work and spirituality) coupled with Gerkin’s quadrilateral Schema demonstrating interaction at the nexus points indicating how pastoral care is being ministered, should be of a tremendous help. It has been realised that forgiveness to everyone concerned is extremely important, also God, others, and also asking forgiveness. Pollard’s method of

positive deconstruction is vitally important when we consider taking apart (what has harmed the individual) and replacing with (Jesus and fellowship) something better. Resilience will help the victims of *astral projection* (bounce back) recover. The following chapter will deal with a summary of findings and recommendations.

## Chapter eight

### Summary of findings and recommendations

#### 8.1. Introduction

The aim of the research was to validate the existence of *astral projection*. It continued by investigating how it was empowered and why certain individuals were victimised. Ways and means of putting up a defence against the perpetrators were highlighted. This research effort, is now concluded by the researcher with summary findings to sustain chapters one to seven with the evidence of concrete facts which have been excavated through grounded theory and are now presented. In this part of this chapter, the collection and interpretation data will be gathered together, ensuring that all loose ends are secured. Summary findings will be gathered according to individual chapters. P.D. Leedy asserts that, “Defending one’s research effort is an academic tradition. Defend in this sense means, to justify one’s conclusion, to support one’s statement with the backing of solid facts that have been presented in the document. Nothing short of this will suffice. In the final section of the interpretation of the data the report should close with a chapter that aims to tie up all loose ends.....this conclusion should be supported entirely by facts previously presented” (Leedy 1989:240).

The author (Leedy) is a firm believer in defending one’s research, which I believe ought to be a customary practice from generation to generation in the field of academia. Facts or proof which derive as evidence are extremely important to validate research. The researcher, to the best of his ability, has endeavoured, in navigating this research to abide by the above criteria.

## 8.2 Summary of findings

### 8.2.1. Chapter One

#### 8.2.1. (a) Research Topic

This chapter served as an introduction to this research work. It was concerned with the research topic, namely *astral projection*. It created an awareness in regards to its existence. The phenomenon was explained and the dangers pointed out as traumatic. Christians in particular were encouraged to equip themselves with the armour of God, which is the word of God also known as the “sword of the Spirit” (Ephesians 6:17 NIV.). It is hoped that all members of the clergy will come to the realisation that *astral projection* is a reality. Should members of their congregation encounter the heinous phenomenon, they would be prepared to engage in this spiritual battle, it has also refuted the assumption which many Christians uphold in their belief, that Christians are exempted from any evil attacks. It has been revealed that witchcraft is closely associated with the phenomenon. This research will make members of the clergy aware of the sufferings, victims are experiencing. Victims have suffered and endured, humiliation, embarrassment in some circumstances and rejection, by their spouses.

The aims and objectives of this research were:

- To create clerical awareness of *astral projection*.
- To assist victims who are traumatised as well as find ways and means to stop the perpetrator from entering the home to molest women.
- To explain to victims and members of the clergy that the human element is definitely involved and that the phenomenon is empowered by demons.
- To provide a model for therapeutic healing.

- To restore faith to those who are discouraged and disappointed with God who is supposed to protect them in times of trouble.

The aims and objectives of this research have been accomplished, to the best of my knowledge and understanding.

#### 8.2.1. (b) the research gap

The research gap shows that this topic, *astral projection* may be unique and that no endeavour has been made to investigate the phenomenon. The literature review lays more emphasis on soul traveling. Soul traveling is the ability to travel across time and space via the spiritual realm. According to numerous soul traveling authorities, individuals travel with their umbilical cord attached to them. If this cord snaps during the process of travelling, life would be lost forever. Some have diverted from just soul traveling to penetrate people's homes to molest women. In either case, soul traveling or molesting women, the perpetrator is risking his life. This research did not focus on soul traveling, but primarily on attacks on women for sexual purposes.

#### 8.2.1. (c) The significance of the study

The primary purpose of this research was to create an awareness among members of the clergy. It sought to identify a new form or gendered form of violence in South Africa and the larger global community. It was also about providing recommendations about how to support victims. This study made an attempt to support the sanctity of marriage.

#### **8.2.2. Summary of research findings for chapter (2) two**

This chapter was very much interested in discovering the source that empowers the phenomenon of *astral projection*. It has been observed that, it is the practice of witchcraft that gives *astral projectors* the means to accomplish their evil tasks.



And ultimately through witchcraft where rituals are performed, demons are invoked or activated to empower the phenomenon called *astral projection*.

This journey was more like discovering new frontiers in the field of academia and according to my research gap, this was certainly a new territory in which to enter. Thus the different perspectives from Asian, African and the Western regarding this topic were investigated. Due to limited secondary sources, very little was mentioned regarding the Asian perspective. Most of the findings came from the African perspective, the Western perspective as well the Biblical perspectives from both Testaments.

George Bloomer's definition assisted and verified the researcher's understanding of witchcraft and demonology. He asserts that, it is "the calling forth of spiritual influences with the goal of controlling the will of another person and putting him or her in subjection to your own will. Witchcraft is the realm of the spirit dealing in domination" (Bloomer; 2008:25).

In the researcher's understanding, witchcraft is more like certain rituals performed in order to invoke the presence of demons and becoming the recipients of them. The ultimate goal of those practicing witchcraft, is to control or manipulate individuals whom they have targeted. It is to enslave such individuals to their Commands. This chapter discussed the acceptance, the belief, the terror, the impact as well as the repercussions of practicing witchcraft. Mbiti along with many other authors, acknowledge the fact that these mystical powers are not fiction but a reality. These supernatural powers cause people who practice this craft to walk on fire, transform people into animals and cause lifeless objects to turn into living creatures (1975:192-193). The author originating from an Indian (Tamil) background is familiar with some of these acts produced by witchcraft. Fire walking for instance, has been performed, throughout his lifetime. It also seems that it was practiced from time immemorial. Authors like Robert Magoola

and Cindy Jacobs are very concerned for the rest of the world, their fear is, that it will spread and contaminate it with this evil. Robert mentions some of the following practices such as: children viewing Harry Potter movies, worshipers dancing at the graveside of their ancestors etc. (1997:68). Cindy on the other hand is concerned with the American culture in terms of their ignorance regarding the occult. The price for ignorance may be very costly. She has observed the presence and practice of witchcraft with the public schools, and also in lyrics of popular songs, Wiccan priests now lead invocations at city council meetings and police departments use psychics to track down criminals (2001:21-22).

It is interesting to note, that witchcraft was not only practiced by ordinary people, but by high profile individuals. Hitler happened to be one of those individuals whose Third Reich was depended on the black arts for its existence (Jacobs; 2001:141). This information has helped the researcher to understand, why and how could a man have been so cruel to fellow humanity. Millions of Jews as well as other nationalities have been murdered at his commands. These acts of cruelty are ultimately satanic. There are millions of people throughout this world, who worship and serve Satan in ignorance. The Scriptures refer to such people as being blinded by the devil (2Cor.4:4). However, there are millions who worship Satan with a complete understanding of who they are worshipping and what they are doing. This may be considered wilful disobedience to God.

Johanneke Kemps, who comes from the Netherlands, ministered in Zambia as a missionary. Her desire was to lecture within the faculty of humanities on various subjects and not to evangelise. Her witness of satanic experience motivated her to write her dissertation on “Satanism, Witchcraft and Crime”. According to her, Satanism in the Netherlands is unheard off. She presents an African perspective of Satanism and witchcraft. Most of her grounded theory was gathered from ex-Satanists and their audience. A great amount of assistance was rendered to her by Pastors and intercessors within the Reformed Church in Zambia as well as the

Independent Pentecostal Churches. Her experience began at an all-night prayer meeting in a provincial town in Zambia. This experience is documented in chapter two (literature review) exposing Satan as merciless, he can use and abuse any age. This young girl was only twelve and was given an assignment by the devil to render the church powerless. He made lucrative promises to her, saying that he would get her to marry the President of the country. The church should be praying for its future generation.

Foes like Satan and Satanism are real and they are planning to destroy the Church of Jesus Christ. Who would have suspected that Satan could use a twelve-year old in order to cause so much destruction? Everyone in the Church viewed her as just a child and a faithful one. People may have been judging the Pastor for his powerless prayers and weak or dull sermons. Satan's servants are sitting in the Church today. A request to God, for a greater capacity of the spirit of discernment should be pursued for, to combat this evil. Johanneke may never have believed in the reality of Satan and witchcraft if she had not witnessed this personally. Considering, the fact, that she came from a country (the Netherlands) where these experiences are unheard off. Even though she may not have encountered such an experience like this in the Netherlands, does not mean that Satan and Satanism do not exist there. The young girl was prayed for which resulted in deliverance from demon possession.

According to Jeffress, the Bible does not reveal the origin of demons. Various perspectives have been presented regarding their origin. Some have speculated that demons may be the spirits of non-believers who have departed. Others assumed that it may be the result of the union between the "sons of God" (Angels) and the "daughters of men" which resulted in the origin of demons. Some believe that a human race that preceded Adam and Eve were destroyed because they

rebelled against God and are now being represented by demonic spirits. The author is in agreement with Jeffress who says, “Demons are the result of the Angels who rebelled against God to follow Satan. Revelation 12:9 reveals, Satan has a group of helpers referred to as “angels” which may be linked to the origin. It must not be assumed that all angels are demons, but that all demons were once angels (2006:58-59). This view seems to be the more accepted one among many authors.

The Old and the New Testament make mention of their existence. Those who sacrificed to the demons in the Old Testament were told that the demons were not God (Deuteronomy 32:17). Jesus authenticates Satan’s existence and fall in (Luke 10:18). He also asserts that Satan is their (demons) master because they belong to him (Matt. 25:41). According to Kraft (2015:161) demonic beings exercise authority over places and territories, such as buildings, cities and temples. They appear to have authority over certain social groups, organisations and people’s groups. They influence sinful behaviour, such as homosexuality, drug addiction, adultery, incest, rape, murder and prostitution.

Satan and his demons are doing their best to destroy mankind and the precious work of God. Every sinful behaviour mentioned by Kraft is evident throughout the world. Governments seem to be doing their best in fighting crime with little success. Douglas and Tenney (1987:267) affirm that, “demons operate above the laws of the natural realm and are invisible and incorporeal... as spirit personalities, demons have an intellectual nature through which they possess superhuman knowledge.”

It is certain that demons are invisible spirit beings and that they are intangible. This makes it difficult for victims to establish, who is responsible for some of the things that go wrong. Koch (1973: 16-17) reminds believers about “the area of ancestor-worship, spirit and demon cults. Spiritism occurs in many forms: table lifting, glass moving, *astral travel*...”

The Apostle Paul in the New Testament is accurate and detailed in saying that, “we do not wrestle against flesh and blood (humans), but against principalities, against powers, against the rulers of the darkness, against spiritual darkness in high places” (Eph. 6:12). Harold W. Hoehner (2000) says, “It is a spiritual conflict against the spiritual “Mafia”...the ranks of satanic forces cannot be fully categorised” (Waalvoord & Zuck; 2000:643).

As already stated, that it has been observed, that there were not many arguments among different perspectives. The reason being that every case is unique. Every manifestation of demons is not exactly the same. How every exorcist conducts or leads his team may be different. Every team may have a varied amount of experience and thus assistance rendered will be different. The methodology of every procedure will vary from case to case. The amount of time every case consumes is not the same.

In this chapter, it has been revealed that Christianity is under siege, Christians are engaged in a great spiritual battle against Satan and his demons. Some believers are still ignorant regarding this fact while others are enlightened. Believers are exhorted to put on the whole armour of God to defend themselves against the onslaughts of Satan (Eph.6:12). The study and findings are exceedingly important to me as a Pastoral caregiver, whose mission is, to find a model of healing for women who have been traumatised. This study continued in chapter three in working out a methodology for this research.

### **8.2.3. Summary of research findings for chapter three**

#### **8.2.3. (a) Hypothesis**

The hypothesis the researcher anticipated was that *astral projection* was related to witchcraft, Satanism and demonology. The phenomenon that was traumatising women, attacking them at night, with the intention of rape and to do grievous bodily harm. It was assumed that the phenomenon was entirely an evil spirit. As

the researcher investigated secondary sources through literature review and the grounded theory collected from participants, it was established that, the human element was also involved. It was from this hypothesis the following problem questions manifested:

Do you perhaps know what was the motivation or reason for the attack? Are you conscious of a door you may have left open (sin in one's life or even sin through hereditary) for these attacks to occur? Is the perpetrator known or unknown to you? How often do you experience these attacks? Do you call out to your husband during these attacks and does he respond? These were some of the questions that were used during the researcher's interviews with the participants. The response varied from person to person during the interviews. The idea that the perpetrator attacked only at night was dismissed, because other participants confirmed that attacks could occur at any time, during day or night hours. It was also thought that the participant may have left the door open through unfaithfulness in the marriage. Again, the literature review proved otherwise by listing a string of other doors by which the perpetrator may have entered.

8.2.3. (b) A qualitative research approach was used together with a hermeneutical manner, grounded theory, observation and in-depth discussions were conducted. A hermeneutical method was essential due to the fact that the researcher was dealing with real life situations and they needed to be interpreted with hermeneutical principles. Considering the fact that this topic was and is hyper-sensitive, the researcher was also dependent upon the Holy Spirit of God, to avoid as much as possible, asking offensive questions at the wrong time. Timing was equally important. Even though some questions seemed offensive, it remained imperative for them to be asked at some appropriate or opportune time. It may have been one of the most difficult interviews conducted by the researcher. One had to be considerate toward whatever pain the victim was suffering. Emotional and psychological pain can manifest itself in various forms such as: anger,

bitterness, frustration, vengeance, shame, guilt, embarrassment etc. Viewing facial expressions often exhibits embarrassment in the victim. It is actually worse as in one case of the co-researcher who said, she was having a few drinks of alcohol in the bar where her drink was mixed with other substances which knocked her out. When she got up, she realised that she was in bed with one of the men from the bar. It was difficult and embarrassing to make this confession to her husband and interviewer and counsellor. In comparison with other victims where the door was open through other circumstances which were not a fault of their own, it was certainly less embarrassing. Whether the husband believed the story of the drinks that were mixed or not, is not known, but separation for a period of time and confession did take place. According to the co-researcher deliverance from the perpetrator, restoration, healing and reconciliation did take place. Confession and prayer seemed to be the key to healing and restoration. J. Ronald Blue (2000) shares his understanding of (James 5:16; confess your sins to one to another, and pray for one another, so that you may be healed), “the cure is in personal confession and prayerful concern. The healing (**that you may be healed**) is not bodily healing but healing of the soul (Waalvoord & Zuck 2000:835).”

The process of grounded theory continued, collecting and categorising and storing data. This system made analysing and interpreting much easier. My initial hypothesis led me to uncover missing elements such as: the human element, time of attacks, other doorways.

### 8.2.3. (c) Sampling

Co-researchers from the succeeding groupings were designated:

1. Persons who investigated the phenomenon at the premises of the victims.
2. Those who counselled victims, their husbands and families.
3. Those who interviewed the perpetrator who now have repented.



Most of the facts that the researcher needed were extracted from interviewees. Questions that were designed in the appendixes and additional questions that came to mind during interviews were also used to make interviews successful. Ministers of the Gospel in the area of which I reside are extremely grateful to me for conducting a research of this nature. Some of them are still mind boggled concerning the reality of this phenomenon. Many appreciated being enlightened through the knowledge and wisdom I shared with them.

#### **8.2.4. Summary of research findings for chapter four – Astral Projection**

This topic on *astral projection* was mind boggling to those who were not familiar with the phenomenon. In chapter two, secondary sources confirmed, that the vehicle that empowers the phenomena are demons. In this chapter, the author was more detailed about doorways, which were being used to gain access to the victim's homes and their personal lives. It was observed that the phenomenon was more lethal when it was used for committing a crime such as:

- Molesting women
- Committing murder
- Espionage (the practice of using secret agents by governments to obtain political and military information).

Doorways have already been mentioned in chapter four. The reason for reiteration was to emphasize the importance of being aware of these destructive entrances.

#### 8.4. Doorways through which women have been molested:

Inheritance, sexual abuse through childhood, abortion, martial arts, hypnotism, sexual perversion, and pornography etc. were considered doorways.

a) Inheritance – according to Brown, “demons and demonic bondage are inherited” (1987:131-132). Kraft agrees that, “people can be demonised through inheritance” (Kraft; 2015:169). There are so many people who are possessed, not



due to their own fault. The fact that demons can be inherited, should cause parents of every generation to consider the harmful impact their unspiritual lives would have on future generations.

b) Sexual abuse – According to Murphy (1992:449) “child abuse was one of the doors through which demons attached themselves. It was perhaps the most common, the most hideous way, and the most destructive.” These demons attached themselves through transference, from the perpetrator to the victim.

c) Abortion – Kraft asserts that, “the sacrifice of babies through abortion empowers evil people and demons to commit crime. The death of Christ justified believers and received eternal life (Rom.5:1; John 10:18). The death of a baby through abortion also gives life to evil people (Kraft; 2015:87). Just as the death of Christ gives life to believers, the death of a baby through abortion empowers evil people.

d) Martial Arts – this art is of Eastern origin. According to Rebecca Brown, parents send their children to learn, how to defend themselves, and at the same time to socialise with other children. She goes on to say, that, this sport presents itself to be harmless and caring in terms of protecting oneself to some people, but this is far from the truth. This sport associates with culture and religion and is empowered by demons. Rebecca observes, that, the student acknowledged his teacher as the master whom the student also worshiped. There is no way a student was able to be a recipient of a brown or black belt without bowing (Brown; 1987:139-140). I agree with Ryrie in his comments on (Exodus 20:3) which reads, “You shall have no other gods before me.” God will not share his worship with another (Ryrie; 1978:123).

e) Hypnotism – Brown asserts, that “hypnotism is ultimately a demonic trance.” Submitting to hypnotism is going against the teaching of God’s word. Believers are instructed to take every thought captive (11Cor. 10:5) and stay alert and be

watchful (1Pet. 5:8). The individual, who is performed these techniques was also filled with demons. Brown admonished that “God’s people stay clear from this trap (Brown; 1990:176).”

F) Sexual Perversion – Brown viewed any involvement in sexual perversion, directly opens a person up to the invasion of demons. Sex with the same sex is a terrible sin in God’s judgement. (Brown; 1987:136-137)

g) Pornography – viewers of pornography may not be aware of how destructive the impact of this addiction may have on any individual. Many are in sexual bondage to pornography (Murphy; 2003:118).

These were just some of the doorways mentioned, there are many more that can be listed. They are the legal ground that paves the way for evil, to enter the lives of any person, who is related or attached to such doorways. In a real sense, the individual practicing the above, is extending an invitation to evil spirits, to enter his or her life. This may be done in ignorance, but it will certainly result in consequences. Some people have suffered for years before identifying and locating the real root cause. It is hoped that this dissertation will cause those who are asleep to arise and be cognisant of this phenomenon called, *astral projection*. Interviewing participants, which I refer to as live documents, have assisted me, better understand this phenomenon. The next chapter will summarise the findings derived from participants who were interviewed.

#### **8.2.5. Summary of research findings for chapter five – Interviews**

Considering the fact that this topic “*astral projection*” is hyper-sensitive to most participants, still managing to get some who were willing to share their experience, was exceptional. A qualitative investigation was undertaken using in-depth interviews to acquire data from participants. The data gathered was comprehensive and detailed during a thorough interviewing process which went on to analyse data. It was extremely vital to compare collected statistics from the

living documents (people's experiences) with the literature review. It is interesting to note that most counsellors did not know what to make of these attacks in the beginning. Their involvement in their first case happened to be their first experience with such a phenomenon. Their assumptions varied from "unseen force; a demon; or an *astral spirit*." I am reminded by Philip that students do not get taught about this topic in Seminary. As such, Pastors and counsellors lacked the experience in dealing with the phenomenon. Enquiries concerning the phenomenon were made, but without any success. Bill Scott's father was a minister in a Christian Church, and his response to his son Bill, was that he had never heard of such a thing. In the final analysis, most ministers had no clue regarding this topic, including myself as a researcher. Most ministers' concept of the ministry is preaching and teaching, counselling, conducting funeral services and officiating at weddings and caring. Contending with witchcraft and *astral projection* was viewed as being far-fetched. Like Bill's father they had never heard of such a thing. It is unfortunate for Pastors and believers, that the Apostle Paul did not unpack (Ephesians 6:12) concerning "principalities; powers, rulers of the darkness and spiritual wickedness in high places." If he did, ministers would have been more knowledgeable and better equipped to deal with such a problem.

In the mind of most ministers, evil attacks, were the result of sin in the individual's life. Upon investigation and studying doorways, it may be discovered that this is not always the case. Especially in the case of a "familiar spirit" which is related to hereditary or child abuse. It is best for ministers and counsellors to keep their opinions for themselves until they discover what the actual problem is and who is responsible.

The existence and the (evil) power of witchcraft should neither be overlooked nor undermined. As one of the participants witnessed a man who walked in her house

and sat on her bed changed into an animal. It was discovered that those who consulted with “sangomas” regarding the problem, made matters worse. It became more difficult for counsellors to contend with the phenomenon.

Initially, it was believed that attacks were made during the hours, 12 at night to 2:00am in the morning as with some victims, and others between 2:00am to 4:00am in the morning. It was also thought that these attacks only occurred during the hours of darkness which did happen for some, but not all victims. Careful analysis of the data received from grounded theory has revealed that attacks can occur at any time, day or night. Originally, it was thought that the perpetrators could approach their victims invisibly only but data from grounded theory proved this concept false. Perpetrators seemed to have a choice in the manner they wished to engage their victims, visibly or invisibly. My hypothesis would suggest that if the perpetrator is known to the victim, then his attack would be invisible. And if unknown to the victim, then he may appear in visible form. The woman, whom Pastor Peter had assisted, affirmed that the man who attacked in broad daylight was visible but unknown to her.

When we consider the heinous acts committed by the perpetrators, we may be tempted to look down upon them with utter disgust. Anne was born into the occult, an environment of evil, she did know better in terms of assassinating the Pastor and harming the Church. The assignments she received were given to her by her seniors. When the opportunity arrived for her to accept the Lord Jesus and repent from all her wicked ways, she obliged. On the other hand, not all perpetrators or *astral projectors* can claim ignorance. The crimes they commit, are wilful and deliberate.

The perpetrators who may come to their senses and desired to repent, would come and consult with Pastors, who would then apply Nick Pollard’s “process of deconstruction” to undo the evil and minister salvation and healing so that they

became a new creation in Christ. Pastoral care introduced by Gerkin would be a splendid idea to minister to them in the following:

- a) Guidance, b) healing, c) reconciling & d) sustaining.

The data received from the living documents (the experiences of people) would certainly impact ministers who had no clue about the phenomenon. It is also time for churches to awake from their sleep regarding the needs of the congregants, especially those who are victims of the phenomena. Members of the clergy ought to be encouraged to receive training and be skilful to meet the challenges of contemporary victims of *astral projection*. The following chapter attempted to reveal the findings of trauma which victims must endure.

#### **8.2.6. Summary of findings for chapter six**

This chapter focussed on trauma to determine the impact it had on victims and the stigma it leaves behind. First, the researcher, with the assistance of secondary sources needed to better understand the word trauma. It has been discovered that various sources defined trauma in different ways. Cleo Van Vetsen traces the meaning of the word trauma from the Greek from where it originated, meaning “to wound or pierce” (Black et al 1976:61). No doubt, victims were wounded by being pierced by heinous attacks. These attacks were both, psychological and physical, as in the case of *astral projection* where the victim was raped. Steven Hyman uses the term “psychological scars” and indeed they are invisible scars brought upon victims through trauma and torture (Gerrity et al 2001: xi). J. Jeffrey Means defines trauma as “the state of being overwhelmed – physically and psychologically” (Means 2000:65). Yolanda Dreyer highlights another important point in terms of consequences that the victim is helpless and that one’s surviving skills are not sufficient to deal with trauma (Dreyer 2013:1-lecture 1). Robert J. Ursano points out that trauma and tragedy fills people’s lives with dread of the unpredicted fear of defeat, harm, injury and death (Ursano et al 1973:3). When

all these definitions were brought together do we realise how detrimental they are to the individual experiencing them. They make indelible scars in the life of a person, visible and invisible.

#### 8.2.6. (a) Trauma – Torture Related

Trauma is the result of Torture. It has plagued every culture on the face of the earth, sadly, it is a man-made epidemic. Gerrity asserts, that to know and understand the realm of this world, it is compulsory to understand what the terms torment suffering, victim and survivor mean to us (Gerrity et al 2001:13). Motsi & Masango brought out the fact that in most cases, torturous attacks were deliberate and destructive to the individual as well as the community (Motsi & Masango 2012: 1 of 8). When communities were aware of tragedies in the vicinity, they panicked and were overwhelmed by dread and fear. As was in the case of *astral projection*, the target was singled out and molested. This painful ordeal may lead a victim to the development of PTSD.

#### 8.2.6. (b) Symptoms of PTSD

The Types of posttraumatic reactions have been recorded as follows:

Depression, anxiety, stress disorders, separation, a brief psychotic disorder with marked stressor, substance and alcohol abuse. Depression and stress disorders will be highlighted.

8.2.6. (c) Depression is a severe mental illness, in which people who suffer are overwhelmed by sadness and other harmful feelings for extended periods of time. (Gabobonwe: 2011:58). Sorrow and sadness is very easily noticed on any depressed person. In most cases, if not all, depressed people demonstrate their feelings emotionally. It has also been emphasised that depression is the leading cause of suicide. This research also highlighted great men of God desiring that their lives be terminated. Depression could be destructive to the one experiencing it.

8.2.6. (d) Stress was defined as a condition which manifested itself in response to difficulties and complications. The researcher has learned that not all stress is bad. The different types of stress such as “eustress” and “distress” were emphasised. “Eustress” denotes that a certain volume of stress influences us to achieve or perform well, explain problems, be resourceful and grow in self-assurance. Distress is where a person’s performance weakens. In simple terms, it seems that “eustress” will produce positive results while “distress” will react negatively.

### **8.2.7. Summary of findings for chapter seven**

This final chapter endeavoured to find a therapeutic healing methodology and explored the spiritual needs for victims of *astral projection*. Considering the fact that victims were being scarred and marred by shame and stripped of dignity, which could lead to victims attempting suicide. Victims had been physically, emotionally and psychologically, traumatised. It was realised that they could be traumatised for life unless a healing methodology was provided for them. One of the objectives of this research was show ministers how to assist victims in reclaiming dignity through caring and not just to create an awareness of the existence of the phenomenon. This chapter attempted to implement the following models of the following authors to educate the church, primarily its leadership (Pastor and elders):

- Wimberly regarding how to reclaim dignity, using God conversation in the book of Job.
- Gerkin concerning pastoral care. Demonstrating, how it can work using the quadrilateral schema.
- Mollica about healing begins with choice.
- Pollard, in relation to deconstruction.



Due to this topic “*astral projection*” being hypersensitive, this research employed as many methods as possible.

(a) Wimberly’s methods

The following fundamental questions asked by Wimberly should bring some relief to those who are innocent: Why do the innocent suffer? Where is God in the midst of carnage? How can we discern God’s presence in the midst of carnage, pain and suffering?

How do we know that Job was innocent? God Himself confirmed it by saying that his servant Job was blameless. Secondary sources confirmed that people including believers, can be harmed by witchcraft or *astral projection* due to hereditary factors. They have inherited this problem from either, parents or grandparents, or maybe distant ancestors which provided legal ground for evil to enter their lives. This meant that people experiencing suffering were innocent. Wimberly found the answer to the second and third question, “they cried out in complaint to God and He responded and offered fellowship and conversation”. In the Psalms believers were encouraged to, “seek the Lord and His strength; seek His face continuously” (Psalms 105:4). In seeking His presence and His strength we would be conversing and having fellowship with Him. In the midst of carnage, He is with those who are experiencing tribulation, like he was with Job. For the researcher the most important question was: how have they as African Americans lived with dignity and honour regardless of the presence of the evils of bondage and racism? According to Wimberly, they stayed focussed on their “sacred identity” (Wimberly 2003:8-9). As the researcher, I believe, if a person knows what his or her relationship is with God, then, in the midst of any negative identity or stigma, one can afford to raise one’s head on high. I agree with Wimberly that African Americans could identify with the Prophet Job in his suffering. It must not be forgotten that Job was a victim of evil, more specifically Satan himself.



Wimberly's model from the book of Job is loaded with encouragement for victims of *astral projection*. My suggestion to victims was that they avoided the kind of friends that Job had. I can only imagine the kind of negatives they may bring out which may lead to discouragement and depression. Knowing who they are in terms of sacred identity (the sons and daughters of God almighty) victims of *astral projection* can overcome any stigma.

(b) Gerkin's methods

Gerkin in his quadrilateral schema speaks of "Christian identity" shaped by the traditions while Wimberly stresses on "sacred identity". I do not see a great difference between the two, in fact they, seem very much similar and instead complement each other. Sacred identity expresses to us, our sense of belonging, in terms of who we are, while Christian identity helps us conform to the perfection of Christ as we apply the Christian teachings every day of our lives. They complement each other. As Christians we follow in Christ's steps. He came from heaven to earth because He cared. During His brief stay on earth He demonstrated care. His entire life was about caring for others. When victims of *astral projection* realise who they are, and that there is more to live for whilst conforming to the image of Christ, the process could be experienced at a faster rate. Gerkin distinctly illustrated how traditions moulded us and influenced Christians to care instead of living independent and selfish lives. Good individuals will develop good families who in turn will produce good communities. Then there is the cultural context which is also involved in demonstrating care. Love and concern are virtues that are demonstrated through care. Therapeutic healing is given and received through such care. As I have observed that there is interaction from one nexus point to another. It shows how recipients of care become contributors. Very much Scriptural, as St. Paul asserts, "we offer comfort from the comfort we have received" (2Cor.1:4NIV). Victims of *astral projection* can become great instruments of care to other victims.

(c) Mollica's methods

It cannot be more stressed in terms of how painful it is for a woman to undergo such evil as being raped by the phenomenon of *astral projection*. The sensitivity of this experience has been emphasised throughout this dissertation. In the initial stages of these attacks, most victims didn't know what to do or who to consult. Some of the participants took a lot of time before making a decision to seek help.

Mollica is right when he suggested that victims make a choice or decision to move forward in terms of a change of attitude. Trauma has produced graven images in the mind of all its victims and overwhelmed them. It is therefore, absolutely necessary to be bold and take courage and not to give in to despair. It is important to acknowledge the fact that the healing process begins with a choice. As Mollica admonishes, victims should decide in which reality they want to live in – the old one filled with evil memories or the new one which offers healing over a period of time. They have nothing to lose when moving forward, as a matter of fact they open themselves up to the power of social relationships. I agree with Mollica who believes that social activities are key instruments to self-healing. These instruments provide methods and tools for recovery from trauma. According to Mollica, 'altruism, work and spirituality' have been scientifically validated to have restoring effects on traumatized individuals:

1. Altruism – love and concern for others which is related to charity.
2. Work - working assures a traumatized person that they are not completely vulnerable. Mollica asserts, that when the power of self-healing ignites the victim, it ignites a strong desire to work.
3. Spirituality – Mollica is distinctly clear about the fact that medication cannot heal a traumatized person. Therefore the healing power of spiritual involvement was investigated. According to biological research and clinical experiences they confirm that unhealthy body

changes associated with negative life experiences can be brought under control by spiritual and humanistic practices such as prayer, meditation, religious rituals and groups that focus on self-care (Mollica 2006:165-187).

Both Wimberly and Gerkin do not specifically mention work as an instrument of healing. This is a great tool because it keeps the mind occupied and prevents images of trauma causing emotional and psychological pain during those hours of working.

#### (d) Rustenback's methods

Rustenback observed that people during times of tragedy asked, where was God when we needed him most? Why did He not intervene? Why did He not send His angels to help as He says according to the Scriptures (Psalm 91 NIV?) Victims of *astral projection* have asked and one the participant said, "I have been calling upon His name throughout the ordeal and only toward my last breath did I find relief". Rustenback emphasised a great deal about forgiveness and even forgiving one-self. An un-forgiving spirit was sin, and this type of sin could provide legal ground for evil attacks as mentioned in chapter four. He also believed that individuals harbouring un-forgiveness and hurt would only harm those who were reluctant to let it go. It would delay the healing process. Mark Twain revealed the beauty of forgiveness in his quote, saying, "Forgiveness is the fragrance the violet sheds on the heel that has crushed it" (DeMoss et al 2005:2017). In forgiveness, victims set themselves free to experience a vital relationship with the Holy Spirit who can empower their spiritual lives.

#### (d) Nick Pollard – Positive Deconstruction

Different doorways were listed in Chapter four and repeated in seven. The researcher suggested that positive deconstruction be applied, first, through the

process of elimination. Pastors and caregivers who were assisting victims of *astral projection*, should work with victims to eliminate from the list whatever did not apply, until they identified the category that was applicable to their problem. When confirmation took place regarding a particular doorway, positive deconstruction could take place by means of isolating it and then taking it apart through confession, prayer, anointing with oil and ministering Holy Communion and encouraging the victim to desire a more intimate relationship with Jesus.

### **8.2.8. Recommendations for Future Research**

(a) It has been observed that in this research, all victims were women and the perpetrators were men. The other questions that the researcher could explore is:

- Are ministers educating themselves in the field of witchcraft, demonology and *astral projection*?
- Do ministers discern unusual suffering in their congregation? The scriptures encourages shepherds to know the condition of their flock
- How vibrant is the prayer life of the local Churches?
- Are ministers doing enough in exposing evil in terms of “witchcraft and *astral Projection*”?

(b) Are there women perpetrators?

- Are ministers treating this problem with the urgency it deserves?
- Have men become victims among women perpetrators?
- Can the same methodology in the combatting of male perpetrators be implemented against women?
- Can the same healing methodology apply?

(c) Can ministers teach and get congregants to be open about this topic (witchcraft, demonology and *astral projection*) to a point where people are not ashamed to talk about it? And if an attack takes place, the victims will not be embarrassed to freely articulate their feelings.

## 8.2.9. Appendix A

Interview schedule for *victims* of *astral projections*.

Name: \_\_\_\_\_ (fictitious)

Address (optional): \_\_\_\_\_

Age: \_\_\_\_\_ Gender: \_\_\_\_\_ Marital Status: \_\_\_\_\_

When did you experience your first attack?

Do you feel that you are isolated in the attack?

Do you perhaps know what is the motivation or reason for the attack?

Are you conscious of a door you may have left open for these attacks to occur?

Is the perpetrator known or unknown to you?

How often do you experience these attacks?

Does the perpetrator have a specific time in the evening or during the early hours of the morning?

Do you feel his presence before his attack?

Could you share with me how the attack takes place? How does he attack? Explain.

Do you call out to your husband during these attacks and does he respond?

Did he ever succeed in his attack against you? Can you explain?

How do you feel after the attack, can you explain the feeling?

Do you feel guilty or ashamed in anyway?

Did you share this incident with your pastor? (notify your pastor?)

If you did, how did he or she respond?

Is there anything else you wish to talk about?

### 8.2.10. Appendix B

Interview schedule for *Pastors* and other *counsellors* with expertise regarding *astral projection*.

Name: \_\_\_\_\_ (fictitious)

Address: \_\_\_\_\_ (optional)

Age: \_\_\_\_\_ Gender: \_\_\_\_\_ Marital: \_\_\_\_\_

*These questions are only to guide the author, so feel free to express whatever else comes mind and narrate (in story form) some of the incidents that took place.*

How long have you been involved in the ministry?

How did you manage with your very first case (having no experience at that time)?

How do these women approach you concerning the attack?

Does the husband call or his wife?

Do they come together to see you?

How did you counsel women who have been harmed or molested by their assailant?

Did you discover a door left open by the victim, by which the perpetrator took advantage to enter their home? (Example: unfaithfulness-generational curses, consulting tribal healers, etc.)

How do you minister healing to this couple? Please explain

Is there a way to stop this perpetrator from infiltrating homes? Please explain.

How long did the counselling sessions last?

### 8.2.11. Appendix C.

Interview schedule for *husbands* whose wives have been attacked by *astral projectors*.

Name: \_\_\_\_\_ (fictitious)

Address: \_\_\_\_\_ (optional)

Age: \_\_\_\_\_ Gender: \_\_\_\_\_ Marital: \_\_\_\_\_

Do you believe your wife's complaint that she has been attacked?

Do you feel that you have been manipulated into sleeping during the attack?

Can you sense the presence of the perpetrator?

Can you express how you feel about this traumatic experience?

Have you confided in someone about this phenomenon?

If you answered yes to the previous question, was it a religious leader, a friend or a relative?

Did any of these people render any assistance?



### 8.2.12. Appendix D.

Interview schedule for *assailants* who desires to repent.

Name: \_\_\_\_\_ (fictitious)

Address: \_\_\_\_\_

Age: \_\_\_\_\_ Gender: \_\_\_\_\_ Marital: \_\_\_\_\_

*Astral projection* may be regarded as a heinous crime against woman, why do you commit it?

How did you come know it?

Do you really feel good about this evil deed?

Can you explain the process of astral projection in terms of the powers involved?

Are you aware of the risks involved? Please explain?

What has motivated you to stop?

Would you have the courage to face your victims and ask forgiveness?

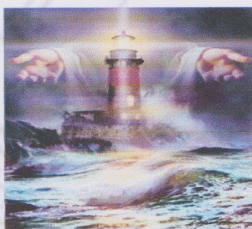
8.2.13. Appendix E

**„JESUS CHRIST LOVE AND LIGHT OF THE WORLD MINISTRIES**

**TRADING AS**

**LIGHTHOUSE MINISTRIES OF GOD**

**NPO 2011/141773/08**



*Arise, shine for thy light is come  
And the glory of the Lord is arisen  
upon thee*

*Isaiah 60.1*

*The Entrance of thy words giveth  
Light; it giveth understanding  
unto the simple*

*Psalms 119.130*

**PASTOR C GOVENDER**

19 Mulberry Street/PO Box 17309  
Dalpark Ext 6  
Brakpan  
1553  
Cell: 082 865 3948

**Come & join us in Fellowship at:**

Davey Social Centre  
Reading Road  
Actonville  
Benoni

**To: Prof Masango, University of Pretoria**  
**Re: Gopal Koopan proposed doctoral studies**  
**Date: 30 October 2017**

Dear Prof Masango

This is to confirm that Rev. Gopal Koopan has my permission, to interview clergy and parishioners in Light House Ministries.

Yours sincerely

Pastor Covi Govender

## 8.2.14 Appendix F



### ALVARY EVANGELICAL BIBLE CHURCH ZAK' PARK

P.O.BOX 22525, ZAKARIYYA PARK, 1829

Email: shayi48@mweb.co.za



06 August 2019

#### TO WHOM IT MAY CONCERN

#### Church's Perspective on Astral Projection and Witchcraft

We are an Evangelical Church with a membership comprising Black South Africans. We are part of a denomination that is predominantly so called Coloured members covering most parts of the previously so called Coloured townships in Southern Africa.

Our views and perspectives may slightly differ from our coloured brothers and sisters who may not have been exposed or experienced any of the above. As a Black congregation, we believe in the existence of astral projection and witchcraft as an evil phenomenon that the Bible talks about. Some of the members of our congregation have had members of their non-Christian members suffer under such attacks and spells. Witchcraft is real as recorded in the Bible and in different parts of black communities in different ways and levels. So yes, we do believe in the existence of these powers of darkness and evil as tormenting people in different ways and we believe that the one way of avoiding these, is to be under the protection of God as a Born Again Christian as these evil powers cannot attack Christians.

In Christ

Rev. Frank Shayi

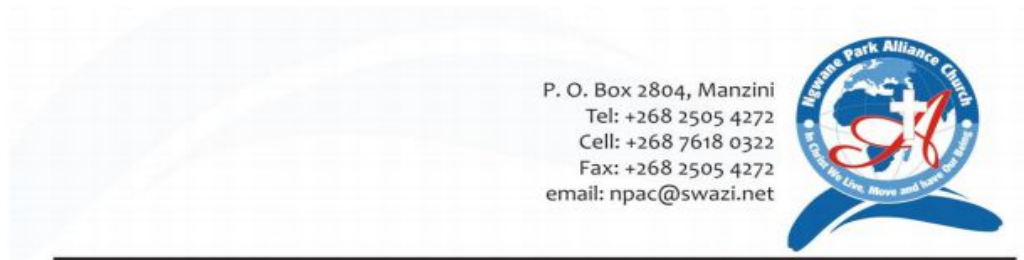
Pastor: Rev. Dr. F Shayi

Elder: Mr. S. Nhlapo;

Cell: 083 415 4806 011 760 6252 (B)

Tel 011 988 1310 (H) 011 763 6336 (B)

## 8.2.15 Appendix G



11th July 2019

### The Reality of Astral Projection and Witchcraft:

Astral projection is a serious challenge to the Church in particular Christian faith nowadays. As a Pastor from the Pentecostal background, I have encountered numerous undertakings of survivors from astral projection and witchcraft. One particular example is of a young man, grown up in the church and his parents being members of the church. One day the parents reported that the boy's performance in school work had drastically dropped. The class teacher was also concerned about this since (Temba) pseudo name, was a very active and brilliant child. As a Pastor I called Temba to find out what was happening.

To my surprise, Temba shared with me that he was not sleeping during the night. Hence he woke up tired and could not cope with class work. In fact, he said his physical body could be in his bedroom, but his "other body" was out to places he did not even know and frightening environments. He could vision himself running in the air above his physical body, outrunning everyone as in a race. In fact he was enjoying that he could do this. I had to pray for him with our prayer team against this spirit. Temba was also attending the psychiatric center for counselling sessions. At the time of this writing, we had observed positive results, while we believe for his total deliverance.

Rev Twala.

#### 8.2.16 Appendix H

### MY EXPERIENCE AS A VICTIM OF DEMONIC SPOUSE OPERATIONS:

I happened to grow up as an African in a home within a royal family that worshiped idols, which God hates. It was normal for me to participate in preparing and eating food offered to idols, which were carved wooden, or clay molded idols. These idols had the names of my father's up to the 4<sup>th</sup> generation engraved on them. Animals were often slaughtered and their blood used to appease our dead ancestors. Whereas, the meat of the animals were used to prepare food for members of the community to eat during the new yam festival before "ekwensu festival" begins, (Ekwensu festival means Satan's festival). The appeasing of deities in idolatrous worship are usually done during burials, traditional marriages, naming ceremonies, and dedications of properties, etc.

My father was a chief and married to four wives, because polygamy is allowed for those who can afford it, mostly amongst chiefs in an African setting. Although, polygamy has its own challenges, most wives in polygamous marriage normally use charms and witchcraft power to secure their position and protect themselves and their children in such marriages. Some women in this kind of marriage commonly use evil power to hijack the destiny of other wives children to enhance the life performance and achievements of their own children through witchcraft. In addition, most idolatrous chiefs and polygamous men also uses charms and witchcraft power to rule and control their household and those under them. It happened that my father's second wife who pretended to love me more than I felt my biological loved me was manipulating my life and destiny through her appearing naked to seat on my lap in dreams. I often experience having wet dreams whenever that happens, and I started

noticing that after such dreams, what so ever-good thing I was trying to achieve in either my education, business, marriage, ministry was always failing on the verge of my breakthroughs. It became a common trend for this stepmother's image to seat on my lap naked and cause me to have wet dream since I was 16yrs old. Such operation only happens when I was about to write an important exam, attend an interview for jobs or promotion, sign a good contract etc. Once I had a wet dream because of her appearances to me in dream, it was obvious that I will not succeed in those adventures. I was suffering rejection at all fronts due to the evil spirit spouse.

Even after I surrendered my life to Christ and got married to my beautiful wife as a Christian, I was still experiencing the same messy dreams that was leaving my life in misery. My life was like one in hell on earth, it was frustrating, before I met a knowledgeable demonologist who took me through deliverance and Christ delivered me from the siege of an evil stepmother who was being used by the devil and his demons to feast on my seamen demonically for many years.

#### MINISTERING DELIVERANCE TO CAPTIVES OF DEMONIC SPOUSE:

Demonic spouses are evil spirits that usually have sex with a person against his or her will while the person is sleeping or in their sub-conscious mind. There was a case in point, about a lady who was possessed and who heard a personality tell her that she was his wife in her dream while sleeping. Although this girl was still a virgin in real life, but was being raped sexually by this personality in her dreams. She saw herself living with this entity as her husband; both of them had two children together in those



dreams. Growing up as an evil spirit possessed person, she was very rebellious and was a terrible child at home, school and within her community. Because of her behaviour, her father disowned her, but her mother saw the need of taking her down for spiritual deliverance. She was ministered to and was led to break her hidden covenants with the spirit husband, which she revealed to the deliverance ministers before breaking them, and the Lord delivered her by faith on the finished work of Christ at Calvary.

After her deliverance session, as she got back home the spirit husband tried coming to have sex with her in her dream as before, but he could not get near her to rape her as he normally does. She only saw the spirit husband somehow far from her; the demon started crying and asking her in the dream why she was no longer willing to cooperate with him and how about the children they had together? The spirit husband could no longer get close to her, just because God's anointing is protecting her.

As she continued to grow in the knowledge of Christ and the authority of believers, during one of the nights, she was able to command the evil spirit husband that was imposing himself on her as her husband to leave her alone in the mighty name of Jesus Christ. The demonic husband left her view spiritually with all his properties, the houses, cars, servants, children, demonic riches in dreams and left her. Presently, the woman is a strong Christian, married with children and enjoying God given wealth with her God given husband and children in real life.

Demonic spouses are familia spirits whom Olisa called the, "Unseen evil partners" in his book titled: Making the Holy Ghost your invisible partner, (Olisa, 2008:99). Based on the informations gathered from the numerous cases of clients who have been to our trauma informed care and

deliverance clinic. There is clear indication that there are millions of men and women going about in the world, whose situations are similar to that of the man and woman described above who was delivered from the siege of evil spirit spouse. Those who are in captivity to evil spirit spouses often lose control of their sexuality, they struggle with evil habits, temperament etc. because unseen evil partners tend to influence virtually everything that happens in the lives of their captives. Some victims find it difficult to be stable in a relationship, if at all they venture into marriage in natural world, the evil spirit spouse will not allow them to enjoy sex with their earthly spouse. There can be incidents where men who are victims may not be able to impregnate a woman, and some women may not be able to carry a pregnancy to maturity stage. Reason being that when demonic spouses engages in sex with their victims in dream during pregnancy, it may lead to abortion. Ignorant folks should not be too quick to rubbish the subject in discourse because they do not know what victims are going through in their lives.

Sicknesses and diseases incurred through relationship with evil spirit spouses cannot be dictated through medical diagnoses. Victims of spirit spouse wickedness often suffer fruitless hard labour, abnormal tiredness, problem of procrastination, sadness, and it is very difficult for them to enjoy a cordial relationship with their creator, not until they are delivered through the sacrificial blood, which Christ shared on the cross of Calvary for humanity, (Revelation, 12:7-12).

Shalom and God bless.

Joel Olisa



## 8.2.17 Appendix I.



28 AUGUST 2019

**TO WHOM IT MAY CONCERN**

**RE: VIEW ON ASTRAL PROJECTION AND WITCHCRAFT**

WE ARE A REFORMED CONGREGATION COMPRISING OF A LARGE PERCENT BEING "INDIAN"

IN OUR PASTORAL ROLE WITHIN THE CONGREGATION, WE HAVE ENCOUNTERED A NUMBER OF MEMBERS THAT ARE GOING THROUGH STRUGGLES THAT ARE DIFFICULT TO DEAL WITH AND EVEN UNDERSTAND AS TO THE REASON THIS IS HAPPENING.

THERE HAS BEEN CASES WHERE FIRE ENTERED A HOME AND BURNT ONLY CLOTHING OF THE WIFE, OTHERS CANNOT SLEEP, SOME FOUND THAT THEIR MONEY DISAPPEARED BUT THROUGH PERSISTENT PRAYER AND BIBLE STUDY, WE HAVE GAINED VICTORY IN THE NAME OF OUR LORD JESUS CHRIST.

BEING A REFORMED CONGREGATION AND THROUGH PASTORAL ENCOUNTERS, I BELIEVE THAT MANY BELIEVERS ARE PLAGUED BY THESE EVIL, SATANIC FORCES THAT CAN BE OVERCOME IN JESUS OUR LORD AND SAVIOR

YOURS IN CHRIST  
REV. VICTOR LATCHMAN  
CELL: 076 470 9748

## 8.2.18 Appendix J.



### Tsidkenu Tabernacle Ministries

NPC 2019/166859 /08

Jeremiah 23:6 - In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness

Jeremiah 33:16 - In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is his name whereby he shall be called, The Lord Our Righteousness

#### **Dear Pastor, Brothers & Sisters in Christ**

Greetings in the wonderful name of our Lord Jesus Christ. The Lord, God most gracious has once again afforded us at Tsidkenu Tabernacle, another year in which to host our annual

"Praise and Worship Evening" held on the 27 September 2019 at 18:30 pm

It brings us great joy and excitement to have the opportunity to be able to bring together the beloved children of our Heavenly Father.

With much honour Tsidkenu Tabernacle Ministries hereby invite you and your fellowship to kindly attend or participate in this auspicious occasion whereby we can corporately Praise, Honour, Worship and Glorify our God and King under the theme

**" HE HAS DONE GREAT THINGS "**

and I'm sure you can testify with us.

So please feel free at any time to contact us if you have any questions or concerns and if you choose to participate please inform us at the latest the 31 August 2019 however there will be room for late responses.

We look forward to worshipping with you !

The Love of God, the Grace of our Lord Jesus Christ and the Fellowship of the Holy Spirit be with you always. Amen



Pastor Paul G. Francis

Pastor Paul Francis : 083 290 6127

Email: paulfrancis515@gmail.com

Worship Leader Eric: 072 569 6692

Email: ernesteric001@gmail.com

Actonville Training Centre

Address: 1 Mcalpine Rd, Rynsoord, Benoni,  
1501

## 8.2.19 Appendix K

Faculty of Theology

### Research Consent Form

DEGREE: PHD. IN PRACTICAL THEOLOGY

Gopal Koopan

Student Number: 13403894

Faculty: Theology

Department: Practical Theology

University of Pretoria

Lynwood Road

**Hatfield**

0083

**Title of the study: Astral Projection and Abuse of women: A Pastoral Challenge**

**Purpose of study:** This study will provide answers from the findings of this research and the Bible that will offer comfort to victims of *astral projection*. It will also provide information to Pastors on how they should minister to Christians traumatised by this phenomenon called *astral projection*.

**Procedures:** The following are expected of you,

To express in your own words the degree or kind of fear you are experiencing.

A set of questions will be put to you to guide and enable you to bring out those fears troubling you.

Based on all the information received the researcher will analyse and interpret your report. The results will be made available should you desire to have them.

**Risks and Discomforts:** Should your fearful experience trigger any emotional distress, a group session therapy can be arranged by the researcher and his supervisor to bring healing and closure.

**Page: 1**

Page 2

**Benefits:** No promise of financial gain or rewards is made.

Your participation will contribute to this research and academics.

**Participant's Rights:** Your participation is voluntary and you may withdraw at any time. In no way will your participation lead to sale, or destroy character and reputation or violate any ethical moral or religious beliefs.

**Confidentiality:** Your anonymity as interviewee is guaranteed. All information will be treated with confidence by the researcher and his supervisor.

All original reports will be destroyed after completion of the thesis and therefore, under no circumstances can the University of Pretoria be held liable because of neglect by the researcher.

I fully understand the information as set out above. It has been thoroughly explained to me and I agree to participate in the research process.

Signature of Participant: \_\_\_\_\_ Date: \_\_\_\_\_

Place: \_\_\_\_\_

Signature of Researcher: \_\_\_\_\_ Date: \_\_\_\_\_

Place: \_\_\_\_\_

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