

HEALING IN SELECTED NEW TESTAMENT WRITINGS AND THE  
IMPLICATIONS FOR THE EVANGELICAL LUTHERAN CHURCH IN  
SOUTHERN AFRICA

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by

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## DEDICATION

I would like to dedicate this work to my family, the members of Bohlabela Circuit and the Evangelical Lutheran Church in Southern Africa (ELCSA).

## ABSTRACT

The title of this research is 'Healing in Selected New Testament Texts and the Implications for the Evangelical Lutheran Church in Southern Africa'. The texts that are looked at in this research are Mark 6:12-13, Luke 10:8-9 and James 5:13-16. The texts are exegeted and appropriated to Bohlabela Circuit of the Evangelical Lutheran Church in Southern Africa (B.C. ELCSA). On the basis of these texts, the historical background to healing and my research in some of the parishes of Bohlabela circuit, the researcher states some implications for B.C. ELCSA and makes some suggestions which serve as a way forward for an effective healing ministry in B.C. ELCSA.

The researcher argues that B.C ELCSA should adopt an inculturated healing ministry and also maintains that B.C ELCSA should use local elements like water, ash and salt and African methods of healing in its healing ministry. However, the researcher highlights some of the dangers of inculturation. The danger is to adopt some of the symbols or healing practices that are incompatible with the gospel, e.g healing practices like the use of animal sacrifice and symbols like blood. Such need to be 'contested, purified, transformed or rejected in the light of the Bible which members of this circuit (B.C. ELCSA) value as the Word of God. Above all, there is also a need for discernment. The researcher suggests that the two basic ways of discernment described by Bate (2001:32) be adopted by B.C ELCSA. They are the criterion of faith and the criterion of fruits.

The research revealed that the most common means of healing in B.C. ELCSA includes prayer with the patients or for patients, and the use of the Word and the Sacraments, specifically Holy Communion.

DECLARATION

I declare that this dissertation is my original work except where acknowledged otherwise.

Caroline Fikile Chiloane

Signed: *C. F. Chiloane* .....

11 December, 2001

As supervisor, I have agreed that this thesis may be submitted.

Mrs P.F Bruce

*P.F. Bruce* .....

11 December 2001

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## ABBREVIATIONS

AICs	African Independent Churches.
B.C.	Bohlabela Circuit.
B.C. ELCSA	Bohlabela Circuit of the Evangelical Lutheran Church in Southern Africa.
CUP	Cambridge University Press.
ELCSA	Evangelical Lutheran Church in Southern Africa.
n.	note(s) or footnote(s).
n.d	no date.
N1986	N.Sotho 1986 Version.
N2000	N.Sotho 2000 Version.

## CHAPTER ONE

### 1. INTRODUCTION

The abstract for this research introduced the topic of this research and the texts that are dealt with.

As a background to the topic, we are to note that in ELCSA members suffer from various diseases, in particular, HIV is very common. Many people, especially the youth are dying from this disease and parents and relatives remain with emotional wounds that sometimes result in physical sickness. Since they are not satisfied with the healing ministry offered in ELCSA some go to the extent of leaving the church for African Independent Churches (AIC), while others remain at home. When one asks some of them why they refrain from the church, the reason they give is that they are sick and that they will come back when they are healed. Some do come back when they are healed but others do not. They continue to seek healing from the AICs and African traditional healers. This shows how fundamental healing is in the lives of the people. I think the need to take healing seriously is the greatest challenge to our church. Therefore, this research seeks to highlight the need to establish an effective healing ministry in ELCSA.

#### 1.1 Hypothesis

The hypothesis is that ELCSA needs to implement biblical healing practices which are compatible with traditional African healing norms and practices if it wishes to engage a holistic service to its members.

## 1.2 Motivation

A couple of factors motivated me to do this research.

1. The course 'Disease, Disability and Healing in the Ancient World' that I did at my Honours level made me realise that healing was taken seriously in the early church. This course made me aware that healing is fundamental in the lives of people.

2. I chose this topic seeing the great demands brought about by disease and sickness. Many people are sick and they seek help from medical and religious practitioners. Some seek help while remaining members of the church and some leave the church.

The value of this research is that it will reveal to the church the fundamental need for a healing ministry. It will also bring an awareness to the church that the church needs to be involved in the health of its members. Another value is that it will remind the church of its commission by Christ Himself, the commission to heal the sick: 'Wherever you enter a town and they receive you, heal the sick in it and say to them the kingdom of God has come near to you' (Luke 10:8-9). It will also contribute towards an inculturated theology of healing in the Evangelical Lutheran Church in Southern Africa.

## 1.3 Theoretical Framework

Two theoretical frameworks are adopted in this research. The first one is adopted from Bate (1995:275) which sees healing from an inculturation point of view. According to Nyamiti (1988:17) inculturation is an effort to incarnate or give expression to the Gospel message in African cultures and relate it to the context. It also includes disengaging supra-cultural elements of the Gospel from one culture and contextualizing them within cultural forms and social institutions of another with a degree of transformation of these forms and institutions (Kau 1999:70).

Above all, inculturation has an original meaning describing the process by which the church becomes inserted in a given culture. Roest (quoted by Bate 1995:234) describes it as the dynamic relationship between the local church and its own culture. This is demonstrated by individual local churches being intimately built up of people, their inspiration, riches, limitations, ways of praying, loving, world view, and having the task of assimilating the essence of the Gospel message and of transposing it, without the slightest betrayal of its essential truth, into the language these particular people understand (Crollius 1986:38).

The second theoretical framework is adopted from Martin Luther. This framework takes seriously the authority of Scripture. My understanding of this phrase is that Scripture or the Bible is the determining norm by which Christians must measure their norms (Walker 1993:16). Luther emphasised it because of the Roman Catholic assertion of the authority of the pope. Moreover, the pope claimed for himself 'the authority to make laws concerning worship, concerning changes in the sacraments, and concerning doctrine. He wishes his articles, his decrees, and his laws to be regarded as articles of faith or commandments of God...' (Tappert 1959:320). For Luther there is no human authority that counts more than Scripture. This theory will help me emphasise that ELCSA should take healing seriously as it is Scriptural.

In addition to this theory 'a tri-polar exegetical model' used by Draper (n.d:3) will be employed to exegete the selected New Testament writings. This model consists of three stages. The first one is distantiation. In this stage the context of the text, its structure and meaning is discussed. In the second stage it is the context of the reader which is analysed and evaluated and this stage leads to the appropriation of the text where the text is appropriated in the light of the context of the reader. Because the researcher is focusing on the meaning of the passages for Bohlabela circuit of the Evangelical Lutheran Church in

Southern Africa, an analysis of the context of Bohlabela circuit is given and the text will be appropriated in the light of the context of this circuit.

#### 1.4 Limitations

Focusing on healing in New Testament texts and the Implications to ELCSA would be like trying to count sand in the Indian Ocean. Thus, to avoid the impossible we limit this study to healing in selected New Testament texts and the implications to Bohlabela Circuit of the Evangelical Lutheran Church in Southern Africa, Northern Diocese. The circuit is situated in the Eastern part of South Africa, Mpumalanga province.

Therefore, the issues that are investigated in this study are as follows:

- the definition of healing in Bohlabela Circuit of ELCSA (B.C. ELCSA)
- the historical background that influences B.C. ELCSA in relation to healing.
- how people are healed in B.C. ELCSA and the type of healing that they are looking for and what can be done to establish an effective healing ministry in B.C. ELCSA.
- what Mark 6:12, Luke 10:8-9 and James 5:13-16 say about healing and
- the challenges that faces B.C. ELCSA and what steps are to be taken.

#### 1.5 Research Methodology

Different methods were used to collect data for this study. The first one was that of focus group discussions. Description of the groups is given in chapter two. I conducted bible study with these groups in the form of a workshop. The bible study had two sessions. Before the first session I was introduced to the groups in both parishes. I was not a stranger to all of them, especially

to Matibidi parish of which I am a member. The groups were divided into small groups and briefed on the questions they were to discuss. In the first session the groups discussed the questions and reported in the second session. The proceedings of the second session were tape recorded with permission from the participants and each group submitted its script. Written responses are recorded as they are in the appendices. The questions which they discussed were in both English and N.Sotho because N.Sotho is the language spoken by most people in this circuit. They were also divided into four sections and all groups chose to answer all the sections though some did not answer all the questions (see appendices).

Another method was that of the questionnaire which was given to six clergy/pastors in the circuit. Among the six who were given the questionnaire only one failed to return it. The questionnaire was divided into four sections and they were in both English and N.Sotho languages to accommodate those pastors whose language is not N.Sotho (See appendix for divisions). The questions for both clergy and laity were meant to find out how people are healed in B.C. ELCSA, how they understand health and healing as well as their understanding of the passages and what they think is the message for their circuit.

In addition to these methods minutes from 6<sup>th</sup> Dec 1975 until June 2001 in this circuit were consulted to see if there were topics on healing and if decisions about this ministry have been implemented. My finding from the minutes was that there was no direct mention of the word 'healing' except some aspects that bring healing. These aspects are Holy Communion, visiting of the respective congregants, house to house and assisting them in problem solving.<sup>1</sup>

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<sup>1</sup>Minutes of Circuit Synod at Sabie on the 15<sup>th</sup> February 1997.

## 1.6 Literature Review

For this study many books on healing were consulted. To mention a few, the following books are related to the topic: the first is a book by Bate published in 1995. This book centres around two questions. The first one asks 'to what extent is the Coping-healing phenomenon a manifestation of the Church's healing ministry?' (Bate 1995:16). The second question asks 'why this ministry should have such a general and obvious appeal in South Africa?' (:16). Bate's book reveals the importance of culture and inculturation in healing ministry of the church.

The second book is by Maddocks. It is based on his personal experience of the healing ministry. It also examines the life and teaching of Jesus with special reference to the significance of healing in the Gospels (Maddocks 1981:33-61) and in the apostolic church (:75-93). Maddocks gives a rightful place to the renewal of this ministry in the twentieth century and the initiatives from the churches' leadership in successive Lambeth Conferences and the evolution of the churches' council for Health and Healing (:103). The sacramental ministry and the role of the caring community are seen as fundamental hallmarks of healing within the context of the local church. This will help us emphasise the challenge that our church faces about healing and the need to take healing seriously as healing was significant in the life of Jesus.

The third one by Seybold and Mueller published in 1981 is about sickness and healing. It lists biblical passages which relate to sickness and healing and provides information on what the Bible says about sickness and healing. This will provide us with information about healing in the Old Testament and in the Jewish culture of the first century.

The Missiological Institute of Umpumulo also wrote a report on the healing ministry of the church. It tries to address different

questions like

why medical missions? What is the motif and function of the mission hospitals? Is the medical mission identical to the healing ministry of the church? Is the medical mission the most effective inroad into non-Christian society? First healing of the body and then of the soul? Is the modern government hospital the fruits of the Gospel? If so, have the church and missions fulfilled their task in the healing ministry as the government establishes hospitals and other healing institutions? (Leislerud 1967:1)

The report together with other authors like Mwaura (1994), Kau (1999) and Ngubane (1977) will help us on the definition of health and healing.

MacNut (1974) guides us through an intellectual discussion of healing and also provides us with the basic prayer methods for a complete healing ministry while Sibeko (1997) and Jwara (1998) show us the need for mainline churches to incorporate inculturation and healing ministry. Kelsey (1973) takes us through a detailed historical background of healing. His study and that of Bate (1999), Seybold and Muller (1981) will help us in the discussion of the historical background to healing.

Other sources are commentaries like those of Moo (2000), Bock (1996), Martin (1988), Fitzmeyer (1985), Davids (1982), Marshall (1978), Swete (1977), Nineham (1963), Moule (1965), Barclay (1956), and others. These provide us with the exegetical information on the passages we are dealing with.

## 1.7 Thesis Outline

The thesis is divided into six chapters. The first chapter introduces the topic and its background and the methods that were used in collecting the data.

Chapter two deals with the definition of health and healing in

the African context and the historical background to healing. In the historical background to healing, the researcher looks at healing in the Old Testament, in the Greek and Roman world, healing in the Jewish culture of the first century, healing before the Reformation and healing from Martin Luther to the present.

In chapter three the researcher discusses healing in B.C. ELCSA based on the research done in some of the parishes of Bohlabela circuit.

Chapter four exegetes three texts: Mark 6:12-13, Luke 10:8-9 and James 5:13-16. On the basis of these texts, the historical background, the research done in the some of the parishes of Bohlabela circuit, the researcher states some of the implications for B.C. ELCSA in chapter five and concludes with some suggestions for an effective healing ministry in B.C. ELCSA (Chapter six).

## CHAPTER TWO

### 2. DEFINITION OF HEALTH AND HEALING WITH PARTICULAR REFERENCE TO AFRICAN CONTEXT AND THE HISTORICAL BACKGROUND TO HEALING

#### 2.1 DEFINITION OF HEALTH AND HEALING WITH PARTICULAR REFERENCE TO AFRICAN CONTEXT

I chose the African context for the definition of health and healing. This is because B.C. ELCSA consists of African members. In our discussion we will refer mostly to the Zulu culture which is similar to the culture of the members of this circuit (the culture of the Mapulana). While much has been written about the Zulu culture, there is not much written about the culture of the Mapulana.

The historical background is included in order for us to understand properly the New Testament passages.

##### 2.1.1 Health and Sickness in the African Context

The term health is ambiguous. Its definitions differ according to culture and along professional lines (Gilbert, Selikow, & Walker 1996:7). African people have their own understanding of what is meant by the word 'health'. For instance the words for health in Zulu are 'phila' and 'impilo.' In my culture (Mapulana) they are 'phela' and 'bophelo'. These words are more than merely health and well being. They also mean life. This is clear in Berglund's (1967:37) words which state that when inquiring about a friend's health by asking 'niphila kanjani' one is in fact asking about the friend's life in general. However, health suggests the idea of being 'whole..., possessing soundness or wholeness' (Mwaura 1994:66). In addition to this, Ngubane (1977:27) states that good health is a healthy situation with reference to everything that concerns a human being.

Generally, in my culture (the Mapulana culture) it means the absence of disease. Some modern scholars like Owoahene-Acheampong (1998:7) oppose the view that health means the absence of disease and find it unacceptable because they discovered that it is not holistic.

In African culture health can also be defined as 'a dynamic state of well-being of the individual and society, of physical, mental, spiritual, economic, political and social well-being; being in harmony with each other, with the natural environment and with God' (Report of East Africa quoted in Mwaura 1994:66).

I support this definition because it shows that health is not just the absence of disease. This definition reveals that being whole or healthy has various levels - individual, human, social, spiritual and environmental. Human beings experience health at all these levels. Concurring with this view Shorter (1985:ix) asserts that human beings experience wholeness in rapport with nature, in bodily health, in expectation of survival after death, in social and psychic integration and in the sphere of morality and the world of cosmic forces. Shorter's view reveals that a human being is not 'a fragmentation' but a complete entity that needs healing spiritually, socially, physically, psychologically and in relationship with his or her environment. 'Any illness or imbalance in the society or individual or in the cosmological realm generates physical, emotional, spiritual, psychological and other disharmony' (Mwaura 1994:67). This indicates that for African people health is more than physical well-being. It is a sign of correct relationship with one another and the environment.

Illness is a sign that the relationship is not correct. Mwaura (1994:67) says it clearly by stating that illness is a sign that one has fallen out of balance. 'That is, he is not in harmony either with the environment, his fellow man or with the ancestors, as it should be' (Kau 1999:56). The cause is

associated with the 'breaking of taboos, offending God and/ or ancestral spirits, witchcraft, sorcery, the evil eye, possession by an evil spirit and a curse from parents or from an offended neighbour' (Mwaura 1994:67).

Africans are aware that some illnesses have natural or organic causes but despite this awareness Africans also believe in supernatural or spiritual causation of illness (Mwaura 1994:68). Concurring with this view, Moila (2000:3) lists three sources of sickness according to the Zulu world view.

The first one is the ancestors who are irritated by the neglect of their descendants. The Zulus believe that ancestors who are irritated are able to cause sicknesses. This belief comes because of their world view. According to Ngubane (1977:48) some of the illnesses caused by them lead to death while some do not. They can be healed by performing rituals that are aimed at preserving and prolonging life.

Angered fellow human beings are also believed to be the cause for sicknesses in the Zulu world view. These also cause illness that may lead to death. The illness is commonly called *ukufa ekuletwe umthakathi*.<sup>2</sup>

The third cause is nature. Nature causes sicknesses that are categorised as *umkuhlane*. *Umkuhlane* refers to illness that "just happens" - ranging from common colds to serious epidemics such as smallpox or influenza" (Ngubane 1977:23)

### 2.1.2 Healing in the African Context

In the section above we have seen that health is a dynamic state of well-being of the individual and society, of physical, mental, spiritual, economic, political and social well being. It implies

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<sup>2</sup> Ukufa ekulethwe umthakathi refers to illness caused by a sorcerer.

being in harmony with each other, with the natural environment and with God. Healing becomes an act, event or process of restoring the person to a state of well being making it possible to live in harmony with fellow human beings, the environment and God.

African people, like the Zulu people, use different agents to effect healing. These include the *inyanga*, *isangoma*<sup>3</sup> and various combinations of diviners and herbalists (Ngubane 1977:101; Bodenstein 1967:60). In healing their patients, with the exception of the diviner, they use medicines in the form of barks, green leaves, roots, stems, bulbs, fruits, flowers and seeds. 'Some are used in their green, fresh form, others are dried and preserved and may also be grounded into powder' (Ngubane 1977:106). These medicines are used in different ways. Some are taken orally or by inhalation of vapours, or smoke while others are rubbed into the eyes, ears and into incisions (Campbell 1998:5). All these are done with one purpose - 'to repair the disordered relation with the environment or other men, the real cause of affliction' (Comaroff 1974:316 quoted by Moila 2000:4). This reveals that healing is not only concerned with physical healing. Concurring with this view Kau (1999:59) talks about healing as a comprehensive concept not limited to physical cure but concerned with all aspects of human suffering, including those which affect the moral and the spiritual life of the sufferer.

Taking this further, Hexham and Oosthuizen (1996:179) state that healing does not limit itself to the individual, but also affects the life of the community and society at large. The African approach to healing is holistic. When a person is sick the whole

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<sup>3</sup>According to Ngubane (1977:101) *inyanga* is male medical practitioner while *isangoma* is the female one. Their skills concern preparation of medicines for a particular type of illness or a technique to handle a particular situation related to health (Ngubane 1977:105).

person is sick, and not part of him/her. 'The African may even go to the extent that if one person is ill, everybody else around him is considered to be ill (Kau 1999:59). Thus, for the researcher healing is not only the absence of disease; healing is the act, event or process of restoring the person to a state of well-being making it possible to live in harmony with fellow human beings, the environment and God.

### 2.1.3 Summary and Conclusion

The section above has shown the meaning of health and healing. Although the definition of the concepts discussed above pertains to African culture, they are compatible to Christianity. For instance, in Christianity definitions of health and healing are holistic. As in African culture, their definition include good and healthy relationships with God, fellow human beings and with the environment. They also involve the emotional, spiritual, social and physical aspects of a person's life (Cf Kau 1999:4).

Apart from the compatibility between the definitions of health and healing, there is also incompatibility, especially in the agents that are used to effect healing. The mainline churches accept that it is effected through prayer or God's use of human agents like medical personnel who employ their skills and medical knowledge of herbs, chemicals or surgery while in African culture it is effected by agents like the *isangoma*, *inyanga* and various combinations of diviners and herbalists. There is incompatibility because of the healing practices like the use of divination in the diagnosis of illness, use of animal sacrifice and symbols like blood.

## 2.2 Historical Background to Healing

In this section we will look at healing in different cultures of ancient times. Pilch (2000:2-3) has shown that healing was understood in different ways in the ancient times. Therefore, in this section we will deal with healing in the Old Testament, the Greek and Roman world, healing in the Jewish culture of the first century, healing before the Reformation and healing from Luther to the present. These will serve as a historical background to healing and will be followed by a summary in which we will try to see if there are differences or similarities between the healing methods and agents in these different periods.

### 2.2.1 Healing in the Old Testament

As a historical background we will focus on the agents of healing and the methods of healing. In the Old Testament God himself is the healer. This is clear in Exodus 15:26 where God himself told the people of Israel that he is the Lord who heals them. The Old Testament prohibits all kinds of healing practices involving charms and magic. These include sacrificing one's children, divination, soothsaying, sorcery, mediums and wizards (Deut 18:10-14). These practices are abominable before God and forbidden. However, people and even kings resorted to these practices when in trouble (Decock 1999:38). It should be noted that the Bible is not against these practices. 'We find in the OT, even the NT, approval for the interpretation of dreams, decision by the casting of lots, interpreting the signs in the stars and so forth' (:39). Only divinations that seeks the knowledge and power from beings other than God was considered an offence to God (:40).

There are two theological perspectives on healing in the OT (Bate 1995:162). The first one indicates that the omnipotent Yahweh is the author of both life and death, sickness and health (Kelsey 1973:33-34). 'His purpose in sending sickness is to chastise his

people in order that they remain true to him and united as a people. The stress is on the group and the disciplining nature of sickness' (Bate 1995:162). Deuteronomy 32:39 gives a summary of the basic attitude of most of the Old Testament:

"It is I who deal with death and life; when I have struck it is I who heal (and none can deliver from my hand)." This was essentially the same thing Yahweh had affirmed to Moses earlier, when he asked, "Who makes him dumb or deaf, gives him sight or leaves him blind? Is it not I, Yahweh?" (Exodus 4:11) This understanding of good and evil was practically the theme of the prophets. "Does misfortune come to a city if Yahweh has not sent it?" Amos demanded (3:6), while in Isaiah 45:7 it was Yahweh who declared: "I make good fortune and create calamity, it is I, Yahweh, who do all this." God, the giver of all good things, was seen equally as the dispenser of misfortune and pain, including sickness of all kinds (Kelsey 1973:34).

God also heals his people after inflicting sickness upon them as a judgement upon sin. Two examples are of Miriam and Nebuchadnezzar. Miriam was afflicted with leprosy as a punishment for speaking against Moses because of his wife and she was healed in response to Moses' prayer (Num 12:14). Nebuchadnezzar was stricken with mental derangement and no one was involved in his restoration.

The second perspective challenges the position above. It is expressed in certain passages, for instance, in the book of Job and in some passages of Psalms (Kelsey 1973:42). 'But throughout the Old Testament, a strand can be detected which indicates that healing is God's will for people whereas sickness is against his will' (Bate 2001:12). Many healing stories demonstrate this. For instance some of the cases of the cures of barren women which God effected. These are the cases of Sarah, Abimelech's wife and the maidservant, Rebecca and Rachel<sup>4</sup>. Other healings cited by Kelsey (1973:42) are the healings of Elisha and Elijah.

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<sup>4</sup> Gen 18: 14; 20: 17,18; 25: 21 and Gen 30:22-24.

Although God himself is the healer in the Old Testament, he also provides healing through his agents.

#### 2.2.1.1. God's Agents for Healing

##### 1. Physicians

According to Wilkinson (1998:57) physicians are not prominent in the Old Testament. Kelsey (1973:39) concurs with this view by stating that physicians are hardly mentioned in the Old Testament except in a derogatory way. Several references appear in the prophetic literature that describe the practice of physicians. One example cited by Wilkinson (1998:57) is Isaiah 1:6 in which the medical treatment of wounds and ulcers is given as cleansing and soothing with oil, and bandaging. Another reference to physicians is from 2 Chronicles where king Asa died because he turned in his sickness to doctors instead of Yahweh. Although people and even kings turned to doctors, they were not highly regarded in Israel because of their practical failure (:58, Seybold & Muller 1981:106). Although they were not highly regarded, people still saw a need for them. The book of Sirach (38:1-15) puts this clearly:

Honor the physician with the honor due to him, according to your need of him, for the Lord created him; for healing comes from the Most High ... The Lord created medicines from the earth, and a sensible man will not despise them ... And he gave skill to men ... By them he heals and takes away pain; the pharmacist makes of them a compound. His works will never be finished; and from him health is upon the face of the earth.

My son, when you are sick do not be negligent, but pray to the Lord, and he will heal you ... And give the physician his place, for the Lord created him; let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too pray to the Lord that he should grant them success in diagnosis and in healing, for the sake of preserving life.

## 2. Prophets

Prophets were involved in healing by way of giving advice or by carrying out healing procedures (Wilkinson 1998:59). One example of healing which follows prophetic advice is that of Elisha to Naaman, the Syrian army commander, to wash in the River Jordan (2 Kings 5:1-14).

Another example of healing following prophetic advice is of the healing of Hezekiah's boil by application of a fig poultice (Isaiah 38:21). Though their advice was treasured, people of Israel were aware that there were true and false prophets (Decock 1999:40). The story of how the king of Israel listened to four hundred prophets who all agreed that the king should go to war because he will win the battle and the one prophet who proclaimed the opposite confirms this (1 Kings 22).

### 2.2.2 Healing in the Greek and Roman World

Healing in the Greek and Roman world was performed by different kinds of medical practitioners. It was performed by gentlemen physicians or practitioners, travelling physicians and community physicians (Craffert 1999: 40). These physicians employed different medicines while some of them employed the three-part method of treatment. This is clear in the Hippocratic oath, which reveals the ethical obligations for the physician: 'I will employ dietetic measures for the advantage of the sick according to my ability and judgement .... I will neither give anyone a fatal medicine.... Neither will I use a knife for those suffering from stone... But will rather abstain from that for the sake of the men who deal in this work' (cited in Seybold and Mueller 1981:98). Others used soothing ointments, diet, exercise, and drugs (Cf Homer quoted by Craffert 1999:40; Vallance 1996:946).

Healing in the Greek and Roman world was not restricted to physicians only. Magicians and miracle charismatics also brought healing to the people (Seybold & Muller 1981:102,104). In the

Greek and Roman world some believed that all disease was the creation of evil demons (Griffiths quoted by Bate 1999:53). Conquering of the disease therefore 'demanded the defeat and expulsion of the evil spirits' (Griffiths 1987:256). Thus, magicians<sup>5</sup>, though magic was not allowed officially, and miracle charismatics were consulted. These offered a means of coming to terms with the problems of life by using different approaches (Seybold & Mueller 1981:102). For instance to expel demons they used to identify the demon and then expel it in the name of a stronger spiritual power (Bate 1999:53). They also employed incantations that had to be spoken (Seybold & Mueller 1981:104)

People also visited cultic places in which they were healed. There were many cultic healing places in the Greek and Roman world. Among these cultic places the most famous were those of Asklepios. Bate (1999:53) records more than 200 healing sanctuaries of the cult of the god Asklepios. He was a famous physician who later acquired divine status and became a cult healer whom patients consulted when human physicians had failed (Cf Craffert 1999:51; Seybold & Mueller 1981:101). People consulted him to be healed through incubation in the temples where the god Asklepios was worshipped. 'The sick came there to sleep within the confines of the temple and to ask for a vision or show him the way to healing' (Kelsey 1973:48). Then the god could appear to the one seeking healing in dreams, gave specific instructions or healed him or her by means of direct intercession (Seybold & Mueller 1981:101).

Asklepios in dreams gave help for difficult pregnancies, festering and running sores, wounds, eye afflictions, speech impediments, paralysis and illness that could only be mastered by an operative intercession and also undertook operations

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<sup>5</sup>To confirm the use of magic for treating illness in the Greek and Roman world Kee (1986:101) states that Pythagoras was depicted as a great healer who, by using magic and incantations in his cures could predict the future, and command the weather and the sea.

(Seybold and Mueller 1981:101). These healings occurred either by some simple medication or by direct action of Asklepios or his agents - dogs and serpents. Different symbolic acts also contributed to healing in the Greek and Roman world. These include the sacrifice of animals and ritual bath (Kee 1983:81).

The church responded both positively and negatively to the healing traditions of Asklepios. It assimilated and accommodated these traditions within Christian practice. 'With regard to medicines the church's position was very accepting. Christian doctrine accepted that God has created nature for human beings to use. The charitable use of medicines was clearly seen as a means of extending Christ's love ... the visitation, care, and comfort of the sick was a duty incumbent on all believers' (Amundsen 187:321).

Apart from accepting position regarding medicine, the church also assimilated some aspects of the cult of Asklepios. These are the setting up of Christian shrines and centers. 'The practice of "incubation" continued as a Christian practice. People would visit churches and sleep over in them to be healed by the power of Christ or the saints' (Bate 1999:54).

The negative response was concerned with theological orthodoxy and maintaining pastoral (and often political) control over Christian practice. Pagan temples were destroyed or converted into churches (Bate 1999:54).

### 2.2.3 Healing in the Jewish Culture in the First Century

As in the Old Testament, in the Jewish culture of the first century as portrayed by the Rabbis in the Mishnah<sup>6</sup>, God was also seen as the healer. This is clear in Sanhedrin 10:1 which states: 'I will put none of the diseases upon you which I put upon the

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<sup>6</sup>It must be noted that there is a problem in dating this material. The date of the Mishnah is plus or minus 250 C.E

Egyptians; for I am the Lord your healer'. Apart from this belief, the Jews of the first century associated healing with forgiveness. They associated healing with forgiveness because they saw sin and sickness as related. Because of this association, sickness was seen as a result of punishment and healing to be preceded by forgiveness of sins (Seybold & Muller 1981:113; John 1993:56). This is prevalent in the Talmud which states: 'No sick person is cured of his disease until all his sins are forgiven him' (quoted by Bleich 1981:12).

To bring about healing they employed different medicines for different problems. For instance for ear ache locust eggs were used, a jackal's tooth was used to cure sleepiness and sleeplessness (Shabbath 6:10, Cf Danby 1933:106 n.3-4). To cure festering wounds a nail of one that was crucified was used, while honey was used to heal sores. To cure jaundice they used purgative water or root-water and vinegar for tooth pain. Another medicine which they used was oil. As medicine they used it for painful loins, for treatment of sciatic pains, skin afflictions, headaches and wounds (Cf Shab 14:4; John 1993:50; Schlier 1964:230).

These means for healing should not give an impression that physicians played no role in healing. Although physicians were rejected because of their practical failures, they played a role in the health of the people. People consulted them for medical assistance and regarded them as the messengers of God acting in the service of God (Cf Bleich 1981:12).

Apart from being God's messengers, physicians were also seen as God's creation, the tool that he uses to heal the people. Sirach 38:1-15 expresses this explicitly.<sup>7</sup>

In the New Testament, especially in the gospels Jesus preached and healed people who suffered from various diseases in his

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<sup>7</sup>Cf page 20 for text.

ministry. This is clear in Mark who states 'They brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door. And he healed many who were sick with various diseases, and cast out many demons; ...And he went out throughout Galilee preaching in their synagogues and casting out demons' (1:32-34, 39)<sup>8</sup>. Jesus healed them because he cared for people, he was hostile to what made them sick and because he wished to bring them to repentance for their sins and conversion to the kingdom (Kelsey 1973:88-89). His method of healing varied: he called upon the faith of the sick person, he spoke words and touched people with his hand <sup>9</sup> (Kelsey 1995:n.4; Bate 1995:163). In other cases the people themselves touched him. He also used material means like saliva and mud (Cf Kelsey 1973:79-80; Van der Loos 1965:305; Remus 1997:16; Hendrickx 1987:84).

Like Jesus, the apostles in the early church also healed people with various diseases and infirmities (Acts 5:16; 8:7; 3:1-8; 9:8; 28:8; Cf Remus 1997:100). Peter and John healed the lame man (Acts 3:1-10); Philip healed many people who were possessed, lame and paralysed (Acts 8:7), Ananias healed Saul (Acts 9:17-19); Peter healed the paralytic at Lydda and raised the dead woman (Acts 9:32-42) while Paul healed the cripple, cured many sick people through handkerchiefs he touched and also raised the dead man (Acts 14:8-10, 19:11-12, 20:7-12). In their healings the apostles employed words in which they spoke the name of Jesus, and made use of prayer and the laying on of hands.

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<sup>8</sup>Davies (1995:68) lists the names of diseases that Jesus healed as follows, paralysis, withered hand, curvature of the spine dropsy, excessive menstrual bleeding, fever, deafness, aphonia [dumbness], blindness, and leprosy.

<sup>9</sup>Touching with hand was the most common method and a healing gesture (Hendrickx 1987:86).

#### 2.2.4. Healing Before Reformation

In the preceding section we have seen that the Jews of the first century employed different means for healing. In this section we will look at healing before reformation, i.e healing after the Edict of Milan and in the medieval period.

The healing ministry did not end in the early church. It continued even in the medieval period. After the Edict of Milan, though large number of nominal Christians were entering the new religion of the Empire, the ministry continued and some of the Church Fathers like Irenaeus, Origen, Cyprian, Clement of Alexander, Lactantius, Chrysostom, Basil and Gregory of Nyssa and Augustine developed a theology of healing (Bate 1995:164-165). Amongst these Irenaeus describes and affirms a healing ministry in which 'all kinds of bodily infirmity as well as many different diseases had been cured' (Irenaeus cited in Bate 1995:165). For Irenaeus, healing is a natural activity of Christians as they express the creative power of God, given to them as members of Christ (Kelsey 1973:150).

Origen, Cyprian, Clement of Alexandria and Lactantius affirmed the healing ministry as an essential aspect of the church with Chrysostom, Basil and Gregory of Nyssa. For Gregory 'healing is a manifestation of "the way Deity is mingled with humanity" and an affirmation of the Incarnation. Healing as a gift of divine life to the natural becomes "the main door through which a knowledge of God reaches men" (Kelsey 1973:174). In the Scriptures the healing miracles are central to people's faith and open their eyes "to knowledge that resurrection was a possibility". Chrysostom also emphasises that healing comes only through God's power. He affirms the value of prayer for healing' (Bate 1995:165).

Augustine in his early writings made it clear that 'Christians are not to look for continuance of the healing gift' (Kelsey 1973:184). 'However, an ongoing experience of many healings in

his own diocese of Hippo, sometimes before his own eyes, caused him to change his mind and affirm that miracles were still taking place in his time in the name of Christ' (Retractationum quoted by Bate 1995:165).

Despite this, there was a tendency 'within the church which, whilst continuing to acknowledge the existence of divine healings and even recounting them, interprets the gift as of little importance or necessity since what is important is not the healing of the body but the saving of the soul' (Cf :165; Kelsey 1973:191-194). Jerome and Ambrose see healing in this light. The bodily healing is merely a symbol of this greater reality and not necessary to be sought. John Cassian was the exponent of this view (Bate 1995:165). His comments on the gifts of healing leads to a negative view of healing gifts:

...when they did possess them by the grace of the Holy Spirit they would never use them, unless perhaps extreme and unavoidable necessity drove them to do so. These miracles, as Cassian saw it, were performed to demonstrate the power of the Lord to heretics or scoffers , or because a monk was "pestered" for healing. He thus expressed the most correct theology - the works were accomplished by the compassion of the Lord and not the merit of monks - but he himself seemed to have learned little about compassion. From this point on, the purpose of his discussion is clear. It was necessary to warn the church about the danger of using the gift of healing. If one were not fully aware of them, he might lose not only his humility but his inward purity and perfect chastity. Indeed, the implication was that one could lose his very soul by too much attention to healing men's bodies (Kelsey 1973:195).

This position is also embraced by Gregory the Great who saw illness as a sign of God's chastisement for sin in an attempt to discipline and reform sinners. According to Bate (1995:166) this is the Deuteronomic position by which Gregory set the stage for the demise of the healing ministry in the official Church.

## 2.2.5 Healing from Martin Luther to the Present

The sections above have shown that healing in the above cultures is effected by different agents or methods. In the Old Testament it is effected by God Himself and his agents. In African culture it is effected by diviners and medical practitioners who used medicines in various forms while in the Greek and Roman world healing was effected by physicians, magicians, miracle charismatics and cult practices while in the Jewish of the first century it was effected through medicines and by physicians.

Before we deal with this section, I would like to acknowledge the omission of the late Middle Ages period where the church focused on witches and their beliefs. This period is omitted because it adds little to my interest in healing although it is of importance when considering other aspects of healing in the African context (Cf Bate 2001:24-25, 1999:57).

Although Luther believed in the healing ministry, it is not clear if he acknowledges that healing can be provided through the above agents. However, Luther saw the healing ministry as irrelevant for the contemporary church. For him healing was a dispensation of a former time (Kelsey 1973:23). His point of view was that 'great miracles like healing were given in the beginning simply so that church people could do greater works' than these by teaching, converting and saving men spiritually (:221). Calvin also has this view. For Luther 'what passed for healing miracles seemed to him to be Devil artifices and not miracles at all. The day of miracles is past...' (:22) and the real gift of the Holy Spirit is to enlighten Scripture for 'now that the apostles have preached the word and have given their writings, and nothing more than what they have written remains to be revealed, no new and special revelation or the miracle is necessary' (Pelikan 1961:367).

Luther later on changed this view. Moreover, he even wrote instructions on a healing ministry based on the letter of James. These instructions were written as a response to the request for an advice on mental illness. His response was that he knew of no worldly help to give. From his experience with encountering the problem he felt that the case 'must be counteracted by the power of Christ and with the prayer of faith' (Tappert 1955:52). His instruction for a healing service was that the pastor should go to the patient

with the deacon and two or three godmen.

Confident as you, as the pastor of the place, are clothed with the authority of the ministerial office, lay your hands upon him and say, "Peace be with you, dear brother, from God our Father and from our Lord Jesus Christ". Thereupon repeat the Creed and the Lord's prayer over him and close, with these words: "O God almighty Father, who has told us through thy Son, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you'; who hast commanded and encouraged us to pray in his name, Ask, and ye shall receive; and who in like manner hast said, Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me; we unworthy sinners, relying on these thy words and commands, pray for thy mercy with such faith as we can master. Graciously deign to free this man from all evil, and put to nought the work that Satan has done in him, to the honour of thy name and the strengthening of the faith of believers; through the same Jesus Christ, your Son, our Lord, who liveth and reigneth with thee, world without end. Amen." Then, when you depart, lay your hands upon the man again and say, "These signs shall follow them that believe; and they shall lay hands on the sick, and they shall recover" (Tappert 1955:52).

I have quoted Luther at length here because he reveals three aspects about the healing ministry. The first one is the method to be employed for healing the patient. In healing the patient the pastor should lay his hands upon the patient and pray with the words of the prayer he prescribed.

The second aspect is who should do the ministry. According to the instructions not only the pastor is responsible for this

ministry, but both the pastor and the laity are responsible. This reveals that sharing of the work should be adopted in a healing ministry. And the people involved should have faith. Otherwise, they shall lay hands on the sick and they will not recover.

Despite writing the instructions for a healing ministry, Luther also showed concern for caring for the sick. He took care of sick people rather than turning them over to institutional care (Reus 1965:990). This is illustrated in his letter to Johan Hess about the question on whether one may flee from a deadly plague (Wiencke 1968:119). He refused to move to Jena and remained in Wittenberg where he had a 'hospital' in his own house of which he became 'his own hospital director' (:116; Reus 1965:991)). This hospital was different from a modern hospital. It was a place in which Luther specialized in caring for the sick (especially the victims of bubonic plague). It was in this 'hospital' where he ministered to the victims of this dreadful plague through the word of God comforting, strengthening them and also praying for them daily (Wiencke 1968:115). However, Luther wanted the state to be involved in the healing ministry. He maintained that those in governing authority, public servants like the mayors, judges, clerks and physicians should be involved in the nursing care for the sick (:122). Apart from this, he also felt that public hospitals should be established rather than caring for the sick in private homes.

Presently Lutheran members (specifically the B.C. members) turn to traditional healers and medical hospitals (some to AICs) to seek healing though our church does not approve the use of African medicinal healing or consulting traditional healers but supports scientific medicinal healing. It is possible that our church is influenced by the missionary preaching that consulting traditional healers is idolatrous and sinful (Cf Turyomumazima 1999:20). 'The only places where good Christians are supposed to take their ailments for cure are medical hospitals' through which

western oriented churches in Africa have tended to pay more attention to the health of the people (Turyomumazima 1999:20, Nsibande 1981:105).

### 2.3 Summary

There are both similarities and differences between the agents and healing methods in the above periods: Old Testament, Greek and Roman world, Jewish culture of the first century, the periods before the Reformation and from Luther. The first similarity is between the Old Testament, Jewish culture of the first century and the period before the Reformation. In all these periods God is seen as the healer. In the Jewish culture of the first century and the Old Testament God is the one who heals and all practices or healing methods mixed with charms and magic are prohibited in the Old Testament. However, the Bible is not against these practices. Only divination that seeks knowledge and power from other beings other than God was considered as an offence to God (Decock 1999:40). In the period before the Reformation Chrysostom emphasised that healing comes only through God's power. He does not acknowledge God's use of agents like prophets, medical personnel, etc. He is like Luther who maintains that illnesses can be counteracted by the power of Christ and the prayer of faith.

Another similarity is between the Old Testament, Greek and Roman world and the Jewish culture of the first century. In these periods physicians were consulted for healing. Though they were not highly regarded by the people of Israel and in the Jewish culture of the first century, people still saw a need for them. They saw them as God's creation and messengers acting in the service of God (Bleich 1981:12, Sirach 38:1-15). To heal the people they employed different kinds of medicines and methods, especially in the Greek and Roman world where soothing ointments, diet, exercise and drugs were used. When Greek physicians had failed the god Asklepios, a famous physician was consulted. He

healed through incubation in the temple and by some simple medication or by direct symbolic acts or his agents - dogs and serpents.

The third similarity is between the methods of healing in the Jewish culture of the first century, the periods before Reformation and from Luther. For these periods prayer is important for healing especially in the period before Reformation where Chrysostom emphasised the value of prayer for healing. In the Jewish culture of the first century the apostles healed people through the use of prayer while Luther felt that the situation of sickness, especially of mental sickness should be counteracted by the power of Christ and the prayer of faith (Tappert 1955:52).

The last similarity is between the methods of healing in the Jewish culture and Luther. The method is that of the laying on of the hands. In the first century the apostles healed people through the uttering of words and the laying on of hands while Luther recommended this method in a healing service.

There are two differences between the methods and the agents of healing between in the Old Testament, Greek and Roman world and the Jewish culture of the first century. Apart from the physicians as the agents of healing, prophets also healed people in the Old Testament while in The Greek and Roman world magicians and miracle charismatics were also consulted. People also consulted Asklepios, the god in his healing sanctuaries where people were healed through incubation, dreams and through agents that were in the form of animals or by means of direct intercession. Animals were not used to effect healing in the Jewish culture of the first century nor in the Old Testament and the other periods.

## CHAPTER THREE

### 3. HEALING IN BOHLABELA CIRCUIT OF ELCSA

#### 3.1 Introduction

We dealt with the definition of health and healing in chapter two and we have seen the definition of these concepts in an African context.

We have also dealt with the historical background of healing where we looked at healing in the Old Testament, in the Greek and Roman world, in the Jewish culture of the first century, healing before the reformation and from Martin Luther to the present. We have seen that there are both similarities and differences between these periods.

In this chapter we will look at healing in B.C. ELCSA. The chapter is divided into two sections. The first section describes the groups which I worked with and also gives the problems I encountered with the groups. The second section deals with healing in Bohlabela circuit of ELCSA, based on the responses to my questionnaires.

#### 3.2 The Groups

The seven groups I worked with were all from Bohlabela circuit. Focus groups formed by the laity were organised according to their leagues in both rural and urban areas. There were three groups in the rural area (Matibidi Parish) i.e. the men's league, women's league and youth league and three groups in an urban area (Sabie Parish) i.e. men, women and youth leagues. These leagues were chosen because they represent the whole church and for the discussions to be manageable.

The seventh group were the pastors who were serving in this circuit during my time of fieldwork who filled in a questionnaire. They were organised by the dean who is their head

who invited me to their meeting on the 26<sup>th</sup> June 2001. Originally I planned to have a bible study in the form of workshop with them but they refused because of cold weather while I was with them in their meeting (26<sup>th</sup> June) and chose to complete the questionnaire which was meant for bible study in their own time. The questions they answered were divided into four sections: health and healing, healing in Jas. 5:13-16; healing in Mark 6:12-13 and in Luke 10:8-9. These sections were in both English and N.Sotho because N.Sotho is the language spoken by most people in this circuit and to accommodate those pastors whose language is not N.Sotho. The same applies to the questions of the focus groups and the responses are translated into English.

The focus groups I worked with were organised for me by the pastors in charge of the parishes. At Sabie they were organised by Reverend Tshikota while at Matibidi they were organised by Reverend Moshidi. At Sabie the dates for meeting the groups were suggested to me by the pastor after discussions with the parishioners. This was done towards the end of May and the dates to meet the groups were as follows: youth on the 27<sup>th</sup> of June at 6 pm, men's league 28<sup>th</sup> at 4pm and women's league on the same day at 6 pm. Unfortunately I encountered some problems. Firstly, the youth did not turn up on the expected date because of the cold weather. Another problem was the confusion of time by the men's league. Instead of coming at 4 pm they came at 6 pm which was the time for women. The worst thing was that the youth which did not turn up on the expected date (27<sup>th</sup> June) also came on 28<sup>th</sup> June at 6 pm. So, the group was bigger than I expected. This did not bother me much. I allowed all the groups to stay and discuss the questions according to their leagues. The largest group was that of the women and they formed two groups, while the youth and the men's league each formed one group.

At Matibidi the dates for meeting the groups were set on the 23<sup>rd</sup> of June in my presence by the pastor and the parishioners. I met the youth on Friday 29<sup>th</sup> of June at 1 o' clock at Matibidi

congregation, women's league on the 5<sup>th</sup> of July at 9 o' clock at Mphato congregation. From the beginning the date for men's league was the 4<sup>th</sup> of July at Mphato but due to some domestic problems they did not turn up. Another day was set but still they did not show up. I decided to leave the questions with Reverend Moshidi so that he could arrange another day with them where they could sit with him to discuss the questions because I had already been given dates from 9<sup>th</sup> till 14<sup>th</sup> of July to consult the circuit minutes. My plan was successful and they sat in August in my absence with Reverend Moshidi and discussed the questions. Their responses were sent to me through mail before the end of August.

Apart from my disappointment that some of the respondents did not answer all the questions, I was impressed by the responses. What impressed me is that they confirmed that the members of our circuit are mostly healed in the hospital or by medical doctors, traditional healers, diviners and in AICs. This is a challenge to our circuit.

### 3.3 HEALING IN B.C. OF ELCSA

In my analysis of the responses given by the clergy and the laity, there is no official position in our circuit on the definition of health and healing. The position which is prevalent in the responses of both clergy and laity is that of healing as the removal of pain and suffering and helping one to solve his or her problems (Cf Appendices 1,2 and 3 sections 1 questions 1). This definition concentrates on the well-being of the individual only and excludes the community and the society at large. I think this definition comes as a result of their (both laity and clergy) understanding of health. They understand health as the absence of sickness, problems, pain or suffering. This is a general understanding or definition of health which many modern scholars challenge. However, their definition of healing shows that healing does not only have to do with bodily cures but enables one to solve or cope with his/her problems though it is

not completely holistic and treats a human being as an entity that needs healing only physically and emotionally.

Their definition tries to come closer to the one of Pilch (2001:141) who sees healing as the restoration of meaning to life. One definition from the responses tries to come closer to the definition that the researcher cites (Matsimbi Appendix 1, Section 1). The researcher defines healing as an event or process of restoring a person to a state of well-being, in the individual and society, of physical, mental, spiritual, economic, political and social well being making it possible to live in harmony with fellow human beings, the environment and God. The definition is given by Reverend Matsimbi who sees healing as bringing a feeling of wellness in our total life (Cf Appendix 1, Section 1). This definition is closer to my definition due to the fact that it talks about 'total life' and for me total life includes the community and the society at large. This definition is also holistic and treats a human being as an entity that needs healing holistically.

Our circuit's official position on healing is that both the congregation and the individual laity as well as the pastor are to be involved in healing. To involve themselves they are to perform different tasks. The congregation has to:

- hold regular prayer meetings for the sick and the medical staff of both western and African medical systems.
- Visit the patients in local clinics, health centres and hospitals.
- help sick people to deal with the problems which sickness brings, such as transport to hospital, taking care of the children when their mother is ill, payment of hospital fees for poor people.
- look after the sick when they return home especially those who have tuberculosis or are paralysed and unable to look after themselves (Moila 1999:2).

The individual laity has

- to witness in and through his/her daily life that he/she has been healed by Jesus Christ.
- to take care of his/her own health and that of his/her family and to support all plans which will prevent disease and keep people healthy.
- to inform the pastor when anyone is sick.
- to pray regularly for the sick by name.
- to visit the sick in their home and in hospital.
- to help the families of the sick people in every way he/she can e.g bring them wood and water.
- to give him/her blood for use in blood transfusion in the hospital.
- to offer voluntary service to his/her hospital (Moila 1999:2-3).

The tasks of the pastor are:

- to teach his/her congregation about their healing ministry - in sermons and discussions.
- to pray regularly for the sick and to hold meetings of intercessory prayer for them.
- to be an example of healthy living to the community.
- to visit the local hospitals and to get to know the medical staff and work with them in healing.
- to make his/her congregation a healing community where human beings will find healing in the Word and Sacrament especially in Holy Communion.
- to encourage the young people of his/her congregation to enter the healing professions as doctors, nurses, pastors, social workers, etc.
- to call members of the congregations in his/her parish together for conferences on the healing ministry (Moila 1999:3).

The responses, especially of the clergy, have shown that Bohlabela circuit contributes in the healing of its members, though not by performing all the tasks listed above. Pastors contribute towards the healing of their congregants by visiting the sick at their homes and in hospitals and praying for them, administering the Word and Sacrament (e.g Holy Communion and sermon) or words of encouragement (Cf Appendix 1 Section 1). Administering the Word and Sacrament (e.g Holy Communion and

sermon) is seen as the main duty of the parish in our circuit (Cf Minutes of the Circuit Council held on the 12<sup>th</sup> June 1993).

The responses of the laity confirms that B.C. contributes in their healing. This is prevalent in the responses of the women and men's leagues in which they state some of the methods used in healing. These are the use of prayer, sermon and Holy Communion (Appendix 2, Sections 1,4,&6)

The responses have also shown that members of this circuit are not healed in the church or by pastors alone. When members are sick it is on rare occasions that they will consult the pastor. Mostly they consult medical doctors or go to the hospital, traditional healers, diviners and the Zionist churches for healing (Cf Appendix 1, Section 1, questions of all respondents 3). This is similar to the people of the Greek and Roman world who went to the shrines of Asklepios to be healed by Asklepios himself or by his animal agents. According to some of the clergy this is because their congregants doubt and are uncertain that there is healing through prayer ( Respondent 1 and 2, Section 2 question 4, 6). Another reason is that they do not trust them due to human elements and weakness and at times they do not know how to approach their pastors concerning healing (Respondent 1, Appendix 1, Section 1, question 4 and 6)

Though the clergy feel that congregants do not trust them, the congregants welcome the pastors or the congregation to play role in healing. They recommend that in healing them prayer and Holy Communion be used and they also feel that prayer without the anointing with oil is ineffective (Appendix 2, Sections 1 & 2, questions 4 & 6).

An important thing about healing that I found to be very occasional and not accommodated in Bohlabela circuit is a healing service. Among the five pastors who were asked about a number of healing services they conduct in a month, only two said they conduct one in each of the congregations they visit in a month.

Others have a healing service either once a month during Holy Communion or they have none. I think the healing services are occasional because the pastors and the congregants themselves are still uncertain about them.

Though a healing ministry does exist in Bohlabela circuit, some of the clergy feel that this ministry is very artificial and not attractive in our church (Appendix 1 Respondents 3 and 4). They also acknowledge that members of our church are not getting total healing in their congregations. This is very clear in the statement of Reverend Maredi who said, 'our church is not up to altar calls but we pray for/with them generally than specifically and I think they do not get total healing. They long for that touch' (Maredi Appendix 1, Section 1, question 4.3) The statement of Rev Maredi shows that the very common method that pastors use to heal their congregants is a distant prayer.<sup>10</sup> Other methods are visiting the sick in their homes or in the hospitals. Minutes of the circuit Synod of the 15<sup>th</sup> February held at Sabie confirms this by stating that pastors visit the respective congregants house to house and assist them in problem solving. This is an indication that pastors are working within a framework of our church.

A rare method that some of the pastors use to heal their congregants is that of the laying on of hands which Luther recommended in his instruction on a healing service. This is the method which most people said they would like their pastors to use in healing them (Appendix 2 & 3, Section 1, question 4).

Both clergy and the congregants recognise that healing and prayer are very important and they see a need for special days and times for healing and prayer (Appendix 1 Respondent 5, Appendix 2 men and women's leagues, Appendix 3 women's league ). Apart from a

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<sup>10</sup>By distant prayer I mean a prayer that a pastor says while he or she is at the altar and those who are sick or have problems are sitting in their seats. It is also a prayer that a pastor prays for the patients who are in their homes or hospital.

need for special days and times for healing and prayer, the clergy also feel that refresher courses should be done with much emphasis on healing (Appendix 1 Respondent 3) .

My findings from the responses is that some of the respondents associate healing with midnight prayer and fasting (Appendix 3, Section 1, question 4). This struck me and left me with some questions: Why midnight prayer? Does this has to do with magic? Why fasting? Is it because for some Christians fasting is a Christian way to victory?

### Summary

In the preceding section we dealt with the groups that I worked with and the problems that I encountered in the groups. We also dealt with healing in B.C. ELCSA. We have seen that there is no official position in B.C. ELCSA on the definition of healing apart from the definition given by the laity and the clergy in which healing is seen as the removal of pain and suffering and helping one to solve his or her problems. This definition is not holistic and it treats a human being as an entity that needs healing just physically and emotionally.

Apart from these, we have also seen the official position of our church on healing and that members in our circuit are mostly healed outside our church. Our church's official position on healing is that the pastor, the congregation and the laity should be involved in the healing of her members. Pastors use prayer, sermons and Holy Communion to heal the members of our church. They also visit the sick in the hospital or in their homes. A rare method that some of the pastors use to heal their congregants is that of the laying on of hands. Some of the people said they would like their pastors to use this method in healing them.

## CHAPTER FOUR

### 4. EXEGESIS OF THE SELECTED NEW TESTAMENT TEXTS

In the preceding chapter we dealt with healing in B.C. ELCSA. This chapter deals with healing in Mark 6:12-13; Luke 10:8-9 and in James 5:13-16. Three versions (Greek Nestle-Aland, N.Sotho N1986 and N2000) of these passages will be used. Exegesis of the passages will proceed from Greek (Nestle-Aland) and be compared with the N.Sotho versions in order to understand more fully the message from these passages to my own circuit (Bohlabela Circuit of the Evangelical Lutheran Church in Southern Africa). The N.Sotho versions are used because N.Sotho Bibles are mostly used in this circuit while the passages are chosen because it is not Jesus himself doing the healing ministry but his disciples and the church.

For Luke 10:8-9 one might question why I did not focus on Matthew 10:7-8. I chose Luke 10:8-9 because in this passage Jesus is sending a larger group which for me confirms that the healing ministry is not restricted to just a few special people.

In the exegesis of these passages a "tri-polar exegetical model" which we already described earlier will be employed.

Mark 6:12-13

Greek Version	N.Sotho 1986	N.Sotho 2000	English
<p><sup>12</sup> Καὶ ἐξελθόντες ἠέκηρυξαν ἵνα μετανοῶσιν, <sup>13</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.</p>	<p><sup>12</sup> Barutiwa ba tšwa, ba tšama ba goelela bare batho ba sokologe. <sup>13</sup> Ba leleka meoya e mebe e mentši, ba tlodiša balwetši ba bantši ka makhura, ba ba fodiša.</p>	<p><sup>12</sup> Ba ile ba tloga ba tšama ba begela batho gore ba sokologe. <sup>13</sup> Ba leleka bademone ba bantši bathong, ba tlotša balwetši ba bantši ka makhura a mohlwane, ba ba fodiša.</p>	<p><sup>12</sup> And they went out and proclaimed that they repent, <sup>13</sup> and they cast out many demons, and anointed with olive oil many who were sick and they healed them.</p>

## 4.1 Healing in Mark 6:12-13

### 4.1.1 Distantiation

In the context of this passage (Mark 6:12-13) Jesus sent his disciples in groups of two on a mission. He sent them on a mission after giving them authority over the unclean spirits- *ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων* (Mark 6:6b-7). In N.Sotho the disciples are given 'maatla' ('authority'; the literal translation is strength) over evil spirits. The reason Jesus sent them out is that they help him in his work of proclaiming the kingdom, preaching repentance and healing the sick (Gould 1975:105). The authority which Jesus gave them was a way of empowering them so that they could go out as 'empowered representatives' (John 1993:49). Despite the authority that Jesus vested in them, he also ordered them not to take anything for their journey except a staff, sandals and one tunic. According to Moule (1965:47) this bound the disciples to rely on the hospitality of those to whom they were sent.

Another order was an admonition to neglect further attempts to approach a place that did not receive them. This is clear in the following verse 'where you enter a house, stay there until you leave the place. And if any place will not receive you and they refuse to hear you, when you leave, shake off the dust that is on your feet for a testimony against them' (Mark 6:10-11).

The passage we are dealing with pertains to the actual work that the disciples did when Jesus sent them out for mission with authority. On their mission they did three things. Firstly, they proclaimed repentance (Mark 6:12). The Greek word for 'proclaimed' is *ἐκήρυξαν* which is the aorist indicative active of *κήρυσσω* (to proclaim, preach). Other manuscripts record *ἐκήρυσσον* which is the imperfect active of *κήρυσσω*. The manuscripts that record this tense (aorist) are the oldest

manuscripts of the New Testament. These are the Codex Sinaiticus (A) and the Codex Vaticanus (B) which are fourth-century documents. I prefer ἐκήρυξαν because it appears in the oldest manuscripts of the New Testament. In all the N.Sotho versions it is rendered in the aorist tense though the versions use different terms ('begela' N2000 and 'qoelela' N1986)<sup>11</sup> for it. Its tense (aorist active) implies that the proclamation by the disciples was not a continuous or repeated action but an action that happened in the past (Cf Wenham 1965:96).

The Greek phrase ἵνα μετανοήσω, which translates 'that they repent' reveals the contents of what the disciples proclaimed. I am saying it reveals the contents of the proclamation because of the word ἵνα (meaning 'in order that' or 'that'). It is used to introduce final and noun clauses. I have taken the phrase to be a noun clause. Although one takes it to be a noun clause, there is no difference with a purpose clause because in all of them repentance is the main thing. On this note I agree with Swete (1909:118; 1977:119) that μετάνοια was the content of the disciples' sermon and that repentance is the state that results from proclamation.

For Merklein (1991:417) and Gundry (1993:311) μετάνοια was a typical theme for the sermons of Jesus and John the Baptist. Its semantic characteristic in Greek is that of change in both a good and a bad sense. It means to change one's mind and then to fit one's action to this change of mind (Barclay 1956:146). In addition, Barclay states that repentance means a change of heart

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<sup>11</sup> 'Begela' is derived from 'bega' which means to announce, to launch a complaint or criminal act to the court of law or to the king in charge of a territory. The verb 'qoelela' also has different meanings. It means to broadcast, to shout over one's head. It also means to announce, to proclaim.

and action and also a complete and total reversal of life<sup>12</sup>. Its literal meaning in N.Sotho is 'to turn'. It can also mean to change attitude, behaviour, mind, and heart. Thus, the disciples proclaimed that people should change their mind, heart, actions and lifestyle.

Another thing which the disciples did on their mission was to cast out demons (Mk 6:13a). *Collins English Dictionary* (1990:223) defines a demon as an evil spirit. This is how the N1986 translated demons (meoya e mebe)<sup>13</sup> and it is also how demons are understood in my culture. They are also believed to operate within the person in the form of diseases and different problems while 'bademone<sup>14</sup>' operates visibly, e.g. a corpse brought to life supernaturally. Hollenbach (1982:571) describes their symptoms well. They are the strange behaviour which is often destructive to oneself or to others and the radically divided self. In the New Testament demons are real and powerful enemies of mankind. Thus, the disciples were to cast out demons with the power which was vested in them. The word for 'cast out', ἐξέβαλλον, is in the imperfect tense (which all the N.Sotho versions render in the present tense) which denotes that the casting of demons was a repeated or a continuous activity for the disciples. It gives an impression that the disciples did this from time to time<sup>15</sup>.

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<sup>12</sup>For Mark 1:4-5 repentance is a turning away from sin. From this perspective one can go to the extent of saying that the disciples proclaimed that people should turn away from sin.

<sup>13</sup>'Meoya e mebe' means evil spirits which is the definition of demons that the dictionary gives.

<sup>14</sup>It is the N2000 which agrees with the Greek version by translating demons as 'bademone'. We have to note that it renders demons as a person because of the prefix ba- instead of rendering it as impersonal with the prefix ma-

<sup>15</sup>However, we have to bear in mind that though they cast out many demons continuously with the authority that Jesus vested upon them, they were not always successful. The answer to Jesus from one of the crowd in Mark 9:18 confirms that the disciples were not always successful in casting demons.

Despite proclaiming repentance and casting out many demons, the disciples also anointed many who were sick with oil (Mk 6:13b). Like the tense of ἐξέβαλλον 'anointed' (ἤλειφον in Greek), is also in the imperfect tense. It implies that the disciples anointed those who were sick with oil continuously and ἐθεράπευον (they were healing). The word used for "the sick here is ἄρρωστος. It means to be in a state of powerlessness or being weak (Louw & Nida 1989:270). According to verse 13 those who were sick and were in a state of weakness were healed through the anointing of olive oil.

Among the two version of N.Sotho it is the N2000 version that takes the direct translation of the Greek version of ἤλειφον ἐλαίῳ (anointed with olive oil). It shows clearly that the disciples did not use an ordinary oil but *makhura a mohlware* (olive oil) to anoint the sick. Olive oil in the culture of the disciples during the first century was one of the most important products of Palestine and it was used for different purposes. It served as an element in food, as a cosmetic, as a fuel for lamps, as a medicine, and a principal export in foreign trade<sup>16</sup>(Rabinowitz 1971:1352).

As medicine, oil was prescribed to heal different diseases. For instance when one had painful loins he/she was advised to anoint them with oil (Shabbath 14:4). When Herod the Great was suffering from an abdominal dropsical disease he was bathed in oil (Josephus Antiquities 17:6.5). It was also used as medicine for wounds, skin afflictions and headache (John 1993:50; Schlier 1964:230).

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One of the crowd answered 'Teacher, I brought my son to you, for he has a dumb spirit...and I asked your disciples to cast it out, and they were not able'.

<sup>16</sup>1Kings 17:12; Eccles. 9:7-8; Ex. 25:6;Isa. 1:6; 1 Kings 5:25

Apart from being used as medicine, oil was also used for anointing holy things and priests. Holy things were anointed in order to be dedicated to God while priests were set apart by anointing. In this verse (13) oil serves as a means through which the disciples effected healing<sup>17</sup>. However, we should remember that oil is not thought of simply as a healing substance by virtue of its natural medicinal powers. Neither should we consider it as a means to strengthen the body and to enhance physical well-being (cf Schleir 1964:472). It is a vehicle of miraculous power like touching or the laying on of hands (cf Nineham 1963:171). Although the disciples used oil in healing and not the same methods of healing that Jesus used in his ministry, their mission was a continuation of the ministry of Jesus himself.

Mark uses *ἐθεραπεύον* to translate 'they were healing' in the above passage. The verb is the imperfect indicative active of *θεραπεύω*. This verb is the same verb used in the healings of Jesus. It means to heal, make whole. According to Beyer (quoted by Bate 2000:49) in the New Testament it is used in the "sense of 'to heal' and always in such a way that the reference is not to medical treatment, which might fail, but to real healing". Scholars give different definitions of this term. Grimm (1991:143) points out that in the Greek-speaking world it can mean 'to serve', while for Louw and Nida (1989:269) it means "to cause someone to recover health, often with the implication of having taken care of such a person". In this verse *θεραπεύω* means to make whole, restore a person to health. Thus, the disciples restored people to health through the anointing of oil.

The two N.Sotho versions reflect the Greek translation though not completely. The problem is that the N1986 translates *δαίμονια* as evil spirits and does not specify the kind of oil that the

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<sup>17</sup> Healing is not effected through prayer as James 5:13-16 recommends. Neither was it effected through words, mere touch, laying on hands or taking by hand as Jesus did.

disciples used in their healing ministry and has *barutiwa* (disciples) which does not appear in the Greek translation. The N2000 would be a good translation if it did not add *bathong* (among the people)

#### 4.1.2 Context

For context we will look at the context of Bohlabela Circuit of the Evangelical Lutheran Church in Southern Africa, Northern Diocese. This circuit consists of both rich and poor members. It also consists of young and elderly people of whom most are unemployed. They are people who are experiencing different kinds of problems and challenges. There are those who are sick, abused, distressed, unhappy and unemployed. The main problem is that they suffer from various diseases. Many people are dying and their relatives suffer from emotional wounds that sometimes result in physical illness.

Since members of this circuit are not satisfied with the healing ministry offered in ELCSA they continue to seek healing from the AICs and African traditional healers.

To avoid repeating the same context, the above context is to be used in the appropriation of all the passages.

#### 4.1.3 Appropriation

My observation about this passage is that it associates healing with the proclamation of the word and casting out of demons. Thus, the passage also encourages those who are pastoring in this circuit to be involved in a ministry that includes three aspects. First, the proclamation of the word. The second and third aspects are healing the sick and the casting out of demons, i.e. the evil spirits, the diseases that the members of Bohlabela circuit are suffering from (especially HIV-AIDS), and the problems that they face in their daily lives such as poverty, unemployment and crime.

Apart from encouraging them to be involved in a threefold ministry, it also gives an explicit report of a successful healing ministry of the disciples which is effected through the anointing of oil. Oil in their culture was one of the products which was available in their context and used as a medicine in their culture. On this basis one is tempted to say that the passage calls for the consideration of some African methods of healing that are compatible with Christianity and correspond with the gospel and elements available in the culture of the members of this circuit. We will expand on this in the following chapter. Therefore, Bohlabela is encouraged to consider some of the herbal practices in its context.

Above all, the passage challenges Bohlabela circuit to consider the use of oil in the healing ministry and to encourage those who are involved in this ministry to use it. The passage does not only challenge this circuit, but it also teaches that anointing with oil is a biblical practice which deserves to be used by the church. This is confirmed by Reverend Maredi who asserts that Mark 6:12-13 teaches that people must be preached to for repentance and that demons are there and they need exorcism and anointing with oil as it is a biblical practice.<sup>18</sup> For the members of B.C. ELCSA the Bible is the word of God which has to be obeyed. This explains why some of the pastors feel that people need to be anointed with oil. However, they should remember that oil does not heal by virtue of its medicinal power, but is a vehicle of miraculous power like touching or the laying on hands.

Although oil is just a vehicle of miraculous power, anointing with oil does bring a difference once a patient is anointed. It makes the patient feel

...now I have real strength to face whatever comes... one does not expect pain suddenly to go away, but it is the peace of mind which comes to one - all doubts and worries which had assumed such

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<sup>18</sup>Reverend Maredi stated this in his response to one of the questions under Mark 6:12-13. The question was 'what is its teaching to us?'

tremendous proportions have now just faded away, and the inward calm is something I just can't explain<sup>19</sup> (Maddocks 1981:121).

This quotation shows that once a patient is anointed he/she experience peace of mind, inward calm and feel strengthened to face whatever situation. Our circuit is encouraged to introduce this practice so that it can give sufferers or patients the peace of mind, inward calm and strength to face any situation.

The context of Bohlabela shows clearly that members of this circuit are spiritually and emotionally burdened. Thus, our circuit is to introduce this practice so that it can be able to give its sufferers peace and inward calm.

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<sup>19</sup>This is a letter written by a patient suffering from osteo-arthritis after she had received the anointing.

⁸ καὶ εἰς ἣ ἂν  
 πόλιν  
 εἰσέρχησθε καὶ  
 δέχωνται ὑμᾶς,  
 ἐσθίετε τὰ  
 παρατιθέμενα  
 ὑμῖν ⁹ καὶ  
 θεραπεύετε τοὺς  
 ἐν αὐτῇ ἀσθενεῖς  
 καὶ λέγετε  
 αὐτοῖς· ἤγγικεν  
 ἐφ' ὑμᾶς ἡ  
 βασιλεία τοῦ  
 θεοῦ.

⁸ Motseng wo le  
 tsenago go  
 wona, mme ba  
 le amogela, le  
 je se ba le  
 abelago sona.  
 ⁹ Le fodiše  
 balwetši ba  
 gona, mme le  
 ba botše le  
 re: Mmušo wa  
 Modimo o  
 batametše.

⁸ Ge le ka re  
 le tsena  
 motseng la  
 amogelwa, le je  
 se ba le fago  
 sona,  
 ⁹ le fodiše  
 balwetši ba  
 gona mme le  
 botše batho ba  
 moo le re:  
 'Nako ya gore  
 Modimo a le  
 buše e  
 batametše.'

⁸ and in  
 whatever city  
 you come into  
 and they  
 receive you,  
 eat the things  
 set before  
 you,  
 ⁹ and heal the  
 sick in it  
 and say to  
 them, the  
 kingdom of God  
 has drawn near  
 on you.

## 4.2 Healing in Luke 10:8-9

### 4.2.1 Distantiation

Before we deal with the above passage it is worth presenting a few facts about the text's context. In the preceding verses (1-8) Jesus appointed seventy other disciples whom he sent in groups of two. He sent them before him to places he was to visit. Before he commissioned them he briefed them about the situation of their mission field and about their status, that he was sending them like lambs in the midst of wolves. About the mission, he stated that there were too few people to engage in mission and that the growth of the mission would be determined by prayer and God's direction (Bock 1996:994).

Apart from the briefing, he also ordered them how to conduct themselves. They were not to take anything for their journey and not to greet anyone on their way. The restrictions on taking anything show that the disciples were to rely solely on God's help and that the mission should be marked by dependence (Bock 1996:997). They were to remain in the same house, eat and drink whatever was presented to them without demanding something different or demanding more. On their mission they were to do two tasks. They were to heal the sick and to preach in the city they were entering about the kingdom of God, particularly about its nearness<sup>20</sup>. And this should be carried out if the town visited was receptive. This gives an impression that people were not to be healed if the disciples were not welcomed.

The sentence translated for 'heal the sick' is θεραπεύετε τοὺς ἀσθενεῖς in Greek. The word θεραπεύετε (heal) is the present imperative of θεραπεύω ('I heal', also rendered in the present imperative mood in all the N.Sotho versions) which expresses a

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<sup>20</sup>Matthew 10:8 expands the tasks. They are to heal the sick, raise the dead, cleanse the lepers, cast out demons.

command. We have already noted that this is the same verb used of the healings of Jesus and that its meaning in the Greek-speaking world is 'to serve'. In this passage it means 'to make whole', restore a person to health and 'to serve'. Here Jesus commands the disciples not only to restore the health of the sick (ἀσθενεῖς, meaning to be in a state of weakness) in the city that they will enter and bring them real healing but also to serve them.

The disciples are not only to heal the sick and serve them. They are also required to preach the nearness of the kingdom of God, ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία - 'the kingdom of God has drawn near you'. The word ἤγγικεν is the third person singular perfect active indicative of ἐγγίζω which means 'to approach, to draw near'. In all the N.Sotho versions it also has the same meaning. Some scholars like Dodd (cited in Fitzmeyer 1985:848) feels that it means 'has come'. Kummel (1961:24) rightly states that it has to be understood as 'has approached, has drawn near'. Thus, ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία means that ἡ βασιλεία (the kingdom of God) will come in the future. The term βασιλεία suggests a territory ruled by a king (Dodd 1961:29). 'Kingdom of God' signifies the sovereign rule of God. God is a king of his people Israel. His kingly rule is effective as Israel is obedient to the divine will revealed in the Torah. In the Jewish usage the kingdom of God is spoken of in two main ways (:30). It is spoken of as a present fact and a hope for the future. It is still to be revealed. 'Israel looks forward to the day when the saints of the most high will take the kingdom and so the kingship of God will become effective over the whole world' (:30).

The teachings of Jesus also reflect the present and the future facts of the kingdom of God. Jesus announced the kingdom not just as a reality which was at hand or something which would appear in the immediate future, but as a reality which was already present and manifested in his own person and ministry (Douglas

1965:694). Therefore, the disciples are commanded to preach that the sovereign rule of God will come in future, and that it has come upon the people. This command to preach is preceded by the command to heal which suggests that the healings by the disciples are the sign of the kingdom of God.

Between the two versions of N.Sotho I recommend the N2000 as most of its words are a direct translation of Greek with exception of the translation of ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία which states 'nako ya gore Modimo a le buše e batametše' (the time that God should rule over you has arrived).

#### 4.2.2 Appropriation

Two things can be appropriated to those pastors who are serving in Bohlabela circuit. The first one is appreciation. The passage reveals that they are not to disappoint the members of this circuit whom they will be healing when they express their hospitality to them. They have to appreciate it and accept it as it is. Above all, they do not have to accept their hospitality only, but also the people themselves, especially those who are sick.

Secondly, the passage shows the need for a two-fold ministry. It reveals that teaching and healing should go hand in hand as it is a command from Christ himself. If one teaches he or she has also to heal and vice versa. People are to be given the two together<sup>21</sup>. Thus, our circuit is challenged to emphasise both of these aspects and not only to the members of their own churches, but also to all people in the city to which they are sent, as this command has no limit.

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<sup>21</sup>Reverend Moshidi rightly stated this in an imperative mood in Vernacular: "E fa batho phodišo le lentšu la Modimo" (give people healing and the word of God).

James 5:13-16

Greek (Nestle-Aland)

<sup>13</sup> κακοπαθεῖ αὐτῶ. <sup>16</sup>  
 τις ἐν ὑμῖν, ἐξομολογεῖσθε οὖν  
 προσευχέσθω· εὐθυμεῖ ἀλλήλοις  
 τῖς, ἑαυτῶν ἁμαρτίας·  
<sup>14</sup> ἀσθενεῖ τις καὶ εὐχεσθε  
 ἐν ἡμῖν, ὑπερ᾽ ἀλλήλων  
 προσκαλεσάσθω τοὺς ὁπως  
 πρεσβυτέρους τῆς ἑκκλησίας  
 καὶ ἀλείψαντες ἰάθητε.  
 ὡσαν ἐπὶ Πολύ  
 αὐτοῦ ἰσχύει  
 ἀλείψαντες δέησις  
 οὗ [αὐτοῦ] δικαίου  
 ἐλαίῳ ἐν τῷ ἀνεργουμένων  
 ὀνόματι τοῦ ἡ.  
 κυρίου·  
<sup>15</sup> καὶ ἡ εὐχὴ  
 τῆς πίστεως  
 σώσει τὸν  
 κάμνοντα  
 καὶ ἐγερεῖ  
 αὐτόν· ὁ  
 κύριος· Κάν  
 ἁμαρτίας ἢ  
 πεποιηκώς,  
 ἀφεθήσεται

N1986

<sup>13</sup> Gee mongwe  
 wa lena a le  
 mahlokong, a  
 rapele. Ge e  
 mongwe a  
 thabile, a opele  
 difela. <sup>14</sup> Ge e  
 mongwe wa  
 lena a babja, a  
 bitše bagolo ba  
 phuthego, ba  
 ile ba mo  
 rapelole ba mo  
 tlotše ka  
 ma khura  
 leineng la  
 Morena.  
<sup>15</sup> Mmo thapelo  
 ya tumelo e tlo  
 pho losa  
 mo iwe tšhi.  
 Morena o tlo  
 mo tsoa: ge a  
 dirile dibe o tlo  
 lebalclwa.  
<sup>16</sup> Ipoleteng  
 sebe seng sa  
 lena; le  
 rapelane gore  
 le tle le  
 fodišwe.  
 Thapelo e  
 maatla ya  
 moloki e kgona  
 go dira tše  
 kgolo.

N2000

<sup>13</sup>Ge yo  
 mongwe wa  
 lena a le  
 mathateng, a  
 rapele. Ge a  
 thabile, a opele  
 ditumišo. <sup>14</sup> Ge  
 yo mongwe wa  
 lena a lwala, a  
 bitše bagolo ba  
 phuthego ba tle  
 ba mo rapelole,  
 ba mo tlotše ka  
 ma khura a  
 mohiware, ka ge  
 ba laetšwe ke  
 Morena. <sup>15</sup>  
 Thapelo yeo ya  
 go rapelwa ka  
 tumelo e tla  
 fodiša motweša.  
 Morena o tla mo  
 išoša boiwešing,  
 gomme ge a  
 dirile dibe o tla  
 mo swarela  
 tšona. <sup>16</sup>Ka gona  
 le ipolele dibe  
 seng sa lena  
 gomme le  
 rapelolaneng  
 gore le tle le  
 fodišwe.  
 Thapelo ya  
 moloki e na le  
 maatla a  
 magolo.

English

<sup>13</sup> Someone is  
 suffering evil  
 among you, let  
 him pray;  
 someone is  
 cheerful; let him  
 sing praise;  
<sup>14</sup> someone is  
 sick among you,  
 let him call the  
 elders of the  
 church, and let  
 them pray over  
 him anointing  
 him with oil in  
 the name of the  
 Lord. <sup>15</sup> And the  
 prayer of faith  
 will save the one  
 who is sick and  
 the Lord will  
 raise him; if he  
 has committed  
 sins, it will be  
 forgiven him.  
<sup>16</sup> Therefore  
 confess sins to  
 one another, and  
 pray for one  
 another that you  
 may be healed.  
 The effective  
 prayer of the  
 righteous has  
 much strength.

## 4.3 Healing in James 5:13-16

### 4.3.1 Distantiation

This passage is about prayer. Structurally, it can be divided into two sections<sup>22</sup>. The first section specifies different situations and recommends what believers who are in these situations should do (vv13-14). They deal with suffering evil, cheerfulness and sickness, which we will expound below. The second section (vv15-16) gives the responses brought about by the prayer of faith and it is an admonition to the believers.

The word translated, 'suffering evil', which is the first situation is *κακοπαθεῖ* in Greek. It is the third person singular present indicative. It is not introduced as a condition but it is a clear statement. *Κακοπαθεῖ* means 'to suffer hardship, trouble; to be afflicted' (Thayer 1893:320). The N.Sotho version translates it as *mathateng* (N1986) and *mahlokong* (N2000). *Mathateng* denotes all sorts of problems and the experience of afflictions and trials. Its verb is *mathata* which is caused by lack of food, money, loss of a loved one, etc. *mahlokong* means that one is in pain because of the loss of a loved one. *Mathateng* fits well as the translation of *κακοπαθεῖ* ('suffering evil') because it has no limit like *mahlokong* whose verb *mahloko* is

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<sup>22</sup>Scholars give different divisions of this paragraph. In his discussion on 13-18, Wilkinson (1971:326) divides it as follows: 1) an outline of procedure in three groups of cases (vv13-14a). 2) further details of procedure in the third group (vv14b-16). 3) an illustration of the effectiveness of the recommended procedure (vv17-18). Dibelius (1976:242) differs with Wilkinson. He sees Jas. 5:13-16 as part of vv13-20 and breaks it into individual sayings. 'Vv13-16 certainly belong together; they are precepts for particular situations of which the occasion of illness is treated last and in detail...vv16-18 deal with the subject of prayer...' (Dibelius 1976:242). Barker and Koblenberger (1994:1078) see this passage (5:13-16) as part of 5:13-18. His sections are 5:13-16 as a call for prayer in every circumstance of life and 17-18 as an illustration for the effectiveness of sincere prayer. From these I adopted the structure that has two sections.

normally caused by the death of a loved one. Wilkinson (1967:128) feels that literally 'suffering evil' means feeling bad, and this may be because of misfortune, persecution or distress of some kind. Here James exhorts all believers with all sorts of problems and those who experience afflictions and trials to pray continually. The 'continually' which I added after pray reflects the present tense of the verb προσευχέσθω, which often adds the nuance of continual or repeated action. The present tense implies that the action of praying should become a habit and go on constantly. Its mood (imperative which expresses a command) in N.Sotho implies that one has no alternative but to abide by the command. Thus, James exhorts all believers to make prayer a regular part of their lifestyle<sup>23</sup> and not an alternative<sup>24</sup>.

The word translated 'cheerful', which is the second situation is εὐθυμῆ which all the N.Sotho versions translate as *thabile* (joyful). It is the third person singular of εὐθυμέω which means 'to be joyful, be of good cheer, of good courage'. Like κακοπαθεῖ, the word is not introduced as a condition. It is a clear statement and it means that one is happy or joyful depending on the circumstances. The cheerfulness or happiness is that of the heart instead of outward jollity (Martin 1988:206; Knowling 1922:137). The one with a joyful heart is commanded to sing praise continually (5:13b). I have added continually since the present tense implies that the action of singing praise should become a habit and go on constantly.

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<sup>23</sup>James' exhortation to pray is similar to the exhortations of Paul in which he exhorts the believers to 'pray in the spirit on all occasions with all kinds of prayers and requests' (Eph 6:18) and to 'pray constantly, give thanks in all circumstances' (1 Thess 5: 17-18).

<sup>24</sup>If one refers back to verse 10, we can say that James also exhorts them to be patient in prayer like the prophets whose suffering involved different situations.

After spelling out the procedures in the two situations (suffering evil and cheerfulness), James gives details on what to do in the situation of sickness. The word that describes the situation of sickness is ἄσθενεῖ in Greek. It is the third person singular of ἄσθενεω, which means 'weak' or 'ill'. In this verse (14) ἄσθενεῖ means to be sick or ill. The N.Sotho version renders it in different terms. The N1986 translates it as *babja* while the N2000 translates it as *lwala*. Both words mean to be sick either physically or spiritually. Scholars like Martin (1988:206) gives different views on the meaning of ἄσθενεῖ in this verse (14). He maintains that it also includes weakness of any kind<sup>25</sup>.

I agree with Moo (1985:183) that James is speaking of physical illness here. 'When ἄσθενέω refers to spiritual weakness, this meaning is made clear by a qualifier ("in conscience" in 1 Cor 8:7; "in faith" in Rom 14:1,2) or the context. More importantly, in the NT material that has exercised the greatest influence on James's vocabulary and theology (the Gospels), ἄσθενέω always denotes physical illness' (Moo 2000:236). Davids (quoted by Martin 1988:206) states it rightly by pointing out that the context has physical illness. Therefore, James admonishes the physically sick believer, not the spiritually sick one to summon church elders to come and pray over him (ἐπ' αὐτόν in Greek; *ba mo rapelele* in all N.Sotho versions) for physical healing. The phrase *ba mo rapelele* (they must pray over him or her ) is preceded by *ge* (meaning 'if') in all the N.Sotho versions which makes the action conditional. It implies that only when one is in sickness can one call upon the elders of the church to pray over him. When one is suffering evil then one can pray for oneself.

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<sup>25</sup>In the NT it is applied to all kinds of situations.

The word ἐπ' ('upon' in English which means 'on; up and on' according to the *English Dictionary*) after προσευξάσθωσαν, 'let them pray' suggests an action. The action is that of stretching hands over the person as the laying on of hands was a practice in Jewish healing and ordination (John 1993:55). On this basis, James admonishes the elders of the church to pray for the sick with their hands laid upon him or her. The N.Sotho versions express this clearly by the phrase *ba mo rapelele* ('pray over him or her'). When one says *ba mo rapelele* in vernacular it does not mean that one should pray over a sick person or the person in need with folded hands. It means that hands should also be laid on the sick person or the person in need of prayer while praying for the sick person. The prayer should be accompanied by anointing with oil in the name of Lord.

Anointing with oil was a Jewish practice in the first century and people were anointed for different purposes (as we have already seen earlier). Because anointing with oil was associated with the relief of pain, in this verse (14) the sick person is anointed for medical purpose. It is possible that James was trying to show that the normal medical method should be used and reinforced by prayer (Wilkinson 1967:132; Townsend 1994:106). However, the anointing is not a magical technique which will heal automatically. It is the prayer of faith and the prayer that does not doubt and is not double-minded that σώσει τὸν κάμνοντα - will save the sick (1:5-8; 5:15).

We now come to the second section of the above passage (vv15-16). It deals with the response that is brought about by the prayer of faith. In response to the prayer of faith the sick person will be saved - σώσει τὸν κάμνοντα. Κάμνοντα means someone who is ill with the possibility of being worn-out (Louw & Nida 1989:270).

The word σώσει is derived from σώζω, which means 'to save, rescue, to preserve safe and unharmed' or in classical Greek 'to make

well' or 'whole' in the sense of saving a person from sickness or death (Moulton 1977:395; Maddocks 1981:32). Certainly, the prayer of the elders of the church and of faith that does not doubt and is not double-minded will make the one who is ill (τὸν κῶμνοντα) well or whole. Without it, no more effective healings will take place.

Concurring with this view, Macnut (1974:249) states

When the disciples could not cure the epileptic demoniac Jesus upbraided them for their lack of faith (Matthew 17:14-20). I believe that this is still the reason we do not have more healings taking place in our churches today; there is a general skepticism about healing as anything more than a natural psychological process.

Secondly, ἐγερῆ<sup>26</sup> αὐτὸν ὁ κύριος- the Lord will raise him. ἐγερῆ is the same word used for the physical resurrection of Jesus Christ from the dead. In this passage it is not used for the raising of the dead. It is used for the raising of the sick with new strength. The N.2000 version translated it as *tsoša bolwetšing*, the literal meaning of which is 'to raise from sickness'. It means to restore someone's health.

Another response is that if the patient has committed sin, it will be forgiven him (ἀφεθήσεται αὐτόν). This is stated as a condition. Probably, it means that if the sick have committed sins which have given rise to the sickness the patient is suffering from, forgiveness will be extended to him (Davids 1982:195; Mayor 1897:168). The use of the perfect participle (πεποιηκώς) suggests that the power of past sins affects the present situation of the sufferer. The result may be in the form of continuing guilt or an illness that remains despite the prayer

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<sup>26</sup> This is the same verb found in the gospels to describe the new strength which comes to those who received physical healing (Matthew 9:6; Mark 1:31). It is also the same verb used of the physical resurrection of Jesus Christ (Wilkinson 1998:244).

for healing. This should not give an impression that people's illnesses are always the repercussion of their own personal sin. The implication is that James recognizes that some illnesses are due to personal sin and that some are not. Here James relates sin and sickness to Jewish culture of the first century. Appropriate sins were suggested for different sicknesses. For instance leprosy was the result of idolatry, profanation of the divine name, slander (Soyzoid & Muller 1981:113). In this culture sin and sickness were related so that confession is required for healing to take place.

In the admonition (5:16) James admonishes the believers to confess (ἐξομολογήσθε) their sins ἀλλήλοις - to one another and to pray - εὐχεσθε for one another so that healing can be effected. The reciprocal pronoun (ἀλλήλοις) is in the plural. It indicates that every member of the church or the community is to be involved in healing by listening to the confession or by confessing. This shows clearly that James does not restrict healing to elders of the church only or to an individual. Though the elders are still responsible for praying over the sick for healing, it is also the privilege and the responsibility of all those, who are in the church and in the community. James is not condoning an individualistic healing ministry in which an individual elder acts as a healer. James portrays healing as a corporate function of the body of elders of the congregation and the whole church or community.

The word used for healing in this verse (5:16) is ἰάσθαι. It is the passive of ἰάομαι which expresses the idea of bringing recovery from bodily or mental sickness (Graber & Muller 1976:163). According to Louw and Nida (1989:269) It means to cause someone to become well again after he or she has been sick. According to James this can be brought about through confession and prayer that take place repeatedly and constantly in the community. I am saying 'repeatedly and constantly' because of the present

imperative of the words ἔξομολογήσθε, 'confess' εὐχεσθε, 'pray'. They suggest that James requires confession and prayer to be a repeated and continuous action. The community of believers is exhorted to make confession and prayer their habitual life and do these constantly.

In concluding this section (5:16), James declares the kind of prayer which is effective. He calls this kind of prayer δέησις δικαίου - the prayer of a righteous person (5:16b). It denotes the prayer which springs out of definite need and a specific petition for help in a particular situation (Wilkinson 1998:241). When this prayer is prayed by δίκαιος, *moloki* in N.Sotho it is powerful in its effectiveness. *Moloki* is somebody who by faith fulfils the laws of truth. Literally, *moloki* refers to a good person who has a good relationship with other people and with God. Alternatively, we could also say that it is somebody who exhibits the behaviour of models committed to doing God's will (Martin 1988:211).

Between the two N.Sotho versions I recommend the N1986 because it reflects the Greek translation in spite of its omission of οὐν. The N2000 has an addition which the Greek translation does not. It adds 'bjalo ka ge ba laetše ke Morena' (as the Lord directed them).

#### 4.1.2 Appropriation

This passage encourages the members of Bohlabela circuit to pray in all circumstances: in sickness, distress, joy and all sorts of afflictions and trials. They have to make prayer part of their habitual life despite their sickness, distress or afflictions and trials instead of an alternative which they resort to when other means of healing has failed. It also encourages them, especially those who are struggling with illnesses to be confident that God will heal them through the prayer of those who do not doubt and are not double-minded. Moreover, the passage assures the members of Bohlabela circuit that prayer is effective for healing and

also reveals to them the need for faith in the prayer for healing, without it no more effective healings will take place in our church.

Apart from revealing to those members the need for faith in prayer for healing, the passage also reveals to our circuit that some of the illnesses are related to sin and that confession is required prior to healing. In the culture of the members of D.C., illnesses are associated with the breaking of taboos, offending God, ancestral spirits and witchcraft sometimes. The passage also provides our circuit with the procedure of what to do in times of sickness. In times of sickness those who are sick are to call in the elders of the church to pray over them. To the pastors it reveals to them the aspects that they can introduce in the healing ministry. Those are the laying on of hands and the anointing with oil. This is also the feeling of some of the pastors who are serving in this circuit. It is very clear in their responses on Jas.5:13-16: 'Revive the practice of anointing with oil which seem to be shelved in the most dusty areas of our prayer volts' (sic - vaults)<sup>71</sup>. They also acknowledge that when one is sick one should be anointed with oil<sup>72</sup>.

It also reveals that though it is the responsibility of the pastors or elders of the church to heal the members of this circuit, it is also the privilege and the responsibility of every member in the church to participate in the healing ministry.

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<sup>71</sup>This was the response of Reverend Matsimbi to one of the questions under Jas. 5:13-16. The question was 'what is its teaching to us?'.  
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<sup>72</sup>This was acknowledged by Reverend Tshikota under the above passage. The question was in N.Sotho Molaetša wa tšona o reng? He said ... *motho ge a Iwala serious o swanelse gore a humane bagolo ba phuthago., le moruti ba ye ba mo rapelale ba mo tlothe le ka olive oil, ba mo rapelale ka leina la Jeyu Kriste. O tla fola mutho yoo (when one is sick one should get the elders of the church and the pastors to pray for him or her, they should anoint him or her with olive oil and pray for him or her in the name of Jesus Christ. He or she will be healed).*

Bohlabela circuit is discouraged from getting involved in an individualistic healing ministry in which a pastor is acting alone in this ministry. The passage encourages our circuit to involve its members in the healing ministry. In a way this passage reveals to our circuit one of the strategies in the healing ministry. The strategy is that of employing community effort in the healing ministry. The community effort will make the ministry more effective because of people of different gifts in different areas will be involved: prayer for repentance; prayer for inner healing; prayer for physical healing and prayer for deliverance (cf Macnutt 1974:163). Once people of such gifts are involved healing will be more effective.

#### 4.4 Summary

The above passages portray aspects of different cultures, especially Mark and James. The first aspect is the method used for healing in the Jewish culture. Jews used different healing methods in healing. One of them is the anointing with oil which James and Mark portrays. In Mark the disciples used oil to heal the people and they were successful while James recommends that elders should pray over the sick person and anoint him or her with oil. Luke does not state any method for healing except that he employs the same verb (*ἔσπαρσεν* which means to heal) with Mark 6:12-13 for the healings of Jesus.

The difference in these passages is that James raises the need for confession prior to healing. For confession is part of a healing process. People are to confess their sins so that they may be healed. This was a requirement in the Jewish culture. In this culture confession was required because sin and sickness were related. Sickness was seen as a result of personal sin. Thus, the confession of sin was required so that healing can take place. Luke 10:8-9 and Mark 6:12-13 are not raising this need. They reveal the contents of the proclamation by the disciples. In Luke 10:8-9 the disciples are to proclaim the nearness of the kingdom while in Mark 6:12-13 they are to proclaim repentance.

Another difference is between James 5:13-16 and Mark 6:12-13. The former mentions two methods of healing, i.e., anointing with oil and the laying on of hands, which Jesus himself used while the latter mentions only the anointing with oil which Jesus did not use.

All the passages stress healing within a community. In Mark 6:12-13 and Luke 10:8-9 the healings should be performed in a welcoming community while James 5:13-16 stress confession and prayer in the community of believers.

## CHAPTER FIVE

### 5. IMPLICATIONS FOR B.C. ELCSA

The study has shown that B.C. ELCSA implements some of the biblical norms of a healing ministry. However, the study poses challenges to B.C. ELCSA concerning healing. In Mark 6:12-13 healing is associated with the proclamation of the word and casting out of demons. The disciples went out proclaiming, casting out demons and also healing many who were sick. When one looks at B.C. ELCSA it is a different story. The three aspects are not associated. Mostly pastors are involved in proclaiming the word and healing people. The casting out of demons is excluded. The challenge to this circuit is to be involved in a three-fold ministry that includes three aspects, i.e. preaching, healing and casting out demons (evil spirits that are believed to operate within the person in the form of diseases) rather than preaching and healing only.

Apart from challenging our circuit to cast out demons, the study encourages our circuit to use local elements in its healing ministry and to recover local understandings of healing. When one looks at these passages, specifically Mark 6:12-13 the disciples healed many who were sick through oil which was one of the local elements in their context and their own culture. Also Jas 5:13-16 recommends the anointing with oil which was also local in the Jewish context and culture.

Like the Jewish context, our circuit also has local elements that can be effective in healing the sick. Some of the examples of the elements that B.C. ELCSA needs to adopt and are available in the context or culture of the members of this circuit are symbols like water, ash and salt and some of the herbal practices in the culture of the members of this circuit. In my culture these are highly valued for different purposes. Apart from being used for drinking, water is used for bathing the unclean after death or

misfortune and as an emetic. Water is understood in our culture as being useful in driving out evil forces caused by the sorcerers. At times this water is mixed with medicines or substances such as ash and salt as the Zionists do (Hayes 1998:170).

Ash is sometimes used on its own and sprinkled around the house as a protective means. When mixed with water it is sprinkled over the patient who is believed to have misfortune (called *senyama* in my culture). This ash is taken from a fresh hearth or fireplace which is associated with ancestral spirits while salt (rough salt) is dissolved in water or taken as it is and sprinkled or scattered around the house and on the roof of the house with the intention of keeping away witches and evil spirits. These three elements (salt, ash and water) are also used with a similar aim in AICs. Once these elements are adopted in the healing ministry of our circuit the exodus of members to AICs will perhaps stop. However, if our circuit has to adopt these elements, we shall have to fill the practice with new meaning.

Another challenge that this study poses to B.C. ELCSA concerns the healing methods. Apart from adopting the local elements our circuit is also challenged to employ some of the African methods of healing. For instance in African culture touch is an important method for a healing process and it was also important in the healing ministry of Jesus himself who is the model for every Christian and the apostles. Jesus touched the untouchable and healed them through this method. Thus, the pastors who are serving in this circuit are challenged to consider using this method and other African methods which are compatible with the gospel and are similar to those used by Jesus Christ, his disciples and the apostles.

B.C. ELCSA should consider the introduction of the biblical practices that were used for healing, like anointing with oil. Our circuit is compelled to consider introducing the anointing

with oil as it is scriptural and effective to serve as a vehicle for spiritual healing.

Mark 6:13 has demonstrated that this practice is effective through its explicit report of a successful healing ministry. One can argue that what Mark 6:12-13 reports was a miracle of that time. This miracle can still happen in our time. We do not have to dismiss the notion that anointing with oil can still be effective in our time. Once a patient is anointed it can make a difference although it will not take pain suddenly away. It will make the patient feel 'now I have real strength to face whatever comes...it is the peace of mind that comes to one - all doubts and worries which had assumed such tremendous proportions have now just faded away, and the inward calm is something I just can't explain' (Maddocks 1981:121). Our circuit has to introduce the anointing with oil and it can even go to the extent of providing sick people with oil which they can take home and use during their private prayers for healing.

B.C. ELCSA should also encourage the laying on of hands when praying for the sick. Sick people need to be touched and they feel better after being touched (cf Jwara 1998:74). For them prayer at a distance is not enough. Touch is important in my culture. It confirms that somebody is sympathising with the patient or the sufferer. It also makes the patient feel that they are accepted, understood when his or her affected parts are touched. It also gives him or her a sense of worth and belonging. The answers of the focus groups on the question 'if you/ somebody you know get sick again what role would you like the church to play in healing you/ somebody you know?' was that they would like the pastor to lay hands over them. This is a cry for the laying on of hands in their congregations. Our circuit should encourage every pastor serving in this circuit to do this in his or her ministry as it is a biblical practice which the apostles and Jesus used. It should not be used occasionally or be rare in a church of Christ.

The laying on of hands is not only a biblical practice, it is also recommended by Luther who is the forerunner of the Lutheran tradition for a healing service. He recommended that in the situation of illness, especially mental illness, the pastor should go to the patient with a deacon and two or three God men and lay hands upon the patient as they pray. All pastors are encouraged to adopt this method (the laying on of hands) of healing as it is not new in the Lutheran tradition and it is biblical. Apart from the laying on of hands being biblical and old in the Lutheran tradition, it draws the sufferer more closely into the body of Christ so that she/he may receive health through the body of Christ (Cf Maddocks 1981:121). Once our circuit adopts the use of touch and the laying on of hands together with the symbols from the culture of the members of this circuit and use them in its healing ministry, its healing ministry will be more of practice rather than theory. This will also create an atmosphere in which healing can take place.

The study does not only challenge our circuit it also reminds it, especially its members of the fact that healing can also take place in their own congregations as long as they have faith and they are not doubtful and uncertain about this. The members of this circuit are reminded that they are also given power (*maatla* in N.Sotho) to heal and that they can heal just like other churches with a healing ministry.

Above all, they are to teach their members that they are also the agents of God (as physicians and prophets) through whom he can heal people. Our church has the responsibility of helping its members and change the image that only other churches like the AICs can heal (Mogoba quoted by Sibeko 1997:76). Some of the responses, for instance, the response on the question (in N.Sotho): *'Naa ditemana tše di re ruta eng? Di re ruta gore le rena re filwe maatla a go rapelela balwetši ba fole'* (it teaches us that we are also given power to pray for the sick and heal them), have convinced me that this will not be difficult as some

of the members are aware that they are entrusted with power to pray for the sick and heal them (Women's league Appendix 2 Section 3 question 5).

The greatest challenge is to teach the congregants that they have a healing ministry which is an essential part of the preaching of the Gospel and that they can make a difference in the lives of people. In their teaching they are to use the above passages as they reveal that every individual is entrusted with this ministry and he or she is responsible for it. Our circuit should turn its congregations into healing communities as this is the task of every Christian.

The need to emphasise and encourage prayer and service for healing in B.C. ELCSA is great. Once this is done members of this circuit will know that healing also happens in the Evangelical Lutheran Church of Southern Africa and 'the exodus of the Lutherans into the Africa Independent churches hunting for healing and prophecies' will stop (Revs Maredi and Matsimbi Appendix 1 Section 1 Question 6). The ministry of healing should be central in our circuit and be guided by an inculturated theology of healing and a holistic understanding of healing. The responses revealed that though the members of our circuit turn to diviners, AICs, hospital, and traditional healers, it does not mean that they are always helped. They come back even emptier (Rev Matsimbi Appendix 1 Section 1 Question 6).

This challenges the pastors in our circuit to be more involved in a holistic healing ministry. Above all, it reveals to our circuit the importance of culture in the understanding of health and healing. Otherwise, our church will not be able to satisfy its members and they will continue to seek for healing from traditional healers and AICs as their healing ministry is holistic and they employ healing methods that emanate from the people's culture. Once our circuit employs such methods her or

his healing ministry will be properly inculturated and our church will no longer be foreign to its members.

Apart from being guided by an inculturated theology of healing, our circuit should be guided by Scripture as it is the authority and the determining action by which Christians should measure their actions. On this note, I maintain that what the disciples did in their ministry, employing local means and elements of healing our circuit should consider as a model for a healing ministry in the circuit.

Of course, it will not be easy for our circuit independently to adopt an inculturated healing ministry because of its relations with ELCSA. This will result in factions in which others may see this as being un-Lutheran and too Zionist. With the authority of ELCSA I do not see any problem as our church (ELCSA) supports all methods of healing both medical and non-medical, both physical and spiritual (cf Moila 1999:1,4).

We must admit that in the implementation of inculturation strategies our circuit needs to be careful. 'Inculturation is a difficult and delicate task since it raises the question of the church's fidelity to the Gospel and the Apostolic Tradition ...' (Hayes 2000:31). Albeit, inculturation remains important in a healing ministry because it helps the local church 'develop a more positive approach to cultural healing' (Bate 2001:32).

Inculturation does not mean to make everything in African culture (specifically in the culture of the Mapulana) Christian. For example we cannot regard all the symbols in the context or culture of the Mapulana as good. It would be dangerous to adopt some of the symbols or healing practices that are incompatible with the gospel, e.g healing practices like the use of divination in the diagnosis of illness, the use of animal sacrifice and symbols like blood. Such need to be 'contested, purified, transformed or rejected' in the light of the Bible which members

value as the Word of God (Mwaura 2001:68). Above all there is also a need for discernment and the two basic ways of discernment described by Bate (2001:32) need to be adopted. Firstly, the criterion of faith - all movements from God will affirm the basic truth of the gospel. Lastly, the criterion of fruits - by their fruits you shall know them.

## CHAPTER SIX

### 6. CONCLUSION: SUGGESTIONS FOR AN EFFECTIVE HEALING MINISTRY IN B.C. ELCSA

The study revealed the challenges that face our circuit concerning a healing ministry. Some of the challenges are as follows:

- a) The challenge to be involved in a three-fold ministry that includes three aspects, i.e preaching, healing and casting out demons.
- b) The challenge to employ some of the African methods of healing and to consider the introduction of some of the biblical practices that were used for healing.
- c) The challenge to be involved in a holistic healing ministry.

In the light of this study I therefore make the following suggestions for an effective healing ministry in B.C. ELCSA.

- a) Our circuit should see what can be Christianized from the African healing methods. There should therefore be a dialogue between the pastors serving in this circuit and the agents (AICs and traditional healers) that the members of this circuit consult for healing. The dialogue will enable them to consider the way these agents practice healing and then examine what is compatible with the gospel and what can be used for healing in our circuit and whether they use methods that are similar to those used by Jesus, his disciples or the apostles. It will also help them see how they can heal in an inculturated way. However, pastors serving in this circuit (Bohlabela) need to be sensitive since they are trying to prevent their members

- from consulting these AICs and the traditional healers for healing.
- b) They are also to study the concepts of health and healing among the Mapulana and the historical background of healing in order to be able to propagate a more holistic understanding of health and healing.
  - c) As the groups have indicated our circuit must have special days for prayer and services for healing.
  - d) They must introduce the anointing of oil and the laying on of hands as they are biblical and it is a cry from some of the pastors serving in this circuit and some of the laity (Appendix 2, Section 1, question 1).
  - e) They should have special services where people who were healed or who know of people who were healed through the church can testify about healing.
  - f) It was the cry of the groups that fasting and mass prayer should be introduced in our circuit (Appendix 2, Section 1, question 5). Our church should encourage these as they are an important means for the strengthening of people's faith.
  - g) Our circuit can also establish places or homes where people can go for healing. Such methods were adopted by Luther and were also part of the early church's inculturation of Greco-Roman healing centres like the temple of Asklepios.
  - h) Some of the respondents feel that the healing ministry in our circuit is artificial and not attractive. Why is it not attractive? Is it because it is not holistic? To improve ELCSA will have to introduce in the theological institution or in the period of probation 'refresher courses' with much emphasis on healing (Rev Matsimbi Appendix 1, Section1). For the clergy who are currently serving as pastors, ELCSA

should organise workshops and conferences for the members in which they are taught about healing and are exposed to the above passages as some respondents feel that if these passages can be exposed to the parishioners, congregants will not leave their congregations (Matsenene Appendix 1, Section 2, question 5).

My findings about healing in this circuit indicate that the most common means of healing include prayer with the patients or for the patients, the use of the Word and the Sacraments, specifically Holy Communion. This is an influence from Martin Luther. The methods that Jesus, his disciples and the apostles in the early church used are rarely used by the pastors serving in this circuit. I am not saying that their methods are wrong. They do help people find meaning in their life situations. What pastors have to do is to mingle the methods that Jesus, his disciples, the apostles in the early church employed and some African methods and not be too dependent on the framework of our church. These will make the healing ministry more effective because of cultural considerations among the congregations.

## APPENDICES

It should be noted that not all questions were answered by the respondents. This is indicated by the lists of questions not followed by any answer. What follows is an exact record of the answers that were written down and taped.

### APPENDIX 1

#### CLERGY

Respondent 1

Dean Matsenene

#### Section 1

##### Health and Healing

1. *What is your understanding of health?*

Being happy physically and spiritually. Being whole.

2. *What is your understanding of healing?*

Is security, comforting. Bring and giving joy to the next person.

3. *When your parishioners are sick to whom do they go for healing?*

They go to the medical doctors. Some to traditional healers.

4. *How do you contribute towards their healing?*

It is difficult since they do not trust pastors due to human elements/weaknesses.

4.1 *Those who are in the hospital*

I visit them - offer prayers. Talk and encourage them to be strong.

4.2 *Those who are sick while in their homes*

Same as in 4.1

4.3 *Those who are sick but are able to attend church service every Sunday?*

I do pray for the sick in our services

5. *How many healing services do you conduct with the church service?*

Once during Holy Communion.

*6. Anything you want to say about health and healing in your parish?*

My people need more about healing but do not know how to approach me as their pastor.

## Section 2

Read James 5:13-16 and answer the following questions

*1. According to your opinion what is this text about?*

Is about trust in God. Is about healing.

*2. According to your opinion what is its message?*

Healing is there on condition one has faith and is forgiven.

*3. What is it saying about healing?*

If one is in need of healing should pray. Healing can be received.

*3.1 Who is responsible for praying for the sick?*

Elders of the church.

*3.2 What brings healing according to Jas5:13-16?*

Confession.

*4. What is its teaching to us?*

We should pray for each other. Confess our sins.

*5. Anything you want to say about this text?*

This text if was exposed to our parishioners many will not go out of our congregations.

## Section 3

Read Mark 6:12-13 and answer the following questions

*1. According to your opinion what is this text about?*

*2. According to your opinion what is its message?*

*3. What is it saying about healing?*

*4. What do you use to effect healing*

*4. What is its teaching to us?*

*5. Anything you want to say about this text?*

## Section 4

Read Luke 10:8-9 and answer the following questions

1. *According to your opinion what is this the text about?*

Is about healing.

2. *According to your opinion what is its message?*

People should be healed physically and later spiritually.

3. *What is it saying about healing?*

Healing should be exercised.

4. *How is your parish responding to this command: "Heal the sick..." (Lk 10:9)?*

They doubt that there is healing through prayer.

5. *What is its teaching to us?*

Healing is of Christ and for the people.

6. *Anything you want to say about this text?*

Christ in his mission cared for the people spiritually and physically.

Respondent 2

Rev Maredi

## Section 1

### Health and Healing

1. *What is your understanding of health?*

Health means to live free from pain or suffering.

2. *What is your understanding of healing?*

Healing means an attempt to remove pain or suffering.

3. *When your parishioners are sick to whom do they go for healing?*

Some are faithfully coming to me (as a pastor) for counselling while others unfaithfully go anywhere they think of getting healing and advices (e.g to the Zionists and to the tents in order to be prayed for).

4. *How do you contribute towards their healing?*

4.1 Those who are in the hospital

I visit them and pray for/ with them

4.2 *Those who are sick while in their homes*

I visit them and pray for/with them.

4.3 *Those who are sick but are able to attend church service every Sunday?*

Our church is not yet up to altar calls but we pray for/with them generally than specifically and I think they do not get a total healing. They long for that touch.

5. *How many healing services do you conduct with the church service?*

Up to so far none.

6. *Anything you want to say about health and healing in your parish?*

There is still that uncertainty as far as healing services are concerned and such services help a lot and they stop an exodus of Lutherans into Pentecostal churches or Zionists hunting for healing and prophecies.

Section 2

Read James 5:13-16 and answer the following questions

1. *According to your opinion what is this text about?*

It is an advice to the people on how to solve their problems and remove their sufferings.

2. *According to your opinion what is its message?*

That there is power in prayer. It is needful to pray for one another.

3. *What is it saying about healing?*

That if a sick man is prayed for will be healed.

3.1 *Who is responsible for praying for the sick?*

Everyone who has faith that prayer heals

3.2 *What brings healing according to Jas5:13-16?*

Prayer of faith.

4. *What is its teaching to us?*

To pray for one another.

5. *Anything you want to say about this text?*

We need not to run around seeking for something which is next to us if not in us.

### Section3

Read Mark 6:12-13 and answer the following questions

1. *According to your opinion what is this text about?*

It is about the mission of the apostles.

2. *According to your opinion what is its message?*

That repentance brings healing.

3. *What is it saying about healing?*

That the disciples anointed the sick and were healed.

4. *What do you use to effect healing*

Sermon

5. *What is its teaching to us?*

That people must be preached to for repentance and that demons are there and they need to be exorcism and the anointing of oil is a biblical practice.

6. *Anything you want to say about this text?*

It is an advice that people must be exorcised, preached to and be anointed for a total healing.

### Section 4

Read Luke 10:8-9 and answer the following questions

1. *According to your opinion what is this text about?*

It is about the mission of the evangelist and their task.

2. *According to your opinion what is its message?*

That people are sent to places to heal the sick.

3. *What is it saying about healing?*

The sick must be healed.

4. *How is your parish responding to this command: "Heal the sick..."(Lk 10:9)?*

My parish is still ignorant about it but they see the need, the problem is who and how to start.

5. *What is its teaching to us?*

That people are sent to heal the sick in all places.

6. *Anything you want to say about this text?*

People must not suffer when we can reach them and pray for their healing for one purpose that they must be prepared for the kingdom to come.

Respondent 3

Rev Matsimbi

Section 1

Health and Healing

1. *What is your understanding of health?*

Health is a feeling of wellness which may be physical or spiritual. I am well if I don't feel pain in any of my body part and have no feeling of anxiety or worry of some sort.

2. *What is your understanding of healing?*

Bringing a feeling of wellness in our total life which may be physical or spiritual.

3. *When your parishioners are sick to whom do they go for healing?*

My observation in this parish is that parishioners will go to the clinic or hospital when they sick. They would on rare occasions call a pastor to care for them either to administer Communion unto them and to be prayed for.

4. *How do you contribute towards their healing?*

I always make myself available by visiting the sick either

4.1 *Those who are in the hospital*

Pray for them and laying on hands for them.

4.2 *Those who are sick while in their homes*

I visit them and talk to them to find what they really need on their sickness and therefore arrange for home-based care.

4.3 *Those who are sick but are able to attend church service every Sunday?*

Encourage them to attend to both spiritual and medical care. Give counselling.

5. *How many healing services do you conduct within the church service?*

One service per visit in all the five congregations I visit in a month.

6. *Anything you want to say about health and healing in your parish?*

Parishioners are hungry to see the church involved in healing service: people are sick of anxiety, poverty,

unemployment, rape, etc and they turned to either diviners, traditional healers, hospital and come back even emptier, and thus if this aspect of ministry can be attended seriously everybody will know that our church also has a healing ministry and they will not go to AICs churches.

## Section 2

Read James 5:13-16 and answer the following questions

1. *According to your opinion what is this text about?*

It's about applying spiritual principles and healing the one who is suffering.

2. *According to your opinion what is its message?*

Pray and believe and you will definitely be healed.

3. *What is it saying about healing?*

The sufferer should keep on praying.

3.1 *Who is responsible for praying for the sick?*

The patient is to call the elders, the presbyters who hold office in the local church.

3.2 *What brings healing according to Jas5:13-16?*

The anointing with oil during the time of prayer.

4. *What is its teaching to us?*

Revive the practice of anointing with oil which seem to be shelved in the most dusty areas of our prayer volts. Pray and anoint.

5. *Anything you want to say about this text?*

I am always reminded of services I attend at the Universal Church where they will touch you with oil from Israel to heal you or give you luck to success, good marriage, getting employment. My parishioners believe on physical touch which is lacking in my church. We are 'an arms-length church' and very artificial in this field of healing. We need to improve drastically if not going for better training on this regard.

## Section 3

Read Mark 6:12-13 and answer the following questions

1. *According to your opinion what is this text about?*

Preaching, exorcism and anointing the sick with oil.

2. *According to your opinion what is its message?*

Calling patients towards healing.

3. *What is it saying about healing?*

Exorcise bad spirit and anoint the sick with oil and the sick were healed.

4. *What do you use to effect healing*

I take outward medication and also pray for myself to get healed which works.

5. *What is its teaching to us?*

We must go out there and proclaim the word, exorcise bad spirits and anoint the sick which we don't rarely do if not non-existent.

6. *Anything you want to say about this text?*

Calling to us to go to Scriptures and ask God to bless us once more with a blessing of prayer.

#### Section 4

Read Luke 10:8-9 and answer the following questions

1. *According to your opinion what is this text about?*

A call to repentance and healing of the sick.

2. *According to your opinion what is its message?*

The kingdom of God is near.

3. *What is it saying about healing?*

The sick must be healed and the message should remain that the kingdom of God is near.

4. *How is your parish responding to this command: "Heal the sick..."(Lk 10:9)?*

Some charismatic parishioners are coming forward in healing services we have every Wednesdays at different congregations.

5. *What is its teaching to us?*

We need a great revival spiritually and physically to perform this great task.

6. *Anything you want to say about this text?*

Seemingly this command is not heeded by many pastors. Refresher courses if not services need to be done with emphasis on healing.

Respondent 4

Rev Moshidi

### Section 1

Go phelega le Phodišo/ Kalafo - Health and healing

1. *Go ya ka wena ge re re motho o phelegile/ tsogile gabotse ke go reng? - according to you what do we mean when say somebody is well or healthy?*

Ke yo a senang bosodi mmeleng le mo moyeng wa gagwe - Someone without blame.

2. *Go ya ka wena phodišo/ kalafo ke eng? - What is your understanding of healing?*

Ke go fediša bohloko goba mathata mo bophelong - The removal of suffering or problems in life.

3. *Naa baphuthegi ba hwetša kae phodišo/ kalafo? Where does your congregants get healing?*

Ba e hwetša sepetlele/ kerekeng le go disošalworker - from the hospital and social workers.

4. *Wena o dira eng go ba fodiša? -How do you contribute towards their healing?*

Ka go ba rapelela le go ba fa lentšu la Modimo - By praying for them and teaching them the word of God.

4.1 *Ba ba le go bookelelong - those who are in the hospital*

Ka go ba rapelela le go ba fa lentšu la Modimo - same as in 4.

4.2 *Ba ba babjago ba le magaeng -those who are sick while in their homes.*

Re a ba etela, ra ba fa dikgothatšo le selalelo - we visit them, encourage them and give them Holy Communion.

4.3 *Ba ba babjago eupša ba kgona go fihla tirelong e kgethwa Sontaga se sengwe le se sengwe - Those who are sick but are unable to come to the services*

Re a ba etela gotee le baphutegi - we visit them together with the congregants.

5. *Go swarwa ditirelo tše kae tša phodišo ka gare ga tirelo ya kereke ka kgwedi mo pherišing? How many healing services do you conduct within the church service?*

E tee phuthegong engwe le engwe go tše tharo tše ke di etelago mo kgweding - one per visit in the three congregation I visit per month.

6. *Go sa le se sengwe se o ratang go se bolela ka kalafo/ phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Phodišo e gona mo kerekeng e fela ga e nape e nale maatla kgogedi - there is healing in our church but it is not attractive.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago -Read James 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka maatla a thapelo - it is about the power of prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Ge motho a babja se se leng gona ke gore a kgopele ka tumelo go Modimo o tlo fola -when somebody is sick he or she should request God through faith s/he will be healed

3. *Ditemana tše reng ka phodišo? - what is it saying about healing?*

3.1 *Ke modiro wa mang go rapelela balwetši (Ja 5:15-16)? - who is responsible to pray for the sick?*

Bagolo ba kereke - Church elders

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas. 5:13-16.*

Tumelo - Faith.

4. *Na di re ruta eng? - what is it teaching us?*

Go rapela ka tumelo - to pray with faith.

5. *Go sa le se sengwe se o ratang go se bolela ka ditemana tše? -anything you want to say about this text?*

Tumelo, thapelo, le kgopelo di a fodiša - faith, prayer and request can heal.

## Section 3

Bala Mark 6:12-13 gomme o arabe dipotšio tše di latelago - read Mark 6:12-13 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? -according to your opinion what is this text about?*

Modiro wa baapostoala wa phodišo - the healing work of the apotles.

2. *Molaetša wa tšona o reng? - what is its message to us?*

Sokolagang mme le tle le fodišweng le boele le ba ba phedileng gabotse -repent so that you may be healed.

3. *Ditemana tše di reng ka phodišo?- what is the text saying about healing?*

4. *Naa le dirišang go fodiša balwetši? - what do you use to heal the sick?*

Lentšu la Modimo, thapelo, selalelo, poledišano - the word of God, prayer, Holy Communion.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

6. *Go sa le se sengwe sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Re swanetše go fela fodiša ba bangwe - we are to heal other people.

### Section 3

Bala ditemana Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Luke 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about*

Ka mošomo wa baapostola - It is about the work of the apostles.

2. *Molaetša wa tšona o reng? - what is its message to us?*

Molaetša ke gore re swanetše go fodiša balwetši - its message is that we are to heal the sick.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Phodišo e na le ka moo batho ba e amogelago ka gona - that there is a way in which people receive healing.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9)? - how is your parish responding to this command: "heal the sick..." (Lk 10:9).*

E fa batho phodišo ka lentšu la Modimo - it is giving people healing through the word of God.

5. *Naa ditemana tše di re ruta eng? - what is the teaching of this text to us?*

Re swanetše go etela batho go ba fodiša - that we are to visit the sick in order to heal them.

6. *Go sa le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Ge re re batho ba amogele phodišo e re tlogo ka yona re swanetše gore re ba theetše pele gore ba be ba hwetša bjang thušo mme re ba fe ye re e swerego - before we heal the sick we have to listen to them how they use to be healed..

Respondent 5

Rev Tshikota

### Section 1

Go phelega le Phodišo/ Kalafo - Health and Healing

1. *Go ya ka wena ge re re motho o phelegile/ tsogile gabotse ke go reng? - according to you what do we mean when we say somebody is well or healthy?*

Re ra gore ga a na mathata le mo mmeleleng wa gagwe le mo mmeleng wa gagwe gagona mo a kwago bohloko -

health means that one has no problems and pain in his/her body.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Phodišo ke go fediša bohloko mmeleng le mathata bophelong - healing is the removal of pain and problems in life.

3. *Naa baphuthegi ba hwetša kae phodišo/ kalafo? - where does your congregants get healing?*

Dingakeng tša Sesotho, sepetleleng, kerekeng - traditional healers, hospital, from the church.

4. *Wena o dira eng go ba fodiša? - how do you contribute towards their healing?*

ke ba ruta lentšu la Modimo ka ba ka ba hlohletša - it teach them the word of God and also encourage them.

4.1 *Ba ba le go bookelong - those who are in the hospital.*

Mo tirelong ke a ba rapelela ka ba ka ba etela le sepetlele. Ge ba nyaka selalelo le sona ke ba fa sona - in our service I pray for them and also visit them in hospital and if there is a need for Holy Communion I give them.

4.2 *Ba ba babjago ba le magaeng - those who are sick while in their homes.*

Ra ba rapelela ge go na le bohlokwa bja selalelo le sona re a ba fa - we pray from them if there is a need for Communion I give them.

4.3 *Ba ba babjago eupša ba kgona go fihla tirelong e kgethwa Sontaga se sengwe le se sengwe - those who are sick but are able to attend the church service.*

Ka dinako tše dingwe ge ke fihla kerekeng ke a ba bitša gona moo tirelong ba tla ka pele ka moka gomme ka ba kgopela gore ba rapele ba homotše ba botše Modimo malwetši a bona le nna ka ba rapelela ke tšama ke ba bea matsogo - sometimes I conduct altar calls for those who are sick and request them to pray for themselves silently while I also pray over them laying hands on them.

5. *Go swarwa ditirelo tše kae tša phodišo ka gare ga tirelo ya kereke ka kgwedi mo pherišing? - how many healing services do you conduct within the church service?*

Sometimes once a month.

6. *Go sa le se sengwe se o ratang go se bolela ka kalafo/ phodišo mo kerekeng? - anything you want to say about health and healing in your parish.*

Ke bona go le bohlokwa gore batho re se ke ra ba rapelela ka letšatši la kereke fela (Sontaga) go swanetše gore mo gare ga bekego be le letšatši le tla kgethwang gore batho batle re bolele ka ditaba tša phodišo gore naa lentšu la Modimo le reng and go be nako ya batho ba ba fodileng ba kgone ga fa bohlatse gore ba bangwe ba babjang ba tsebe gore kganthe Modimo o na le maatla re fetše re ba rapelele go na moo. Ke bona gore ke ntho ye e ka kgonago go thuša kudu-kudu gore batho ba kgone go tshepa gore Modimo o a fodiša ga a palelwe ke selo

- It is important that we should not pray for people on Sunday only. A special day during the week should be chosen where people can talk about healing and what the word of God say about healing. Those who are healed can also witness so that others who are sick can be able to know the power of God. And then we will also pray for those who are sick. This can help people that God never fail to heal.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read James 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ka taba tša mathata, tše dingwe di bolela ka motho ge a lwala gore o swanetše gore a rapelelwe - It is about problems and that if someone is sick he/she should be prayed for.

2. *Molaetša wa tšona o reng? - what is its message?*

Di re bontšha ditaba tša maatla a thapelo - it makes us aware of the power of prayer.

3. *Ditemana tše di reng ka phodišo? -what is the text saying about healing?*

Di bontšha ditaba tša gore Modimo wa kgona go fodiša ge motho a rapelelwa ka leina la Jesu Krsite. Le gore a humane moruti le bagolo ba kereke ba mo rapelele ba mo tlotše ka makhura - It makes us aware that God is able to heal if somebody is prayed for in the name of Jesus Christ and that he/ she be prayed for and be anointed with oil.

3.1 *Ke modiro wa mang go rapelela balwetši (Jas. 5:15-16)? - who is responsible to pray for the sick?*

Bagolo ba kereke - church elders.

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas. 5:13-16?*

Thapelo ya tumelo, thapelo ya go ipobola dibe pele ga Modimo - the prayer of faith, confession of sins before God.

4. *Na di re ruta eng? - what is it teaching us?*

Go rapela, gore ka nako tšohle re swanetše re dule re rapela Modimo, re mo leboge. Ge re na le mathata re kgopele gore a re fodiše - to pray and that in all times we are to pray and give thanks to God. If we have problems we should ask him to heal us.

5. *Go sa le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text.*

Ditemana tše di bontšha kereke mohlala wa gore gore motho a kgone go fola, le gore re tšwe mo mathateng le go lebalelwa melato re swanetše gore re bolele le Modimo ka thapelo ka leina la Jesu Kriste gore Modimo a kgone gore thuša - The text gives an example to the church that for one to be healed and be free from problems we are to talk to God in the name of Jesus Christ so that God can help us.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mark 6: 12-13 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ditemana tše di bolela gore barutiwa ba Jesu Kriste ba kile ba bolela lentšu la Modimo mo bathong gore batho ba sokologe. Le ba kile ba koba mademone ba tlotša balwetši ba bantšhi ka olive oil me ba fola - it tells us that the disciples of Jesus preached the word of God that people should repent and that they cast out demons and anointed people with oil.

2. *Molaetša wa tšona o reng? - what is its message?*

*E bontšha gore gore motho a kgone go fodišwa gore mathata a gagwe a kgone go fela sa mathomo o swanetše gore a ipobole dibe tša gagwe ka moka pele ga Modimo, E bolela gape gore ge motho a rapelelwa go swanetše gore makhura somišwe go thuša motho gore a kgone go fola - it shows us that for someone to be healed and be free from problems he /she should confess before God. It also states that if a person is prayed for oil should be used to help bring healing to the person*

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di bolela gore phodišo botsebotse e tšwa Modimong - it states that healing is from God.

4. *Naa le dirišang go fodiša balwetši? - what do use to heal the sick?*

Thapelo le go bea matsogo - prayer and the laying on of hands.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

Di re ruta gore ge motho a nyaka go fola a swanetše a bone gore mo bophelong bja gagwe ga a na dibe tše a ka kgopelang tebalelo mo go tšona le gore mademoni a gona - it teaches us that if one want to be healed he/ she should check if he/she has no sins which need to be forgiven.

6. *Go sa le se sengwe sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - No.

### Section 4

Bala ditemana Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Luke 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ditemana tše dibolela ka taba tša gore ge le tsamaiša ditaba tša Modimo ge le fihla nageng batho ba le amogela botse ka lethabo le bontšhe gore le a ba amogela, le rapelele balwetši ka moka le ba botše gore mmušo wa Modimo o kgaufsi - the text states that if you are going around proclaiming the word of God when you arrive in the place

and you are welcomed, pray for all sick people and tell that the kingdom of God is near.

2. *Molaetša wa tšona o reng? - what is its message?*

E bolela ka taba kudu-kudu ya go fodiša gore balwetši ba se ke ba no rapelelwa ba fodišwa fela ba swanetše ba botšwe ka ditaba tša mmušo wa Modimo - its message is about healing that the sick should not only be prayed for but also be told about the kingdom of God.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Di bontšha taba ya gore ke tshwanelo ya gore rena re le balatedi ba Morena re kgone go thuša batho ge ba nyaka phodišo - it makes us aware that it is right that as the followers of Christ we be able to help people when they are in need of healing.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9)? - how is your parish responding to this command: "heal the sick..." (Lk 10:9)?*

Pheriši ntho ye e dirang ke go bontšha batho mo ditherong tša rena gore Modimo o na le maatla a gore a kgone go fodiša batho ka moka ba ba lwalang ge ba itliša mo go yena ba dumela gore ba tla fodišwa - the parish tries to show through the sermons that God has power to heal all those who are sick if they bring themselves to him and believe that they will be healed.

5. *Naa ditemana tše di re ruta eng? -what is the text teaching us?*

Di re hohleletša gore re etele malapa gore re kgone go thuša batho mo malapeng a bona - it encourages us to do home visits so that we can help people in their homes.

6. *Go sa le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text.*

Aowa - No.

## APPENDIX 2

### LAITY IN THE URBAN AREA

Men's League

One Group

Section 1

Health and Healing

1. *What is your understanding of health?*

When a person is bodily and spiritually healthy.

2. *What is your understanding of healing?*

3. *Have you/ somebody you know ever been sick? How and where were you/ was he healed?*

Yes. Through medication and prayer.

4. *If you/ somebody close to you get sick what role would you like the church to play in healing you/ somebody close to you?*

The pastor and the congregation should arrange for prayer and Holy communion.

5. *Anything you want to say about health and healing in this parish?*

Special service where people can testify about healing should be arranged.

## Section2

Read James 5:13-16 and answer the following questions

1. *According to your opinion what is this text about?*

2. *According to your opinion what is its message?*

The text encourages us to pray when we are happy or in trouble. It also encourage us to pray for one another.

3. *What is it saying about healing?*

When sick invite the elders of the church (leagues )for prayer and anointing with oil.

3.1 *Who is responsible for praying for the sick?*

The Pastor and elders and everybody who has faith.

3.2 *What brings healing according to Jas5:13-16?*

Use of the name of Jesus when praying for the sick, faith, confession of sins and prayer for one another.

4. *What is its teaching to us?*

We should pray at all times and trust in God to meet our needs.

5. *Anything you want to say about this text?*

## Section3

Read Mark 6:12-13 and answer the following questions

1. *According to your opinion what is this text about?*

preaching, healing and casting of demons by the disciples

2. *According to your opinion what is its message?*

The text shows us that power was given to the disciples.

3. *What is it saying about healing?*

4. *What do you use to bring healing?*

Prayer.

5. *What is its teaching to us?*

6. *Anything you want to say about this text?*

Prayer without anointing is not effective.

#### Section 4

Read Luke 10:8-9 and answer the following questions

1. *According to your opinion what is this text about?*

Acceptance, deliverance of the sick and the preaching of the coming of God's kingdom.

2. *According to your opinion what is its message?*

Preach without discrimination.

3. *What is it saying about healing?*

4. *How is your parish responding to this command: "Heal the sick..." (Lk 10:9)*

The parish visits the sick and pray for the sick at the hospital and praying for the sick.

5. *What is its teaching to us?*

To take the gospel to the people.

6. *Anything you want to say about this text?*

Nothing

Women's league

Group 1

Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? - according to you what do we mean when we say somebody is well or healthy?*

Re ra gore ga a babje ga gona mo go le go bohloko mo mmeleng wa gagwe - we mean that one is not sick and there is no pain in ones body.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Ke go fetša malwetši le mahloko ao o nago le wona mo mmeleng e ka ba ka sehlare goba thapelo - it is the removal of diseases and pain in the body through medicine or prayer.

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/ somebody you know ever been sick? Where were you/ was he/she healed? How?*

Ee, o fodišitšwe mo sepetelele ka dihlarere. Gomme gwa le bao ba mo tlišetšago dithapelo - yes. He/she was healed in the hospital. While in the hospital there were those who came and prayed for him.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthego e dire eng go tliša phodišo/ kalafo? - if you / somebody you know get sick again what role would like the church to play in healing you/ somebody you know?*

Phuthego e tliše thapelo e mo rapediše - the congregation should come and pray for him /her.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng?- anything you want to say about healing in this parish?*

Re hwetša gore mo kerekeng re a fodišwa ka lentšu la Modimo le ka dithapelo selalelo le difela - we are healed through the word of God, prayer, Holy Communion and hymns in our church.

Section2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas. 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng?- according to you what is this text about?*

Dibolela ka thapelo -it is about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

O re re rapedišane re rutane gore ka dithapedišano le ka tumelo re ka fola - the message is that we should pray for one another and teach each other that through prayer we can be healed.

3. Ditemana tše di reng ka phodišo? - What is this text saying about healing?

3.1 Ke modiro wa mang go rapelela balwetši (Ja 5:15-16)? - who is responsible to pray for the sick?

Bagolo ba phuthego - elders of the congregation.

3.2 Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas. 5:13-16?

Phodišo e tlišwa ke thapelo - healing is brought by prayer.

4. Naa di re ruta eng? -what is it teaching us?

Di re ruta gore ka dithapedišano le ka tumelo re ka fola. Di re ruta gape le gore re be le tumelo le tshepo ya thapelo - it teaches us that by praying for one another and by faith we can be healed. It also teaches us that we should have faith and trust prayer.

5. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Aowa - No.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago -read Mark 6:12-13 and answer the following questions

1. Go ya ka wena ditemana tše ka bolela ka eng? - according to you what is this text about?

Di bolela ka tshokologo - about repentance.

2. Naa molaetša wa tšona o reng? - what is its message?

Molaetša o re le rena re swanetše go sepela re ruta batho ka lentšu la Modimo gore ba sokologe, re rapelele balwetši gore ba fole - its message is that we are to go out and teach people about the word of God in order that they repent. We should also pray for the sick.

3. Ditemana tše di reng ka phodišo? - what is this text saying about healing?

Ditemana tše di re ruta gore lentšu la Modimo le na le maatla le ntšha memoya e mebe e bile le a fodiša - this text teaches that the word of God is powerful it removes (direct translation) demons.

4. Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?

Re kgothatša balwetši ka lentšu la Modimo - we comfort the sick with the word of God.

5. Naa ditemana tše di re ruta eng? - what is this text teaching us?

Di re ruta gore le rena re filwe maatla a go rapelela balwetši ba fole - it teaches us that we are also given power to pray for the sick and heal them.

6. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Ditemana tše di re ruta bohlokwa bja thapelo le go etelana re beelane dithapelo - the text teaches about the

importance of prayer, visitation and praying for one another.

#### Section4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Luke 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ditemana tše di re bolela ka go boa ga Morena - the text is about the coming of the Lord.

2. *Molaetša wa tšona o reng? - what is its message?*

O re re ba botše gore mmušo wa Modimo o batametše - its message is that we should tell them that the kingdom of God is near.

3. *Naa ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Di re botša gore re fodiše balwetši re ba botše le gore mmušo wa Modimo o batametše - it tells us that we should heal the sick and tell them that the kingdom of God is near.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

Pheriši e rapelela balwetši - the parish prays for the sick.

5. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore re sepedišo lentšu la Modimo, re rutane ka lona le go boledišana ka go tla ga Morena - it teaches us we should spread the word of God.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Ditemana tše di re ruta go tshepa thapelo le gore re etelane re fane dithapelo, di re lemoša le gore re filwe maatla a go rapelela - the text teaches us to trust prayer and to visit one another, pray for one another. It also reminds us that we also given the power to pray for people.

#### Group 2

##### Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? -according to you what do we mean when we say somebody is well or healthy?*

Re ra gore o fodišitšwe - we mean that he/ she is healed.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/somebody you know ever been sick?*

Ee. O fodile kerekeng ka dithapelo - Yes. He/she was healed in the church through prayer.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthego e dire eng go tliša phodišo/ kalafo? - if you/somebody you know gets sick again what role would you like the church to play in healing him/her/you?*

E mo rapediše le go mo rapelela - it should pray for him and over him.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? -anything you want to say about healing in this parish?*

Go swanetše gore kereke e kgethe letšatši la go ikona dijo le go rapelela balwetši - the church should choose a day for fasting and praying for the sick.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka thapelo - it talks about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Thapelo ya tumelo e maatla - the prayer of faith is powerful.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

3.1 *Ke modiro wa mang go rapelela balwetši (Jas 5:15-16)? - who is responsible to pray for the sick?*

Bagolo ba kereke - the elders of the church.

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše Jas 5:13-16? - what brings healing according to this text ?*

Thapelo e maatla le tumelo - the powerful prayer and faith.

4. *Naa di re ruta eng? - what is its teaching to us?*

Di re hlohletša go rapela ka mehla re sa kgaotše - it encourages us to pray always without ceasing.

5. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Re swanetše go tshepa Modimo wa rena le thapelo gomme re se kgaotše go rapela le kgotlelelo tumelong le mathateng - we are to trust God and prayer and not cease to pray and persevere in faith and in problems.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago -read Mark 6:12-13.

1. *Go ya ka wena ditemana tše di bolela ka eng?- according to you what is this text about?*

Tshokologo - repentance.

2. *Naa molaetša wa tšona o reng? -what is its message?*

Re swanetše go sokologa le go ineela go Morena we are to repent and give ourselves to God.

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di re barutiwa ba ile ba fodiša balwetši ka makhura - it tells us that the disciples healed the sick with oil.

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

Thapelo - prayer.

5. *Naa ditemana tše di re ruta eng? -what is this text teaching us?*

Gore re rute batho gore ba sokologe - it is teaching us that we are to teach people that they repent.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this passage?*

### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Luke 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ka phodišo le go bolela ka go tla ga mmušo wa Modimo - about healing and talking about the coming of the kingdom of God.

2. *Molaetša wa tšona o reng? - what is its message?*

Re se ke ra kgetha malapa re abele batho lentšu la Modimo le go ba rapelela - that we should not choose families we should share the word of God to the people and pray for them.

3. *Naa ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Di re re fodiše balwetši - the text states that we should heal the sick.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

Pheriši e rapediša balwetši ya ba ya ba etela - the parish prays for the sick and visit them.

5. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore re swanetše go rapela ka mehla - it teaches us that we are to pray every time.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

Youth League

Group 1

Section 1

Go Phelega le Phodišo/ Kalafo - health and healing.

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? according to you what do mean when we say one is well or healthy?*

Ke ge motho a se na malwetši a phedile gabotse mo mmeleng - it is when one is not sick and he/she is well in his/her body.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Ke go fedišwa ga malwetši goba mahloko mo mmeleng - it is the removal of diseases or pain in the body.

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you ever been sick/ or somebody you know been sick? Where was he/she/were you healed? How?*

Ee ke fodišitšwe kerekeng - Yes. I was healed in the church.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthago e dire eng go tliša phodišo/ kalafo? -if you/ the person you know get sick again what role would you like the church to play in healing him/her you? Moruti a nthapelele - the pastor should pray over me.*

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Aowa - no.

Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditimana tše di bolela ka eng? - according to you what is this text about?*

Ka thapelo - about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Re se ke ra rapela Modimo ge re thabile fela le ge re nyamile re mo rapele - we should not pray to God only when we are happy even when we are sad we should pray.

3. *Ditimana tše di reng ka phodišo? - what is this text saying about healing?*

Ge o lwala o swanetše gore o tsebiše ba kereke gore ba tle ba go rapelele - when you are sick you should inform the church so that they can come and pray over you.

3.1 *Ke modiro wa mang go rapelela balwetši (Jas 5:15-16)? - who is responsible to pray for the sick?*

Ke modiro wa rena ba re na go le tumelo - it is our duty as believers.

3.2 *Phodišo e tliša ke eng go ya ka ditimana tše Jas 5:13-16? - what brings healing according to this text?*

E tliša ke tebalelo ya melato - it is brought by forgiveness of sins.

4. *Naa di re ruta eng? - what is its teaching to us?*

Di re ruta gore ge re na le mathata re swanetše gore re rapele Modimo ke yena a tlogo re thuša - it teaches us that if we have problems we are to pray God and He is the one who can help us.

5. *Go sa na le se sengwe se o ratang go se bolela ka ditimana tše? - anything you want to say about this text?*

Aowa - no.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mark 6:12-13 and answer the following questions

1. *Go ya ka wena ditimana tše ka bolela ka eng? - according to you what is this text about?*

Tshokologo - repentance.

2. *Naa molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re swanetše re fodiše balwetši bjalo ka barutiwa ba Morena Jesu - the message is that we are to heal the sick like the disciples.

3. *Ditimana tše di reng ka phodišo? - what is this text saying about healing?*

Barutiwa ba tloditše balwetši ba bantšhi ka makhura me ba ba fodiša - the disciples anointed many sick people with oil and healed them.

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

Thapelo - prayer.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

E re ruta gore re swanetše re fodiše balwetši bjalo ka barutiwa ba Morena Jesu - it teaches us that we are to heal the sick as the disciples of the Lord Jesus.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

#### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ka mmušo wa Modimo - about the kingdom of God.

2. *Naa molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore le rena bjalo ka barutiwa ba Morena re swanetše re fodiše balwetši - its message is that even us like the disciples we are to heal the sick.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Ba ba fodišitšwego ba swanetše ba botšwe gore mmušo wa Modimo o batametše - those who are healed are to be told that the kingdom of God is near.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:8-9) - what s the parish doing to fulfill this command: "heal the sick..." (Lk 10:9).*

Re fodiša balwetši ka thapelo le lentšu la Modimo - we heal the sick with prayer and the word of God.

5. *Naa ditemana tše di re ruta eng? - what is this text teaching us?*

Di re ruta gore re sepediše lentšu la Modimo mme re fodiše balwetši - it teaches us that we should spread the word of God and heal the sick.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

## APPENDIX 3

### LAITY IN THE RURAL AREA

#### Men's League

#### Group 1

#### Section 1

#### Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? - according to you what do we mean when we say somebody is well or healthy?*

Ke ge motho a se na mathata a se bjabje - it is when somebody has no problems and is not sick.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Go fediša malwetši goba mahloko e ka ba ka sehlare goba thapelo - *the removal of diseases or problems through medicine or prayer.*

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/ somebody you know ever been sick? where was he/she/ were you healed? How?*

Ee. O fodišitšwe sepetlele - he/she was healed in the hospital.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthago e dire eng go tliša phodišo/ kalafo? - if you/ the person you know get sick again what role would you like the church to play in healing him/her/you? E mo rapediše - the church should pray for him/her.*

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Aowa - no.

#### Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka thapelo - about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re tshepe thapelo - its message is that we should trust prayer.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

3.1 *Ke modiro wa mang go rapelela balwetši (Jas 5:15-16)?*

Bagolo ba phuthego - elders of the congregation.

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to this text?*

Maatla a Modimo - the power of God.

4. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore re tshepe Modimo ka nako tšohle - it teaches us that we should trust God.

5. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Thapelo ke karolo e bohlokwa mo bophelong - prayer is an important part in life.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mk 6:12-13 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this about?*

Di bolela ka tshokologo - it is about repentance.

2. *Naa molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re swanetše re alafe balwetši bjalo ka barutiwa ba Morena Jesu - its message is that we are to heal the sick like the disciples of the Lord Jesus.

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Ditemana tše di re botša gore balwetši ba ile ba fodišwa ka makhura - the text tells us that the sick were healed with oil.

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

Thapelo - prayer.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

Di re lemoša gore re swanetše re fodiše balwetši le gore re rute batho ka lentšu la Modimo - it makes us understand that we are to heal the sick and teach them the word of God.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše?*

Aowa - no.

## Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka go fodiša le go amogela batho bao re ba etelago - it is about healing and the acceptance of those we are visiting .

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re fodiše balwetši - its message is that we should heal the sick.

3. *Naa ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di bolela gore balwetši ba fodišwe - it states that the sick should be healed.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

Ea ba rapelela - it prays for people.

5. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore re fodiše balwetši - it teaches us to heal the sick.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa.

## Group 2

### Section 1

Go Phelega le Phodišo/ Kalafo - health and healing.

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? According to you what do we mean when we say somebody is well or healthy?*

Re ra gore motho ga a na bolwetši bofe goba bofe mo mmeleng wa gagwe. Le ge ele mathata bophelong bja gagwe - we mean that one is not having any sickness in his/her body. Not even problems in his/her life.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Kalafo ke go ntšha bolwetši goba go thuša motho mo bothateng bja gagwe - healing is the removal of disease or helping somebody in her/her problems.

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/somebody you know ever been sick?*

Ee. Ke fodišitšwe bookelong ka dihlare - Yes. I was healed in the hospital through medication.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthego e dire eng go tliša phodišo/ kalafo? - if you/the person you know get sick what role would you like the parish to play in healing him/her/you?*  
Phuthego e tle e nthapelele - the parish should come and pray for me.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish.*

Molwetši ka bo yena o swanetše a tshepe thapelo - the patient him/herself should trust prayer.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is the text about?*

Di bolela ka thapelo - it is about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša wa tšona ke gore re swanetše re rapele ka dinako ka moka - its message is that we are to pray in all times.

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di re re ipolele dibe gomme re rapelelane gore re tle re fodišwe - it states that we should confess our sins and pray for one another so that we may be healed.

3.1 *Ke modiro wa mang go rapelela balwetši (Ja 5:15-16)? - who is responsible to pray for the sick?*

Ke modiro wa moloki - it is the duty of the righteous person.

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to this text?*

Ke Morena - the Lord.

4. *Naa di re ruta eng? - what its teaching us?*

Di re ruta go rapela ka dinako ka moka le go tshepa Modimo - it teaches us to pray in all times and to trust God.

5. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mk 6:12-13 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ka tshokologo - repentance.

2. *Naa molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore barutiwa ba ile ba fodiša balwetši ba leleka meoya e mebe - its message is that the disciples healed the sick and cast out demons.

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di bolela gore balwetši ba ile ba fodišwa ka makhura ke barutiwa - it states that the sick were healed through oil by the disciples.

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

Re ba bea diatla ra ba rapelela - we lay hands on them and pray for them.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

Di re ruta go fodiša le go rapelela balwetši - it teaches us the sick were healed through anointing with oil by the disciples.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is the text about?*

Di bolela gore balwetši ba fodišwe e bile ba botšwe gore mmušo wa Modimo o batametše - it states that the sick should be healed and be told that the kingdom of God is near.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša o re re etelane - the message is that we should visit one another.

3. *Naa ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Di bolela gore balwetši ba fodišwe - it states that the sick should be healed.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

Pheriši e rapelela balwetši - the parish prays for the sick.

5. *Naa di re ruta eng? - what it teaching us?*

Di re ruta gore re fodiše balwetši - it teaches us to heal the sick.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

Women's League

Group 1

Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? - according to you what do we mean when we say somebody is well or healthy?*

Re ra gore motho ga a na mathata le ge e le bolwetši mo mmeleng wa gagwe - we mean that one has no problems or diseases in his/her body.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Kalafo ke go ntšha bolwetši e ka ba ka sehlare goba ka thapelo goba go thuša motho mo bothateng bja gagwe - healing is the removal of disease through medicine or prayer or helping someone in his/her problems.

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/ the person you know ever been sick? Where was he healed? How?*

Ee. O fodišitšwe sepetlele -yes. He/ she was healed in the hospital.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthago e dire eng go tliša phodišo/ kalafo? - if the someone you know/ you get sick again what role would you like the church to play in healing you/him/her?*

Ba pheriši ba mo rapediše, ba mo rapelele, ba mmee diatla - the members of our parish should pray for him/her, pray over him/her and lay hands over him/her.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Aowa - no.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?

Di bolela ka thapelo - it is about prayer.

2. Molaetša wa tšona o reng? - what is its message?

Molaetša wa tšona ke gore re rapele ka dinako ka moka - its message is that we should pray in all times.

3. Ditemana tše di reng ka phodišo? - what is this text saying about healing?

Di bolela gore thapelo e na le maatla - it states that prayer is powerful.

3.1 Ke modiro wa mang go rapelela balwetši (Ja 5:15-16)? - who is responsible to pray for the sick?

Ke modiro wa rena seng sa rena - it is our duty.

3.2 Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas 5:13-16?

E tlišwa ke tumelo - it is brought by faith.

4. Naa di re ruta eng? - what is it teaching us?

Di re ruta gore re rapelelane - it teaches us to pray for one another.

5. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Ditemana tše ge di ka gatelelwa mo kerekeng di ka thuša go re lemoša gore phodišo e gona dikerekeng ka moka. Le gona di ka dira gore bontšhi bja rena re se sa nyaka kalafo dikerekeng tša Pentekoste - if this text can be emphasised in the church it will help in reminding us there is healing in all churches. It can also enable many of us not to look for healing in Pentecostal churches anymore.

## Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mark 6:12-13 and answer the following questions

1. Go ya ka wena ditemana tše ka bolela ka eng? - according to you what is this text about?

Di bolela ka tshokologo le phodišo - it about repentance and healing.

2. Naa molaetša wa tšona o reng? - what is its message?

Molaetša wa tšona ke gore re swanetše re fodiše balwetši - its message is that we are to heal the sick.

3. Ditemana tše di reng ka phodišo? - what is this text saying about healing?

Di re lemoša gore go tlotšwa go tliša phodišo - it makes us understand that anointing brings healing.

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

Balwetši ba fodišwa ka lentšu la Modimo - the sick are healed through the word of God.

5. *Naa ditemana tše di re ruta eng? - what is this text teaching us?*

Di re ruta gore re swanetše re rute batho ka lentšu la Modimo le gore go tlotšwa ka makhura go tliša phodišo - it teaches us that we are to teach people the word of God and that anointing with oil brings healing.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Ditemana tše di re lemoša gore balwetši ba swanetše go tlotšwa ka makhura gore ba tle ba fole the text makes us understand that the sick are to be anointed with oil that they may be healed.

#### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela gore balwetši ba fodišwe e bile ba botšwe gore mmušo wa Modimo o kgaufsi - the text states that the sick were healed and also told that the kingdom of God is near.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re swanetše go fodiša balwetši - its message is that we are to heal the sick.

3. *Naa ditemana tše di reng ka phodišo? - what is this text saying about healing?*

Di re balwetši ba swanetše ba fodišwe - it states that the sick are to be healed.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

Pheriši e rapelela balwetši le go ba bea matsogo - the parish prays for the sick.

5. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore le rena re fodiše balwetši - it teaches us that we are also to heal the sick.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

## Group 2

### Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? - according to you what do we mean when say somebody is well or healthy?*

Re ra ge motho a se na mathata le dipelaelo bophelong bja gagwe le ge e le bolwetši mo mmeleng wa gagwe - we mean when somebody has no problems and anxiety and his/her life and also when he/she has no diseases in his/her body.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Ke go fediša bolwetši e ka ba ka sehlare goba ka thapelo goba go thuša motho mo bothateng bja gagwe - it is the removal of disease through medicine or prayer or helping somebody in his/her problems.

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/ somebody you know ever been sick? Where was he/she/were you healed? How?*

Ee, ke fodišitšwe sepetlele ke ngaka - yes. I was healed in the hospital by the doctor.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthago e dire eng go tliša phodišo/ kalafo? - if you/somebody you know get sick again what role would you like the church to play in healing you/ somebody you know?*

Ke rata gore phuthago e nkelele, ba ikone dijo ba nthapelele thapelo ya gare ga bošego - the congregation should visit me, fast and pray for me a mid-night prayer.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Aowa - no.

### Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Ka maatla a thapelo - it is about the power of prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša ke gore re swanetše go rapelelana le go rapedišana - its message is that we are to pray over one another and for one another .

3. Ditemana tše di reng ka phodišo? - what is the text saying about healing?

3.1 Ke modiro wa mang go rapelela balwetši (Ja 5:15-16)? - who is responsible to pray for the sick?

Ke rena seng sa rena - it is us.

3.2 Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas 5:13-16?

Ke thapelo ya tumelo - it is the prayer of faith.

4. Naa di re ruta eng? - what is it teaching us?

Di re ruta gore re rapele ka tumelo le ka maatla a thapelo - it teaches us to pray in faith and about the power of prayer.

5. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Ee, ditemana tše di re ruta ka bogolo le maatla a thapelo. Ke gona re swanetše go tliša go rapela le gore e mongwe le e mongwe a ithapelele re le mmogo - Yes. The text teaches us about the greatness and power of prayer. Therefore, we are to pray constantly and everyone should pray for him/herself while we are together.

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mark 6:12-13 and answer the following questions

1. Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?

Ditemana tše di bolela ka tshokologo - the text is about repentance.

2. Naa molaetša wa tšona o reng? - what is its message?

Molaetša wa tšona ke gore re fodiše balwetši - its message is that we are to heal the sick.

3. Ditemana tše di reng ka phodišo? - what is the text saying about healing?

Di re lemoša gore barutiwa ba file batho phodišo ka go ba tlotša - it makes us understand that the disciples gave people healing by anointing them.

4. Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?

Thapelo - prayer.

5. Naa ditemana tše di re ruta eng? - what is the text teaching us?

Di re ruta gore re swanetše go ruta lentšu la Modimo e bile re fodiše balwetši - it teaches us that we are to teach the word of God and also heal the sick.

6. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Aowa - no.

#### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka gore re swanetše re fodiše balwetši re ba botše gore mmušo wa Modimo o kgaufsi - it states that we are to heal the sick, tell them that the kingdom of God is near.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša wa tšona ke gore re swanetše go fodiša balwetši re ba rute le ka mmušo wa Modimo - its message is that we are to heal the sick and also teach them about the kingdom of God.

3. *Naa ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di re ruta le gore lemoša gore le rena re ke tshwanelo gore re fodiše balwetši - it teaches us and makes understand that it is right for us to heal the sick.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfil this command: "heal the sick..." (Lk 10:9).*

E ruta lentšu la Modimo - it teaches us the word of God.

5. *Naa di re ruta eng? - what is it teaching us?*

Ditemana tše di re ruta go ruta lentšu la Modimo bathong le go ba fodiša - this text teaches us to teach the word of God to the people and to heal them.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Same answer with number 5.

#### Youth

##### Group 1

#### Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. *Go ya ka wena ge re re motho o tsogile/o phedile gabotse/o phelegile re ra go reng? - according to you what do we mean when we say somebody is well or healthy?*

Re ra gore motho yoo ga a na bolwetši mmeleng wa gagwe le mathata ka moka le dipelaelo - we mean that the person has no disease in his/her body and has no problems and anxiety.

2. *Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?*

Ke go fediša bolwetši e ka ba ka sehlare goba ka thapelo - it is the removal of disease through medicine or prayer

3. *Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/somebody you know ever been sick? Where was he/she/were you healed? How?*

Ee, o fodišitšwe gae ka dihlaro le dithapelo - Yes. He/she was healed through medicine and prayers.

4. *Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthago e dire eng go tliša phodišo/ kalafo? - if somebody you know/ you get sick again what role do you want the church to play in healing him/her/you?*

Phuthago e mo rapediše - the congregation should pray for him/her.

5. *Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?*

Aowa - no.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka thapelo - it is about prayer.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša wa tšona ke gore re rapele ka dinako ka moka - its message is that we are to pray in all times.

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

3.1 *Ke modiro wa mang go rapelela balwetši (Jas 5:15-16)? - who is responsible to pray for the sick?*

Bagolo ba baphuthago - the elders of the congregation.

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše 5:13-16? - what brings healing according to Jas 5:13-16?*

Thapelo - prayer.

4. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore re rapelelane le go rapedišana - it teaches us to pray over one another and to pray for one another.

5. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

### Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read Mark 6:12-13 and answer the following questions

1. *Go ya ka wena ditemana tše ka bolela ka eng? - according to you what is this text about?*

Phodišo le tshokologo - it is about healing and repentance.

2. *Naa molaetša wa tšona o reng? - what is its message?*

Molaetša wa tšona ke gore re rute batho lentšu la Modimo re ba fodiše - its message is that we are to teach people the word of God and heal them.

3. *Ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Go ya ka ditemana tše go tlotša ka makhura go tliša phodišo - according to this text anointing with oil brings healing.

4. *Naa le diriša eng go fodiša balwetši? - what do you sue to heal the sick?*

Thapelo - prayer.

5. *Naa ditemana tše di re ruta eng? - what is the text teaching us?*

Di re ruta gore re swanetše re rute batho lentšu la Modimo le go ba fodiša - it teaches us that we are to teach people the word of God and to heal them.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka gore re fodiše balwetši re ba rute le gore mmušo wa Modimo o kgaufsi - it states that we should heal the sick and teach them that the kingdom of God is near.

2. *Molaetša wa tšona o reng? - what is its message?*

Re swanetše go amogela balwetši le go ba fodiša - we are to accept the sick and to heal them.

3. *Naa ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di bolela gore balwetši ba fodišwe - it states that the sick should be healed.

4. Pheriši e dirang go phethegatša taelo ye: “Le fodiše balwetši...” (Lk 10:9) - what is the parish doing to fulfil this command: “heal the sick...” (Lk 10:9).

Pheriši e rapelela balwetši - the parish prays for the sick.

5. Naa di re ruta eng? - what is it teaching us?

Di re ruta gore re fodiše balwetši - it teaches us that we should heal the sick.

6. Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?

Aowa - no.

## Group 2

### Section 1

Go Phelega le Phodišo/ Kalafo - health and healing

1. Go ya ka wena ge re re motho o tsogile/ o phedile gabotse/ o phelegile re ra go reng? - according to you what do we mean when we say that somebody is well or healthy?

Re ra gore motho ga a na dipelaelo, mathata e bile ga a na bolwetši mmeleng wa gagwe - we mean that somebody has no anxiety, problems and diseases in his/her body.

2. Go ya ka wena phodišo/ kalafo ke eng? - what is your understanding of healing?

Ke go fediša bolwetši e ka ba ka sehlare goba ka thapelo le go thuša motho go rarolla mathata a gagwe - it is the removal of disease through medicine or prayer and to help somebody solve his/her problems.

3. Naa o kile wa babja/ wa babjetša ke motho yo o mo tsebago? O fodišitšwe kae? Bjang? - have you/somebody you know ever been sick? Where was he/she healed? How?

Mogwera rena o kile a babja mme a fodišwa kerekeng ka go rapelelwa - our friend was once sick and was healed in the church by praying over him/her.

4. Ge o ka babja gape/ motho yo o mo tsebago a babja gape o rata gore phuthego e dire eng go tliša phodišo/ kalafo? - if somebody you know/you get sick again what role do you want the church to play in healing him/her/you?

Phuthego e mo rapediše - the congregation should pray for him.

5. Go sa na le sengwe se o ratang go se bolela ka phodišo mo kerekeng? - anything you want to say about healing in this parish?

Aowa - no.

## Section 2

Bala Jakobo 5:13-16 gomme o arabe dipotšišo tše di latelago - read Jas 5:13-16 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

*Ka thapelo - about prayer.*

2. *Molaetša wa tšona o reng? - what is its message?*

*Molaetša wa tšona ke gore re rapele ka dinako ka moka - its message is that we should pray in all times.*

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

3.1 *Ke modiro wa mang go rapelela balwetši (Jas 5:15-16)? - who is responsible to pray for the sick?*

*Ke rena seng sa rena - it is us.*

3.2 *Phodišo e tliša ke eng go ya ka ditemana tše Jas 5:13-16? - what brings healing according to Jas 5:13-16?*

*E tliša ke tumelo - it is brought by faith.*

4. *Naa di re ruta eng? - what is it teaching us?*

*Di re re hlohleletša gore re rapelelane - it encourages us to pray over one another.*

5. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

*Aowa - no.*

## Section 3

Bala Mark 6:12-13 gomme o arabe dipotšišo tše di latelago - read mark 6:12-13 and answer the following questions

1. *Go ya ka wena ditemana tše ka bolela ka eng? - according to you what is this text about?*

*Ka tshokologo - about repentance.*

2. *Naa molaetša wa tšona o reng? - what is its message?*

*Molaetša wa tšona ke gore re rute batho lentšu la Modimo e bile re ba fodiše - its message is that we should teach people the word of God and also heal them.*

3. *Ditemana tše di reng ka phodišo? - what is this text saying about healing?*

*Batho ba ile ba fodišwa ka makhura - people were healed through oil.*

4. *Naa le diriša eng go fodiša balwetši? - what do you use to heal the sick?*

*Thapelo - prayer.*

5. *Naa ditemana tše di re ruta eng? - what is this text teaching us?*

Di re ruta gore re swanetše re rute batho ka lentšu la Modimo le go re lemoša gore go tlotša go a fodiša - it teaches us that we are to teach people the word of God and also makes us understand that anointing heals.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

#### Section 4

Bala Luke 10:8-9 gomme o arabe dipotšišo tše di latelago - read Lk 10:8-9 and answer the following questions

1. *Go ya ka wena ditemana tše di bolela ka eng? - according to you what is this text about?*

Di bolela ka gore balwetši ba fodišwe e bile ba rute ka mmušo wa Modimo - it states that the sick should be healed and also be taught about the kingdom of God.

2. *Molaetša wa tšona o reng? - what is its message?*

Molaetša wa tšona ke gore re swanetše re fodiše balwetši - its message is that we are to heal the sick.

3. *Naa ditemana tše di reng ka phodišo? - what is the text saying about healing?*

Di bolela gore balwetši ba fodišwe - it states that the sick should be healed.

4. *Pheriši e dirang go phethegatša taelo ye: "Le fodiše balwetši..." (Lk 10:9) - what is the parish doing to fulfill this command: "heal the sick..." (Lk 10:9).*

E ruta lentšu la Modimo - it teaches the word of God.

5. *Naa di re ruta eng? - what is it teaching us?*

Di re ruta gore ke tshwanelo gore re fodiše balwetši - it teaches us that it is right that we heal the sick.

6. *Go sa na le se sengwe se o ratang go se bolela ka ditemana tše? - anything you want to say about this text?*

Aowa - no.

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