

“But I was Momentarily Healed!” A Critical Examination of Charismatic Prophetic Healing in a Zambian Context

Dr. Joseph K. Hachintu*, Ernest Chiwala Katongo

Kwame Nkrumah University, Religious Studies Department, Kabwe – Zambia

***Corresponding Author:** Dr. Joseph K. Hachintu, Kwame Nkrumah University, Religious Studies Department, Kabwe – Zambia

Abstract: This article presents a critical examination of charismatic prophetic healing in a Zambian context today. The study built on documented scholarly work and the citizenry's views based on their beliefs and experiences, to critically examine the charismatic prophetic healing currently taking place in Zambia. The study is a response to the need to provide an analysis of what is becoming a common problem of medically declared ill people abandoning medication in preference for prophetic healing miracles and suggest empirically-based solutions. Theoretically premised on the growth of Pentecostalism in Africa and its healing ministry, the article draws upon the data obtained through a hermeneutic qualitative research strategy from 25 respondents. One-on-one interviews were conducted with female and male respondents of varying ages drawn from Neo-Pentecostal churches and Non-Pentecostal churches, and the data were analysed thematically. Findings were that few people believed in, and supported the Charismatic miracle healing practices, while others who were in the majority condemned and did not subscribe to the practice; and that both categories unanimously acknowledged the presence of false prophets in society, who were believed to perform false healing miracles. An appropriate conclusion and recommendations were given.

Keywords: Charismatic, Pentecostalism, False Prophets, Miracle healing, Zambia.

1. INTRODUCTION

This study focused on examining the charismatic prophetic deliverance, healing and exorcism currently taking place in Zambia. A large part of the Bible consists of prophecy. So it would seem that Christians cannot be against prophecy. Yet, what are we to make of those prophets that pop up nowadays in Southern Africa? Many churches never had prophets, and now they are everywhere. And there are all these scandals connected to them about abuse, greedy and deceit. Prophecy today is a highly contested topic, partly because of the mushrooming Neo-Pentecostal Prophetic Movements (Kroesbergen, 2016). But there is also the issue of those old prophets in the Bible like Elijah, Elisha, Isaiah and so on. Why do we not seem to have such people anymore? Can the church still have a prophetic voice in the current times? Indeed, today's debate on prophetic deliverance and healing seem to have diverted attention from being a theme for Biblical exegesis, to being a topic of contentious debate. .

Nevertheless, this article was not precisely intended to cover the wider array of Neo-Pentecostal endowments of charismatic spiritual gifts and the assessment of their authenticity, but rather, to focus on the limited scope of interrogating the manner in which deliverance and healing are performed in Zambia today. It was believed that the findings of the study would add to what is already documented by scholars and offer some fresh perspectives on the subject.

1.1. Statement of the Problem

The charismatic deliverance and prophetic healing power can be described as one performed by a charismatic person, who, by definition, is one who attests to an experience of spiritual renewal through the power of the Holy Spirit and is endowed with a spiritual gift of charisma, such as speaking in tongues, healing, prophesying, and exorcising (Faricy, 1983). There is a growing concern in Zambia today, about people rushing for prophetic healing miracles, resulting in the common problem of some medically declared ill people abandoning medication in preference for healing

miracles. This article interrogates whether the ways of healing performed in modern times in some Pentecostal-charismatic gatherings in Zambia can, strictly speaking, be described as healing in the theological sense defined above or whether it is merely some form of tricks other than biblical and faith-based spiritual healing.

1.2. Objectives of the Study

The general aim of the study was to examine the current charismatic prophetic deliverance and healing in Zambia.

Specific objectives were:

- To determine the prevalence of false prophetic deliverance and healing miracle performances in Zambia.
- To establish how false ‘men of God’ deceive unsuspecting audiences into participate in fake miracle performances
- To find out how the Zambian citizenry was affected by the fake deliverances and healing miracles.

2. THEORETICAL ORIENTATION OF THE STUDY AND BRIEF REVIEW OF RELATED LITERATURE

This study was underpinned by the theory on the origin and growth of Pentecostalism in Africa and its healing ministry.

2.1. The Origin of Pentecostalism in Africa and the Healing Ministry

Present day Pentecostalism has raised a lot of debate precisely tracing its precise origin. Theologians and scholars have raised different views to clearly state the history of the origin of the Pentecostal movement. However, looking at the origin of Pentecostalism in Africa, Anderson (2015:67) says “it is difficult to give a general history of African Pentecostalism because of the unique history in every African country, mainly because of different kinds of colonial experience, religious background and the less developed mission histories”.

Mayrargue (2008:3) argues that “it was indeed the missionaries from the Azusa Revival Street of 1906 that spear headed the wide spread of Pentecostalism globally and Africa inclusive”. Furthermore, Anderson contends that the early 20th Century Pentecostal newsletters and periodicals abounded with ‘thousands of testimonies to **physical healings, exorcisms and deliverances**’. These, he says, were seen as major attractions which contributed much to the wide spread of Pentecostalism in Africa. McClung (1986) quoted by Anderson also says the divine healing is an ‘evangelistic door-opener’ for Pentecostals, and that ‘signs and wonders’ are the ‘evangelistic means whereby the message of the kingdom is preached to individuals. Wariboko (2017) also adds that the rapid growth of Pentecostalism in Africa can be attributed to the movement’s core message. Its spiritual and theological outlook resonates with sub Saharan Africans as it draws from the interior of the African worldview. The message about spiritual empowerment or access to divine power to meet human needs amid daily struggles of power had so much contributed to the spread of Pentecostalism.

2.2. The Spread of the Charismatic Movement and its Emphasis on Healing Power

Most researchers do not know how and when precisely the Charismatic movement first entered Africa and through which country. But Ojo (1988), a Charismatic movement researcher in Nigeria, cited by Cheyeka (2005), suggests that the movement might have come to Africa via Nigeria. He further states that by the mid-1980s, the growth of the Charismatic movement across Africa had been significantly helped by Nigerians as they came in contact and interacted with other Africans in some of the regional and global activities of the Student Christian Movements, such as Christian Scripture Unions.

It seems generally agreed, therefore, that the Charismatic movement in Africa rose in the 1970s, with its Nigerian component being the largest and fastest-growing. Ojo maintains that the movements surfaced in January 1970 amongst Christian students’ organisations at universities, when some of the members of the Christian Union in the country’s premier University of Ibadan proclaimed to their fellow students that they had been baptised in the Holy Spirit and were speaking in tongues. This

began a substantial Christian awakening in Africa, which resulted in a number of Charismatic missionaries going beyond West Africa as well. According to scholars (Ojo 1998 and Ducombe 2012, in Cheyeka 2005), the Charismatic renewal of the 1970s found fertile ground in African Christianity, where it particularly spread its prosperity message; emphasising wealth, **healing** and power.

2.3. Warning against False Miracle Healers

Incidents of the presence of false Prophets performing fake healing miracles among the genuine men of God have been there since time immemorial, backdating to Old Testament time in the Bible, and the Bible is consistent in warning us of their presence and machinations:

“Dear friends, do not believe every spirit, but test the spirits to see whether they are from God because many false prophets have gone out into the world” (1 John 4:1).

3. METHODOLOGY

Methodically, this study blended the hermeneutical approach (as one special aspect of phenomenological orientation) with the interpretive techniques of the qualitative strategy. This approach was considered appropriate since the study was essentially theological, with much data drawn upon biblical scriptures that required exegesis, and it basically aimed to discover answers to underlying questions by attempting to interpret and define the problem (Kroesbergen, 2018). The research methods used under this approach, therefore, became an array of interpretive techniques that sought to describe, translate, and otherwise come to terms with the meaning, and not the frequency of certain more or less naturally occurring phenomena in the social world (Van Maanen 1983:19). The primary data were obtained from a sample of 25 respondents who were randomly drawn from the population of Kabwe town residents in Zambia. One-on-one interviews were conducted with female and male respondents of varying ages, to get their beliefs and opinions on the Charismatic prophetic healing and deliverances currently performed in the nation. Secondary data from scholars who have written on the subject were also relied upon as helpful information resources for the study. The thematic method of data analysis was applied.

3.1. The Hermeneutic Method

Many scholars (among them Collis and Hussey) refer to hermeneutics as a special aspect of phenomenology. According to them, *“hermeneutics is a phenomenological method that was originally concerned with interpreting ancient scriptures”* (Collis & Hussey, 2003: 74). The formalisation of the method was then done by other scholars who later worked on the technique aspect of it and broadened its scope. By definition, hermeneutics can be taken to mean *“the research activity of interpreting whatever in the target situation is seen, heard or sensed”* (Davies 2007:237). The *“hermeneutic circle”* therefore, consists of the original data and the interpretive transformation of it by the researcher. Essentially, this methodology involves paying particular attention to the historical and social context surrounding an action when interpreting a text. It assumes that *“there is a relationship between the direct conscious description of experience and the underlying dynamics or structures”* (Collis and Hussey 2003:75). Whilst a text can provide an important description of the conscious experience, analysis and interpretation of the underlying conditions which led to the experience are also required. In other words, the hermeneutical process involves interpreting the meaning of a text through continual reference to its context.

Although it is usually associated with the interpretation of historical texts, hermeneutics has been applied in Humanities and Social sciences research, such as in Law where the reasons behind judgments or statutes are sought. According to Lindlof (1995:31), *“The method can be applied to any situation in which one wants to “recover” historical meaning.*

4. FINDINGS

4.1. Beliefs and Opinions of People about Charismatic Deliverance and Healing Powers

The study was concerned, among other things, with respondents’ opinions and beliefs in the deliverance and healing power performed by the Charismatic Prophets. The table below summarises the findings:

Table1. Respondents' Beliefs about Deliverance and Healing Powers

Responses	Scores	
	Frq	%
Affirmative	9	43
Negative	12	57
Total	21	100

Source: Field data

As shown in the table above, forty-three percent (43%) of the respondents said they believed in the deliverance and healing power performed by the Charismatic Prophets while the majority (57%) said they did not. The majority who did not believe in the healing power said they never subscribed to the popularised healing power because not all the purported healing powers were from God. They said most of the *papas* (fake men of God), were practicing stage hypnosis for the selfish purpose of making money. They further described the increasing questionable deliverances and healing practices performed by self-proclaimed “men of God” as unbecoming phenomena on the Zambian environment.

4.2. The Support for the Charismatic Belief in the Deliverance and Healing Power

The above figures show a considerable support received from some respondents, who subscribed to the manner of charismatic deliverance, exorcism and healing currently being practiced in Zambia, despite the dissident responses from others. When asked for his opinion on what was currently trending, a Clergy from one faith organisation recounted in a manner that depicted most of the affirmative responses, when he said:

According to scripture, some people within the body of believers can have God's endorsement of the gift of healing and exorcism. Each member should employ these spiritual gifts in his/her loving ministry for the common good of the church and of humanity. These spiritual powers are given by the agency of the Holy Spirit, who assigns to each member according to His will. The purpose is simple: to provide the ministries and abilities required by the church in fulfilling its divine mandate. These spiritual gifts include among others, the faith itself, healing power, prophecy, exorcism, compassion, healing, teaching, prophecy, proclamation, teaching, charity, and so on (Interview with a Clergy, Kabwe, May 23, 2023).

The respondents in support of the current charismatic happens in Zambia had premised their responses on a few verses from the Bible in claiming that the phenomena in question had a scriptural backing.

4.3. Respondents' Biblical Basis for Healing as a Gift from God

Those respondents in approval of charismatic healing mostly drew their reference from 1 Corinthians 12:9-11; 1 Corinthians 12: 27, 28; Ephesians 4:11-16; Romans 12:6-8; and 1 Peter 4:10, 11 in their argument that “healing” was a spiritual gift granted to any church member by God.

1 Corinthians 12:9-11: respondents sought justification in this verse where it says “*to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines*”

1Corinthians 12: 27, 28: this was another versed quoted by respondents which says“*Now you are the body of Christ, and each one of you is a part of it. And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues*”

Ephesians 4:11-16 reads “*So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up*”

Respondents also sought justification from **Romans 12:6-8** which reads “*We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully*”.

In **1 Peter 4:10, 11** the bible records “*Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.*”

However, those in support of charismatic healing powers and deliverance had admitted that even though there were still true prophets being used by God today, some among them were not genuine. They confirmed the existence of some fake prophets too; who they said had performed the healing and other miracles for self-aggrandisement.

4.4. Opposition to the Charismatic Practice of Deliverance and Healing

As already alluded to, the study has revealed that the majority of respondents did not support the manner of some purported spiritual healers and exorcists currently performing in the country. In backing their disapproval, informants argued that the performances either lacked biblical backing or were done out of context.

4.5. The Need for Contextualisation of Scripture and Exegesis on Miracle Healing

A careful examination of the claims by some “men of God” who claim to have received a gift of healing as an endorsement from God, according to scripture, prompts a suggestion for the need to contextualise both the interpretation of the biblical scripture and exegesis by Christians and all those concerned in order to avert deception. This can be possible by seeking to interpret the Bible **hermeneutically**. Coming to the biblical issue of miracles and the manner in which it has been conceived, interpreted and applied by those purported to heal people in Zambia today, there is a need to put the biblical acts of miracle healing into contexts in which they occurred and consider the fact that Jesus, for instance, did not heal for the sake of healing, nor did he perform healing miracles to gain personal popularity. He did not do it for money or as a business either, as those misleading people today in the guise of following his footsteps do. Some of the Bible verses commonly used in justifying miracle healing today include Matthew 9:1-2; Mark. 2:1-12; John 14:13.

Matthew 9:1-2: a paralysed man was brought to Jesus. Scripture says that when Jesus saw their faith, he declared: “*Take heart, son; your sins are forgiven.*” This means that the sin that caused the man's paralysis was then forgiven, thus freeing him from the physical bondage of paralysis. Similarly, in Luke 5:17-20, another paralytic was brought to Jesus by his friends. Again, Jesus saw the faith of the man's friends, and immediately, he healed the paralysed man. The context in which this happened is revealed in verse 6; that Jesus healed the paralytic so that people may know that the “Son of man” has authority on earth to forgive sin. Note that the root cause here (which was Jesus' target) was sin and that the paralysis was just a symptom of sin.

John 14:13: “*And whatever you may ask in my name, that I will do, that the Father may be glorified in the Son.*” This suggests that the miracles Jesus performed served to glorify God (not man) through Jesus.

Whether or not the present-day “men of God” are targeting their patients' sin or they aim at the symptoms (the disease) for self-aggrandisement and money-making is, therefore, a question under contestation in this article.

4.6. What the Bible Says about False Miracles

All respondents in the study acknowledged presence of false-healing miracles, which they backdated to biblical times based on the following Bible verses:

- i. **Deuteronomy 13:1-5:** The crucial factor from this verse which is pertinent to the current study is that God recognises the existence of false prophets through the power of Satan, and that such prophets are capable of performing signs and wonders.
- ii. **Exodus 7:8-12:** The magicians of Egypt imitate Moses' staff-into-a-serpent miracle before Pharaoh.
- iii. **Revelation 13:11-15:** The **end-time False Prophets** will do similar signs as the Two Witnesses, causing most of the world's population to worship the Beast.
- iv. In **II Corinthians 11:13-15**, Paul warns that Satan's servants are clever counterfeits of Christ's. Signs, wonders, and miracles, then, are not conclusive proof that a prophet is from God. This scriptural reading makes a revelation very crucial to this study in **verse 14** when it says “*And no wonder! For Satan himself transforms into an angel of light*”.

5. PROPHETIC MANIPULATION

It should be acknowledged that authorities have written much on the subject of Charismatic deliverance and healing and here is not the place to give the entire detail. Nevertheless, the recent works of Josephine Muganiwa (cited in Kroesbergen 2018) *entitled Prophet or Profit: A Critical Analysis of Patony Musendo's the Immaculate Calling* and that of Philip Foster (cited in Glover, 1997) *entitled Suggestibility, Hysteria and Hypnosis* will be quite invaluable for this research.

In substantiating the current Zambian scenario as depicted in the findings of this study, Muganiwa's article reveals that the supernatural gifting is valued within Pentecostal circles and that it is associated with being anointed. She observes that the more miracles one can perform, the more anointed one is considered to be. She gives an account of a man by the name of Oracle Shoko:

Oracle Shoko grew up in a Pentecostal Church and desired to be gifted in that way. But when he failed to make much headway, he decided to travel to North Africa to study under Charismatic church leadership there for six months. He came back supercharged with power, performing miracles. He then leaves his church citing persecution by the “not so anointed leadership”. He established his own church whose selling point was the presence and manifestation of power. Word about him spread like a wild fire. His church gained momentum and phenomenally grew in number. He grew wealthy as grateful congregants showered him with thanks giving offerings (Muganiwa, cited in Kroesbergen 2018: 66).

Muganiwa describes Oracle Shoko as one person who made a lucrative business in becoming a Prophet. An oracle is a god or prophet who predicts the future or carries message from divine to mortals. The message itself is also at times referred to as an oracle. According to Muganiwa, Oracle Shoko had reached a level where he considered himself a demi-god imparting powers to those he chose in similar fashion of the Greek gods. Like god, he received gifts. By receiving tithe, he equated himself to the Judaic God. To ensure that his predictions became true (in order to sustain his business), Oracle Shoko sent his henchmen to engineer the miracles. Muganiwa cites an example of one Pastor's car sale business that was no longer viable. When the Pastor approached Oracle Shoko, he was told he would be able to sell the cars every day in the coming week. Shoko sent a henchman in the guise of a faithful man of God, to buy the cars thereby making the Pastor believe in Oracle Shoko's powers and effective prayer. The Pastor gladly brought tithe to Shoko after a week.

Muganiwa recounts further that the lady who was used as a henchman attempted to use the same method to another lady who had obliged to surrender a salary in gratitude for getting a job after the prophet's “powerful” prayers that turned around fortunes. When the lady visited the prophet's church, she was picked from the audience to enable him demonstrate that he could impart powers to any one at will. After a preceding prayer for a crippled person who instantaneously walked away without the aid of crutches, the lady almost believed. However, the next person to be prayed for (in an arranged trickery to act the role of a patient) was a barber whom the lady knew well and hence the scam was unveiled.

Muganiwa gives this incidence in describing what she refers as a common occurrences experienced in Zimbabwe in the mid-90s due to economic hardships the country went through. Many new charismatic churches, she narrates, were formed to inspire hope in a dejected people. This depicts the

Zambian scenario in the sense that her observations are consistent with the findings of this study where some respondents remarked that even though some charismatic healing powers and deliverances were true owing to the fact that God still use some people today, some of the incidents we currently see as deliverances and healing powers in Zambia are manifestations of deceit from fake prophets.

5.1. Altered State of Consciousness

Foster Philip refers to hypnosis as another way henchmen may take advantage of the unsuspecting audiences to engineer their 'fake' miracles. He contends that human beings are, by nature, suggestible. He urges people to take a very simple example - the yawn. He says that when someone yawns in a room full of people, nearly everyone else will follow suit. Another example he gives is that when someone who is experiencing strong emotions joins a group, it would have an immediate effect on everyone present. He says this is natural and normal. But something more crucial to our case here is his contention that the suggestibility can be taken much further when the human mind enters what is usually called by experts an *Altered State of Consciousness* (henceforth, ASC). The human mind is capable of a variety of ASCs but it is worthwhile dealing with hypnosis in particular, for our case.

5.2. Hypnosis and Hysteria

The terms *hypnosis* and *hysteria* both mean induced ASC. They have been practiced even if not understood in many societies throughout the world, from earlier times. They are not even unique to humans. Many predators instinctively employ techniques in one to one encounters. Philip gives an example of a tendency for a stoat to hypnotise before attacking and killing it. From the most primitive times, he says, societies have produced the shaman or priests. The shaman's function was partly to explain why things happened to the group or the individual (in terms of local spirits etc.) and to be of help in times of stress. For individuals suffering pain or disease it was clearly insufficient to give explanations of suffering; it was also necessary to provide practical relief. The shaman would soon discover that people in pain were dependent and suggestible: the stories told them about the 'how and the why' and more than that, that a sense of euphoria might be induced in the sufferer by the suggestion that they now felt better.

Philip says it is important to understand that hysteria and hypnosis are co-operative phenomena: a person wants to feel better and corporates with the shaman, it is the decision of the will. These ASCs have been given different names such as animal magnetism, mesmerism, suggestion, hysteria, hypnotism, *et cetera*. Our contention in this article is that Such ASCs form basis of, and are part of the trickery fakirs and false prophets.

Today we have people in the world (Zambia inclusive) who are easily tricked or deceived by false prophets in an attempt to get delivered or healed from different afflictions, simply because they are too willing to believe everything that other people say. There are a number of miracles on the market (purported to be genuinely from God) for people gullible enough to buy them. Such practices have obvious telling effects on the Zambian society.

6. EFFECTS OF FAKE HEALING MIRACLES ON MISLED PATIENTS

In disapproving the current Charismatic healing practice, respondents cited a number of negative effects the practice had caused in society. They observed that the growing manifestations of false miracles in the nation had resulted in an increase in reports on the negative effects of the performances by the so-called "men of God". It has been alleged that some clergy misled patients by telling them to stop taking conventional medicine, for instance, and rely on the assurance that they (patients) will be healed by prayer. The Times of Zambia newspaper quotes a Mr Wisdom Muyunda calling for the prosecution of Clergy who were in such inappropriate habits:

Dear editor; I write to urge some men and women of God who call themselves Christians to stop misleading patients by telling them to stop taking drugs prescribed to them by medical doctors. Victims of these so-called prophets are mainly those who are HIV-positive and are told to stop taking ARVs and just embark on prayers that the purported prophets offer. Let us be alive to the fact that medical doctors also have a calling from God for the sole purpose of saving lives. It is therefore not good to advise patients on ARVs to stop taking them only for them to die sooner than

*later because their viral loads fail them. This is totally unacceptable and I urgently appeal to the Ministry of Health and the powers that be, to quickly move in and deter this developing belief in patients who are **becoming victims on a daily basis**. Yes, prayers can work alongside the already prescribed medication and not to stop taking medication. Most of those who have stopped taking ARVs and opting for prayers have actually died quicker than they could if they did not stop taking the drugs. I feel it should also call for the prosecution of those advising patients to quitting taking drugs for causing death when the patients die to put this rot to rest (Wisdom Muyunda, in Zambia Daily Mail. April 6, 2017).*

The verbatim in the above quote replicates the general observations and experience of people in the nation, which respondents in the current study also echoed. The bone of contention has not necessarily been on disregarding prayer and questioning God's power and ability to heal people, but rather on the efficacy of healing spells chanted in most charismatic gatherings. Respondents in the study unanimously attested to the fact that the victims to such deceptive ploy by fake 'men of God' never enjoyed sustainable recuperation after their deliverances. On the contrary, what has been commonly observed is the deterioration in the health conditions of victims and eventual deaths. The matter seems to be more prominent in the patients on the Anti-Antiretroviral (ARV) treatment whose immediate suspension of drug administration has an immediate telling effect of death. The article's central concern therefore, has been the increasing unfortunate reports of people falling victim to the scourge and eventual premature deaths acerbated by the deceit.

7. CONCLUSION

The purpose of this study was to examine the current charismatic prophetic deliverance and healing in Zambia. The study drew upon the data obtained through a (*hermeneutic*) qualitative research strategy from 25 respondents. Respondents had shared divergent views on the efficacy and credibility of the charismatic prophetic deliverance and healing powers; while some believed in the credibility of the charismatic healing as a gift from God and supported the practices, the majority did not subscribe to the belief. However, both categories unanimously acknowledged the presence of false prophets who, as respondents put it, performed false healing miracles for personal aggrandisement and money making. Examples of how miracle manipulations were done have been provided, such as through the use of henchmen who used tricks to engineer fake miracles by induced ASC techniques, to take advantage of the unsuspecting audiences. The situation was said to have been exacerbated by people who, because they were gullible enough, were easily tricked and deceived to buy fake miracles. The need for contextualisation of scripture and exegeses by interpreting the Bible in a hermeneutical sense when examining miracle healing has been suggested.

7.1. Recommendations

Based on the findings of the current study, the authors recommend the following:

- i. That Christians must not be gullible; for it is the gullibility that shrewd leaders of religious movements use to their advantage.
- ii. Christians (Zambian Christians in particular) need to take heed to the biblical warning (such as echoed in *1 John 4:1*; *2 Peter 2:1-6*) against deceitful, false Prophets performing fake healing miracles.
- iii. That people need to treat the current Christian deliverance and healing ministries with great caution, as the presence of false ones among them could lead us back into the rejected Shamanism.
- iv. That there is need to demystify the notion that the Bible-believing Christianity is not compatible with contemporary conversional medicines; *for* prayers can work alongside the already prescribed medication.
- v. To call for the prosecution of the fake “men of God” especially those who cause death by advising patients to quit taking drugs.

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AUTHORS’ BIOGRAPHY



Joseph Kayuni Hachintu, holds a Ph.D. (*DLitt et Phil*) and a Master's Degree in Religious Studies both from the University of South Africa, and a Bachelor of Arts with Education (Religious Studies and Special Education) Degree from the University of Zambia. He taught briefly at Mpika Boys High School and served as District Education Planning Officer for Isoka District in Muchinga Province of Zambia for four years before he joined Kwame Nkrumah

University in 2008, as a Lecturer in the Department of Religious Studies. Dr. Hachintu is the founding Director of Research, Postgraduate Studies, and Innovation at Kwame Nkrumah University. He is currently serving as Editor-in-Chief of the Kwame Nkrumah University Multi-Disciplinary Journal and is formerly Head of the Quality Assurance Department at the same institution. Furthermore, he is the Professional Authors International (PAI) Deputy Coordinator for the Central Province of Zambia. He has published several articles in both loc’l and International Journals. His extensive research interests include Religion and Society, Education and Society, Sexuality, HIV/AIDS, and Quality-Education delivery.



Katongo Chiwala Ernest, is a Catholic seminarian aspiring to become a Catholic priest. He holds a Bachelor of Arts in Philosophy and Religious Studies from St. Bonaventure University Lusaka -Zambia, affiliated to the Pontificia Universitas Antonianum Rome - Italy. He has been involved in religious movements in Zambia and Zimbabwe since 2018. At present, he has taken up an opportunity to acquire a Master of Arts in Religious Studies at Kwame Nkrumah University. His interests include religion, philosophy, society, education, sexuality, marriage, and human ethics. His idea is to contribute positively to the global board of knowledge.

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