



RELEASING SERVICES TO PEOPLE SICK DUE TO OCCULTISM

Jusup Hutapea,¹ Jose Abraham²

^{1,2}Asian Seminary of Christian Ministries, Philippines

Email: yusufhutapea08@gmail.com

Abstract

Occult forces made them physically sick for years. They are formed by fear, discomfort and also they lose touch with God or don't grow spiritually. The occult always damages human life physically and mentally. This writing uses a descriptive qualitative method with a practical theological approach with several case studies. This article aims to describe how the ministry can serve the people concerned who are affected by the effects of darkness (occult). Correct recovery services can help free people affected by occultism.

Article History:

Received: 28 October 2020

Accepted: 29 January 2021

Keywords:

Occultism;
Delivery service;
Sick person;
Pastoral.

Introduction

The problem of the occult is not a new teaching for Christians, because the Bible clearly states the work of Satan in various manifestations and one of them is occult practices. Satan's work not only seduces and misleads humans but offers the help that humans want in a hidden way so that many people don't realize that they have been tricked and bound by the power of the devil because the devil never helps without undermining or demanding a reward.¹

Lately, the occult is increasingly being practiced by many people, not only from the underdeveloped, isolated, backward people in rural areas who are less educated. But also among people who live in the suburbs and even those who live in urban areas and educated people who are often called "modern people". Ironically, people who are bound or practice occult are those who have a religion and also many who are Christians. This is very disappointing and contrary to God's Word.²

Actually, the occult practice is very old; Since the first humans Adam and Eve were created, humans have tended to believe in the existence of dark powers, outside of God. So that the first man heard the voice and believed in the dark power for his satisfaction. That was the beginning of occult practice in this world or the root of the beginning of the devil's work in the

¹Elfrida Saragih & Ebenhaizer I Nuban Timo. "Kajian Teologis Mengenai Praktik Okultisme dan Pelayanan Pelepasan Bagi Mahasiswa." *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, Vol.4, No.1, (2020): 47-63. DOI: 10.46445/ejti.v4i1.198.

²You can read the discussion about writing and scientific work Tom Muir. "Writing and Risk: Magic, Occult, Exorcisms." *Journal of Academic Writing*, Vol.8, No.2 (2018): 212-224. DOI: 10.18552/joaw.v8i2.484.

world (Gen. 3). This occult practice continues to be believed and carried out by humans until today. Especially in rural areas the practice of occult is very rampant, even though in the religious identity one hundred percent are Christians, the occult practice is still fertile.³

What becomes the material for thought is, why do those who have moved from darkness into light (from tribal religion to Christianity) still believe in and practice occult in their daily lives? In modern times, health facilities are so advanced, but why do they still use "occult services"? It must be admitted that this practice has decreased nowadays, but generally it is only in suburban and urban areas.⁴

Until now, the occult is one of the things that most disturbs the growth of the Christian faith, especially among the Batak community, the involvement of the forces of darkness in many forms and varieties. Unfortunately, not many people are aware of the dangers and great power of this power of darkness on the growth of their faith. Ironically a contemporary phenomenon, the church does not take it seriously even if it is involved with occult sins that are very serious to God.⁵

Result and Discussion

Darkness Power / Occultism

There are many definitions of the occult expressed by some experts, the meanings expressed or explained by these experts are various. In terms of language, all scholars agree that the term "occultism comes from English" occultism "The term" occult "comes from the word" Occult "(English which means "hidden" or "hidden" and "ism" means "view", "belief", "Teaching", "understanding", or "understanding", "belief", or belief".⁶ So "occult" means views, understandings, teachings or beliefs about the powers of darkness. This has to do with things that occur or are practiced outside of normal everyday life, for example direct contact with dark spirit worlds and experiences with dark spirits experienced by non-Christians, such as visions of spirits, telepathy, etc. . Experiences like this occur in a person because he or she directly learns about involvement with the spirit world or because the spirit itself inhabits and controls

³Sappington, Thomas. *Hancurkan Kuasa Iblis dalam Diri Anda*. (Yogyakarta: Yayasan Andi, 2015); C.A. Van Peursen. *Tubuh Jiwa Roh*. (Jakarta: BPK-Gunung Mulia, 2013).

⁴Gintings, E.P. Djorelit, et all. *Okultisme*. (Bandung: Bina Media Informasi, 2017); Martin, Samuel P. *The Healing Hands*. (Manila: Caritas Manila, 2012).

⁵H.A. Maxwell Whyte. *Roh Jahat & Pelayanan Pelepasan*. (Malang: Gandum Mas, 2012).

⁶Viktor L. Tobing, *Menyingkap Strategi Musuh*, (Medan: Yayasan Pendalaman dan Penelaahan Alkitab, 2006), 32; John Rust. "Schizotypal Thinking among Members of Occult Sects." *Social Behavior and Personality: An International Journal*, Vol.20, No.2 (1992): 121-130. doi: 10.2224/sbp.1992.20.2.121.

a person's life. Usually those who are involved with this kind of power are those who have not believed and accepted the Lord Jesus as their personal Lord and Savior.⁷

According to Longman Dictionary Of Contemporary English explains that:⁸ the word 'occult' means (1) secret (meaning secret or hidden); (2) hidden from ordinary people (hidden from human view); (3) magical and mysterious (magic and mystery) ". So it can be concluded that the occult is an understanding or belief about the power of darkness and which is related to the spirit world that is practiced outside of normal human life in general. This usually happens or is done by humans outside of God. These occult practices are "hidden" and "mysterious" or "secretive". So the occult is "belief in or investigation of the mysterious, the supernatural or the magical, also any practices based on such belief.

Then Bambang Yudho clearly explained that: "The occult is an understanding that embraces and practices the power of darkness". In the Sahabat Layam Papers explained that "in a special sense, namely the occult as part of the power of darkness". While Morris Takaliung explained "Occultism is what consists of black magic and white magic which has various forms and types."⁹

As previously explained, "occult" is something that is magical, dark, secret and hidden, Uric Unarto explained with a slight difference, that for followers of Christ it is not called darkness, thus his opinion: "The power of darkness in the sense of the occult world is something dark. or occult or secret, that is why the name is called occult because "occult" means dark, while ism means teachings or schools. But for Christ's followers what is taught and practiced in the occult world is not something secret or dark or hidden because God's Word has revealed what is really happening behind the occult practice."¹⁰

In this case it means, although the occult is something dark and secret, but as a follower of God it is not something dark anymore because the Word of God has revealed it. It is also for this reason that we will reveal matters relating to the dark powers that always affect human life.¹¹

⁷Reinhard, Holt & Winston. *American Intermediate Dictionary of American English*. (New York: Holt Reinhard And Winston Inc., 1996).

⁸ Paul Procter, "Occult", *Longman Dictionary Of Contemporary English*. (England: Longman Dictionary Of Contemporary English, 1978), 754.

⁹Bambang Yudho. *How To Overcome Occultism*. (Jakarta: Yayasan Andi, 2016); see Morris Ph. Takaliung, *Makalah Ilmu Hitam dan Ilmu Putih Dalam Perspektif Firman Allah*. (Medan: Yayasan Pekabaran Injil Indonesia, 2008), 4; Gregory W. Dawes. "The Sacred, the Occult and the Distinctiveness of Religion." *Studies in Religion/Sciences Religieuses*, Vol.46, Iss.1 (2017): 19-36. DOI: 10.1177/0008429816673046.

¹⁰Uric Unarto, *Menyingkap Tabir Praktek-praktek Kuasa kegelapan*. (Jakarta: Pustaka Surgawi, 2007), 2; Conrad Vine. "Lessons from the Demoniac of Mark 5." *Journal of Adventist Mission Studies*. Vol.II, No.2 (2015): 161-167. accessed <https://digitalcommons.andrews.edu/jams/vol11/iss2/13>.

¹¹Viktor L. Tobing. *Okultisme*. (Medan: Yayasan Pendalaman dan Penelaahan Alkitab, 2015).

Occult generally can be divided into two, namely soft type and hard type. Examples of the soft type of occult are, Superstition, divination such as: astrology, parmastry, spiritism, astromantics, chromancy, geomancy. Examples of violent types of occultism are: white magic and black magic in various forms such as pellets, gandam, witchcraft, Satanism and inner power.

It is also necessary to know that among these types of occult there are several types of occultism that have received good reception from the public. Various forms of occult activities, such as prediction, astrology, witchcraft, witchcraft, pellets, hypnosis, invulnerability, and all kinds of occult arts, which are called science, white and black, are well received in society. The remarks were caused by broadcasts through the mass media which were free of barriers, so that the occult entered every area of human life, from personal problems, family, finance, business, even modern industry. Because there is occultism that is welcomed by the public, so many people are involved and influenced by dark powers for various reasons.¹²

Occult Pain

The power of darkness can also cause various diseases for humans. It is sometimes very difficult to distinguish between occult pain and medical pain. It is true that the Bible describes several times that some people get sick as a result of the power of darkness. The power of darkness can also irritate the nerves (Luke 13: 11-16; 1 Cor. 16: `4-23; Eph. 2: 2). For example in the Bible, when Jesus cast out an evil spirit from a person who was possessed by a demon (Matt. 5: 1-20) in verse 15 it says that the person was sane after the devil left him. Evil spirits can destroy nerves (Deut. 28:28; Jer. 50:38).¹³

Deliverance Service

Deliverance ministry is a service that is done to bring out evil spirits or dark powers by using a powerful commandment in Jesus. Only in Jesus Christ can people who are involved in the occult be freed from the power of darkness (John 16:33; Rom. 16:20; 2 Cor. 3:17). All believers are gifted to cast out the powers of darkness or perform a ministry of deliverance (cf. Matt. 10: 5, 8). However, the current phenomenon of resignation ministry is as if it were a pastor's work, and even then, only some pastors are considered by the congregation to be capable of doing such

¹²Mark S. Morrisson. "The Periodical Culture of the Occult Revival: Esoteric Wisdom, Modernity and Counter-Public Spheres." *Journal of Modern Literature*, Vol.31, No.2 (2008): 1-22. muse.jhu.edu/article/233970.

¹³Thomas Laqueur. *Why the Margins Matter: Occultism and the Making Modernity. Modern Intellectual History*, Vol.3, No.1 (2006): 111-135. doi:10.1017/S1479244305000648; J.A. Thomson. *Deutoronomy*. (London. Michigan: Inter-Varsity Press, 2008); H.A. Maxwell Whyte. *Roh Jahat & Pelayanan Pelepasan*.

things. So the delivery service is a harvest that requires a lot of workers who need to be adequately equipped nowadays.¹⁴

The relinquishment of the occult can only be done by the power of Jesus Christ (John 16:33; Rom. 16:20).¹⁵ The solution to the occult is:

- Step I : Dismantling all sins or life story occult practices
- Step II : Confessing committed occult sins
- Step III : Cut off ties with occult practices
- Step IV : Accept Jesus as Lord and the only one who is trusted
- Step V : Follow-up (Discipleship).

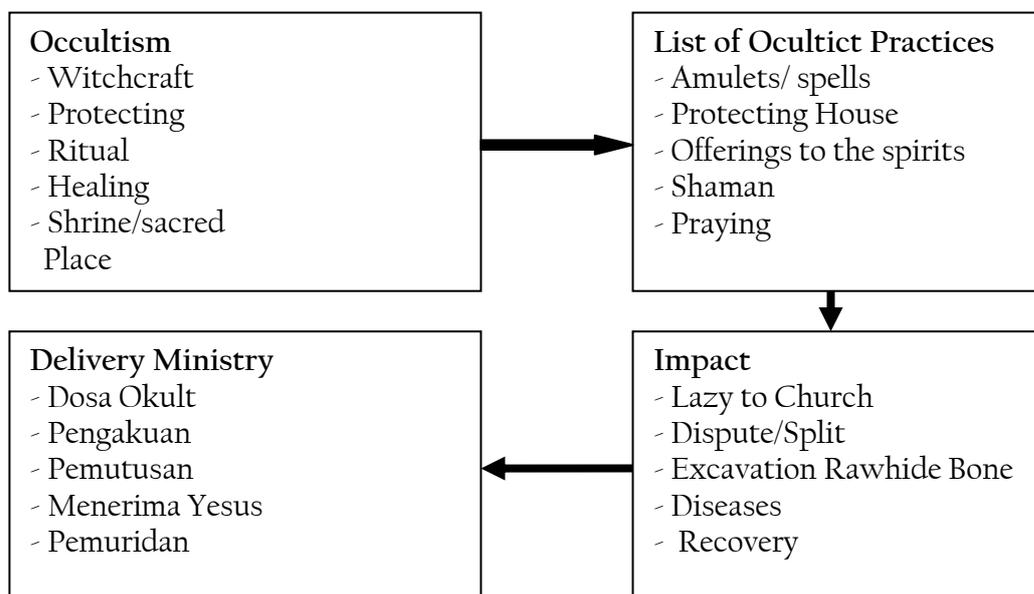


Figure 1. Chart of Delivery Misnistry

Before taking these steps, you must first examine your personal relationship with God. You must recognize your position in Christ and realize that God is your father. People who are to be released from the occult must also enter the ministry of relinquishment first. Both those who will be delivered and those who will serve must be completely delivered from the power of darkness.¹⁶

The occult in pastoral ministry is a part that is connected with the preaching of the gospel. Humans must receive the good news (evangelized) in order to accept Jesus as their Lord

¹⁴Robert M. Johnston. "Demon Possession and Exorcism In the New Testament". *Journal of Adventist Mission Studies*, Vol.11, No.2 (2015): 17-24. Accessed <https://digitalcommons.andrews.edu/jams/vol11/iss2/4>.

¹⁵Sarah Agnew. "Romans 16: A Call To Embrace One Another In Love." *Oral History Journal of South Africa*, Vol.5, No.2 (2017): 1-9. DOI: 10.25159/2309-5792/2680.

¹⁶See Colin Campbell, Shirley McIver. Cultural Sources of Support for Contemporary Occultism. *Social Compass*, Vol.34, Iss.1 (1987): 46-60, doi: 10.1177/003776868703400104; Robert M. Johnston. "Demon Possession and Exorcism In the New Testament: 17-24; Gregory W. Dawes. "The Sacred, the Occult and the Distinctiveness of Religion": 19-36.

and Savior and people who have been saved must also be delivered from dark or demonic powers. The occult in pastoral care is very important for pastoral care because the devil is our enemy. Therefore, God's servants must believe that the devil is there and still works to influence God's people and must be ready to defend God's people by fighting the devil with strong faith. As well as the occult in pastoral ministry is a reference that can be used as a guide by God's servants in releasing God's people from dark powers, so that God's people become a victorious people from the power of sin and devil.¹⁷

It is the duty of the church and believers to be open to engaging in exorcism or exorcism services and at the same time equip themselves with an understanding of the occult, so that they are ready to wage spiritual warfare and carry out deliverance services to congregations who are still involved with the powers of darkness or the occult.¹⁸

Conclusion

Occult practices are spiritual diseases that need to be resolved. So the Church must hold a dispensation service for every congregation that is involved in the occult and intervene for those who practice occult practices. However, it is also very unfortunate that the inability of God's servants, whether predicated as Sintua, Bibelvrow, dikones, church teachers, and pastors to help and release the congregation from the involvement of these dark powers so that the faith of church members does not grow (remains dwarfed), arid, dry and empty, has no power against the attacks of dark powers.

Being involved with the power of darkness is a sin that is hated by God. This is clearly stated by God in Deuteronomy 18: 10-15 thus: "There should not be found among you who offer his son or daughter as a sacrifice in the fire, or someone who is a sorcerer, a fortune teller, a scholar, a magician, an enchanter, or someone who asks the spirits or to the spirit of fortune tellers or who asks directions to the dead. For everyone who does these things is an abomination to the Lord, and because of these abominations the Lord your God has driven them out from before you. You must live blameless before the Lord your God. For these nations whose territory thou shalt occupy listen to astrologers or sorcerers, but the LORD your God has not permitted you to do this. A prophet from among you, from among your brethren like me, will the Lord your God raise up for you. he is the one you should listen to."¹⁹

¹⁷Rahel Jum Juld & I Ketut Enoh. "Okultisme Dalam Pelayanan Pastoral." *Jurnal Jaffray*, Vol.II, No.2 (2013): 189. DOI: 10.25278/jj71.v1i1i2.83.

¹⁸Elfrida Saragih & Ebenhaizer I Nuban Timo. "Kajian Teologis Mengenai Praktik Okultisme dan Pelayanan Pelepasan Bagi Mahasiswa": 47-63.

¹⁹J.A. Thomson. *Deuteronomy*; H.A. Maxwell Whyte. *Roh Jahat & Pelayanan Pelepasan*.

Bibliography

- Agnew, Sarah. "Romans 16: A Call To Embrace One Another In Love." *Oral History Journal of South Africa*, Vol.5, No.2 (2017): 1-9. DOI: 10.25159/2309-5792/2680.
- Campbell, Colin; McIver, Shirley. "Cultural Sources of Support for Contemporary Occultism." *Social Compass*, Vol.34, Iss.1 (1987): 46-60. DOI: 10.1177/003776868703400104.
- Dawes, Gregory W. "The Sacred, the Occult and the Distinctiveness of Religion." *Studies in Religion/Sciences Religieuses*. Vol.46, Iss.1 (2017): 19-36. DOI: 10.1177/0008429816673046.
- Gintings, E.P. Djorelit, et all. *Okultisme*. Bandung: Bina Media Informasi, 2017.
- Johnston, Robert M. "Demon Possession and Exorcism In the New Testament." *Journal of Adventist Mission Studies*, Vol.11, No.2 (2015): 17-24. <https://digitalcommons.andrews.edu/jams/vol11/iss2/4>.
- Juld, Rahel Jum & Enoch, I Ketut. "Okultisme Dalam Pelayanan Pastoral." *Jurnal Jaffray*, Vol.11, No.2 (2013): 189. DOI: 10.25278/jj71.v11i2.83.
- Laqueur, Thomas. "Why the Margins Matter: Occultism and the Making Modernity." *Modern Intellectual History*, Vol.3, No.1 (2015): 111-135. DOI: 10.1017/S1479244305000648.
- Martin, Samuel P. *The Healing Hands*. Manila: Caritas Manila, 2012.
- Morrisson, Mark S. "The Periodical Culture of the Occult Revival: Esoteric Wisdom, Modernity and Counter-Public Spheres." *Journal of Modern Literature*, Vol.31, No.2 (2008): 1-22. <https://muse.jhu.edu/article/233970>.
- Muir, Tom. "Writing and Risk: Magic, Occult, Exorcisms." *Journal of Academic Writing*, Vol.8, No.2 (2018): 212-224. DOI: 10.18552/joaw.v8i2.484.
- Procter, Paul. "Occult." *Longman Dictionary Of Contemporary English*. Cambridge, 1978.
- Reinhard, Holt & Winston. *American Intermediate Dictionary of American English*. New York: Holt Reinhard And Winston Inc., 1996.
- Rust, John. "Schizotypal Thinking among Members of Occult Sects." *Social Behavior and Personality: An International Journal*, Vol.20, No.2 (1992): 121-130. DOI: 10.2224/sbp.1992.20.2.121.
- Sappington, Thomas. *Hancurkan Kuasa Iblis dalam Diri Anda*. Yogyakarta: Yayasan Andi, 2015.
- Saragih, Elfrida & Timo, Ebenhaizer I Nuban. "Kajian Teologis Mengenai Praktik Okultisme dan Pelayanan Pelepasan Bagi Mahasiswa." *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, Vol.4, No.1, (2020): 47-63. DOI: 10.46445/ejti.v4i1.198.

- Takaliung, Morris Ph. *Ilmu Hitam dan Ilmu Putih Dalam Perspektif Firman Allah*. Medan: Yayasan Pekabaran Injil Indonesia, 2010.
- Thomson, JA. *Deutoronomy*. London. Michigan: Inter-Varsity Press, 2008.
- Tobing, Viktor L. *Menyingkap Strategi Musuh*. Medan: Yayasan Pendalaman dan Penelaahan Alkitab, 2016.
- Tobing, Viktor L. *Okultisme*. Medan: Yayasan Pendalaman dan Penelaahan Alkitab, 2015.
- Unarto, Uric. *Menyingkap Tabir Praktek-praktek Kuasa kegelapan*. Jakarta: Pustaka Surgawi, 2004.
- Van Peursen, C.A. *Tubuh Jiwa Roh*. Jakarta: BPK-Gunung Mulia, 2013.
- Vine, Conrad. "Lessons from the Demoniac of Mark 5." *Journal of Adventist Mission Studies*. Vol.11, No.2 (2015): 161-167. <https://digitalcommons.andrews.edu/jams/vol11/iss2/13>.
- Whyte, H.A. Maxwell. *Roh Jahat & Pelayanan Pelepasan*. Malang: Gandum Mas, 2012.
- Yudho, Bambang. *How To Overcome Occultism*. Jakarta: Yayasan Andi, 2016.