

Research article

A SURVEY OF DELIVERANCE PROBLEMS MANAGED IN MOUNTAIN OF FIRE AND MIRACLES MINISTRIES UMUAHIA REGION

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Abstract

This study focused on finding out the varying problems that drive Nigerian people in Umuahia City to enroll into deliverance programmes of Mountain of Fire and Miracles Ministries with reference to the Umuahia Regional Headquarters Church. The population of the study consisted of 717 deliverance information forms representing 717 people who were documented participants in the deliverance programmes organised by the MFM Umuahia Regional Headquarter Church from the month of January to June 2013. Frequency tables and statistical charts were used to analyze and present data. The findings of the study shows that while problems of marine bondage, witchcraft attacks, foundational bondage and demonization made people to participate in the deliverance programmes of Umuahia Regional Church, the predominant problem of the people of Umuahia City and its environs is foundational bondage and witchcraft. **Copyright © acascipub.com all rights reserved.**

Keywords: Deliverance Problems, Mountain of Fire and Miracles Ministries, Foundational Bondage, Witchcraft, Nigeria.

Introduction

The concept of deliverance problems in this study refers to the varying troubles, harms, evils and life encounters that necessitate the enrolment and participation of members and non-members of Mountain of Fire and Miracles (MFM) Ministries into deliverance programmes of MFM in Umuahia regional headquarters church. According to Abatan (2012) deliverance problems are spiritual and are diverse. They include domination by powers of darkness, addiction to evil habits, insanity, barrenness or conception challenges, hardship, subjection to strange voices, witchcraft oppression, Marine allegiance, memory failure, late marriage, incessant failure, fearful living, and regular oppression in dreams, amongst others.

Meanwhile, Olukoya (2004) posits that life problems such as itemised above are sponsored by Satan and his agents, which originates when a person is involved in personal sin or collective problems such as foundational or ancestral bondage, foundational witchcraft, marine witchcraft, evil curses, evil covenants, household wickedness and environmental powers. The truth, however, is that every day that comes has its own new troubles along with it. This means that cases which may be alien to a lot of people, on the contrary, are faced by some other people every day and are brought to deliverance grounds of MFM churches in Umuahia region. Some problems now become rare or complicated that grouping them under the collective problem strata as outlined in Olokuya (2011) becomes difficult or a mere guess work. Probably, it is more ideal to list the problem verbatim and afterwards trace their collective cause cum grouping, if and where necessary. Based on this premise, this study will view the deliverance problems in Umuahia Region of MFM mainly as component encounters of people in Umuahia and its surrounding area.

Consequently, this research will show what predominantly constitute the spiritual problems in the given study area. Already, there is a dearth of data similar to the one expected to emerge in this study. The research is, therefore, aimed at taking a lead in the production of a scientific record that will inform researchers and all other concerned people on what transpires in Umuahia, Abia State of Nigerian vis-à-vis her spiritual environment.

Mountain of Fire and Miracles Ministries Umuahia Region, Abia State Nigeria.

First and foremost, Mountain of Fire and Miracles Ministries is Pentecostal church which has its headquarters in Nigeria. It has Regions in and outside Nigeria. The Umuahia Region of the this Ministry is the focus of this research.

MFM Ministries Umuahia Region started at a place called Mission Hill in Umuahia town in 1997. Later in 1999, the church which had a small population, moved to number 9 Item Street, Umuahia and after a couple of months, it moved to its present location as a Zonal Headquarter Church with Pastor Obadiah Okunfolami as the pioneer Zonal Pastor. The church continued to grow and later had Pastor Chijioke Ogbonnaya, its first and present Regional Overseer, as its second Zonal Pastor then. Hence, the Church premises is geographically at the north-west of Umuahia town, having Amuzukwu community of Ibeku ancient Kingdom as its immediate neighborhood.

In November 1, 2009, the Zone was elevated to a region. Since then, the growth of the church has been rapid. At the moment, there are twenty-eight branches and the regional youth church reporting to the region. Meanwhile, the Regional Headquarters Church has twenty-two active groups and seventeen House Fellowship Centres. Deliverance, which is the primary assignment of the Ministry worldwide, goes on every week (one week night and others morning) in Umuahia Region except in the weeks preceding Power Must Change Hands programme. The Regional Church is committed to evangelism and as a result has planted a foreign mission in South East Asia – Sri Lanka – which is waxing stronger every day. The church has made tremendous investments and is still committed to such day by day. The Umuahia Regional Headquarters Church has provided herself a good number of amenities and

infrastructures such as pipe-borne water, children and youth halls, a big heavy duty power generating set and is currently building a state-of-the-art auditorium as its sanctuary.

The region keeps growing in leaps and bounds. Currently, four MFM Ministries Schools have been attracted to the region for the improvement of her team of about thirty-five Pastors and Ministers. This means that the Umuahia region may be overseeing in terms of employment up to fifty workers if the other categories of church workers are put into consideration. On April 1, 2012 Umuahia region gave birth to Ohafia Region.

Research Problem

Conducting deliverance programmes is a crucial exercise of Mountain of Fire and Miracles (MFM) Ministries worldwide. In MFM Ministries International Headquarter, Regions, Zones and Branches, deliverance programmes are scheduled almost every week for members and non-members of MFM Ministries. As such, men, women, teenagers and children, all with varying problems are found in various MFM Ministries church locations across the world undergoing deliverance every week; sometimes during the day and at other times in the night. This is a programme that often makes participants to leave their homes for the church for a five-day or four-night fervent fasting and praying exercise. Traditionally, during each deliverance exercise every candidate is requested to complete a questionnaire (deliverance information form) that elicits participating candidates' major problem and thereby informs Deliverance Ministers on what kind of prayers the candidate will require in order to overcome his problem. But, even with this information form, the case of candidates in one location is not easily known by other Deliverance Ministers in other locations. Besides, there are no harmonised documents to show what deliverance problems are predominant in Umuahia as a locality, community or town. Meanwhile, an anecdotal enquiry has shown that some Pastors and church leaders all over the world are unable to say scientifically what problems dominate their ministerial environment more than the others. Apart from that, demographic details of candidates, which may at one time or the other in the future serve as crucial data to the MFM and other ministries is not in one-click retrieval. All these are the problems at hand for which the researcher is to set to resolve by embarking on this study, a survey of deliverance problems in Umuahia, Abia State, Nigeria, through Mountain of Fire and Miracles Ministries Umuahia Region.

Objectives of the Study

The purpose or objectives of this study include:

1. to show the demographic features of deliverance participants of Umuahia Regional Headquarters Church.
2. to show the spiritually diagnosed problems of participants of deliverance programmes of MFM Ministries Umuahia Regional Headquarters Church.
3. to determine the predominant spiritual problems of people living in Umuahia and its environs.
4. to show the spiritual prescriptions for the participants of the deliverance programmes of MFM Ministries Umuahia Regional Headquarters Church.

Scope of the Study

This study shall focus on the varying problems of life that make people from the ages of ten and above to enroll and participate in deliverance programmes of MFM Ministries Umuahia Regional Headquarters Church. The Umuahia Region Headquarters Church of MFM Ministries is the church in focus in this study while the questionnaire

(deliverance information forms) completed by deliverance participants from January to June 2013 will be the source of data collected.

Significance of the Study

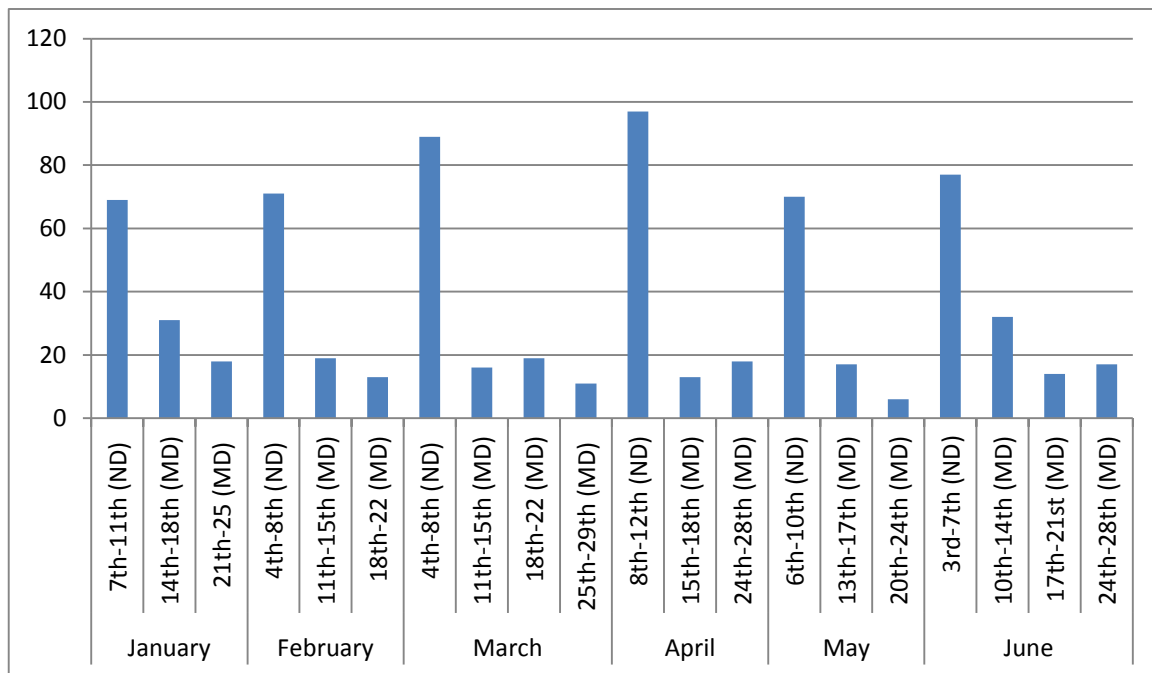
First, this work will constitute a single and scientific lead document as regarding records and statistics keeping of deliverance transactions in Nigeria as whole and Umuahia Regional Headquarters Church of MFM Ministries, in particular. Secondly, the work will serve as a reference guide for anyone who may want to understand, at a glance, the spiritual environment of Umuahia town and its surrounding areas. Thirdly, the study will serve as a model for other researchers and essentially add to the little existing related literature on this subject matter.

Methodology

The survey research method was adopted for this study. The population of the study consists of 717 questionnaires (deliverance information forms) representing 717 people, who were documented participants in the deliverance programmes organised by the MFM Ministries Umuahia regional headquarters church from the month of January to June 2013 (a six month period). See figure 1.1 below for a summarised description of the population, which consisted of all the week to week (not including the week preceding Power Must Change Hands Programme) participants of deliverance programme within the six month period. The population of the study was not sampled because the researcher was strong-willed and able to take up the whole population.

So, all the study’s data were extracted from a secondary source, which is like an already-completed questionnaire instrument and is known as deliverance information forms. Each deliverance information form comprised of 4 capital lettered headings, 20 Arabic numeral headed questions, wherein sub-questions demanding yes or no answers are muddled up. All the forms were thoroughly examined to cull out data in accordance with the objectives of the study. Afterwards, frequency tables and statistical charts were used to analyse and present the data.

Table 1: A Breakdown of the Study Population Per Deliverance Weeks that Comprise the Six Month Period



NB: The months covered is for the year 2013. ND means night deliverance while MD refers to morning deliverance.

Literature Review

According to Wikipedia (<http://en.wikipedia.org/wiki/Problem>), a problem is the relation between human will and reality. When will and reality do not coincide, the resolution of this gap between reality and will is the solution of the problem. A problem implies a desired outcome coupled with an apparent deficiency, doubt or inconsistency that prevents the outcome from taking place. This observation has made researchers to come up with what is called problem solving-strategies.

Bransford and Stein (1993) say that problem-solving strategies are the steps that one would use to find the problems that are in the way to getting to one's own goal. The researchers above developed a cycle called the problem-solving cycle. In this cycle, one will recognise the problem, define the problem, develop a strategy to fix the problem, organise the knowledge of the problem, figure-out the resources at the user's disposal, monitor one's progress, and evaluate the solution for accuracy. Although called a cycle, one does not have to do each step in order to fix the problem; in fact those who do not are usually better at problem solving. The reason it is called a cycle is that once one is completed with a problem another usually will pop up. Blanchard-Fields (2007) looks at problem solving from one of two facets. The first looking at those problems that only have one solution (like fact based questions) which are grounded in psychometric intelligence. The other that is socioemotional in nature and are unpredictable with answers that are constantly changing (like what's your favorite color or what are going to be in life). This has led to the development of various problem solving techniques, ranging from academic to spiritual. Be that as it may, problem-solving consists of using generic or ad hoc methods, in an orderly manner, for finding solutions to problems.

Meanwhile, Abatan (2012) the spiritual problems of Africans are: idol worship, polygamy, familiar spirits, territorial bondage, blood covenants, land covenants, curses, marine spirit, evil altars, polluted thrones, buried virtues, spell and jinxes, spirit of slavery, dream manipulation and attack, name manipulation, evil spiritual marriage, household wickedness, destiny conversion, collective captivity, demonic consumption, wastage, incision, sacrifice to dark powers, libation, ear and nose piecing, dreams of poverty, destructions, incantations and chants, environmental strongman, family and individual strongman, satanic priest, placenta manipulation, star hunters, sand operation, Christless religions, demonic cultural festivals, exaltation of the inferior and demotion of the superior, anti-maintenance spirit, polluted wealth and blood money, evil gates, consultation of the dark spirits, eaters of flesh and drinkers of blood, forest spirit, ground spirit, rock spirit, ancestral/generation curses, ancestral strongman, herbalist, charm or fetish powers, witch doctors, praise names, concubine, animal spirit, cross-road spirit, market spirit, palace spirit, the spirit of death, geographical strongholds, evil names transfer of virtues, evil priesthood, Satanic worship, shrines, evil summons, graveyard spirit, necromancy, sorcery, secret cults and lodges, food contamination, weather spirit, star diversion, family bondage, division of spirit, decay in moral character, rebellion, unrestrained anger, inner anguish, abnormal sex life, spiritual blindness, legalism, haunted places, thoughts and acts of suicide, vagabond spirit, strange money, desert spirit, evil marks, evil covenants, infirmity, marital failure, near success syndrome, unfriendly friends, occultic arrows, satanic ministers, constant failures, spiritual bullets, business bewitchment, territorial demotion, pockets with holes, fragmented spirit, injection, personality disorder, and violence.

Generally, the term deliverance is derived from: a Latin word salvation, a Greek word *sōtēria* and a Hebrew expression *yeshu'ah*; all referring to the condition of being saved or protected from harm or being saved or delivered from some dire situation. (<http://dictionary.reference.com/browse/Salvation>). In religion, deliverance is stated as the saving of the soul from sin and its consequences and from evil and its costs (Oxford English Dictionary). The

academic study of deliverance is called soteriology. It concerns itself with the comparative study of how different religious traditions conceive deliverance and how they believe it is obtained.

However, in MFM Ministries, deliverance is perceived as the ministry of casting out demons from people who are obsessed, possessed, oppressed and afflicted by invisible personalities. It is the liberation of those who are captives to the devil. This exercise is only possible through prayers and pronouncements/confessions of scriptural verses and decrees. So, deliverance is the act of delivering someone or something; the state of being delivered. So, deliverance is the act of setting somebody or something free from every important issue.

There is no environment that does not have a spirit that is in charge of it (Olukoya, 2012). They are the powers that have done a lot of havoc in the lives of many people. It has been reported by Nigerian Ministers of God that the commonest evil spirits in Nigeria are the African witches, the African wizards, the familiar spirits known as Ogbanje spirits, the water spirits also known as mammy water spirits, spirits impersonating the dead, demons of idols, and forest demons. These spirits are destroying so many lives and Christians are no exceptions.

Regrettably, many people today are captives of these powers and spirits in their quest to solve their problems, get power, know the future, make money, foolishly curious of getting knowledge, receiving demonic gifts, bearing evil marks, eating evil meals or meals dedicated to idols or evil spirits, customarily or habitually visiting a place for a special reason, sexual intercourse with man or woman that is not the married partner, watching of evil films, listening to evil communication continually, carrying sacrifices to crossroads, meeting with white garment prophets, involving in incest, use of special soaps and sponge, evil inheritance, possession of demonic materials, consulting astrologers, consulting soothsayers and fetish priests, kissing a corpse, shaving of hair when a relative dies, conjuring evil spirits in attempt to probe cause of death, taking blood covenants, pouring of libation, burning of incense, loss of shoes on the wedding day or loss of wedding ring. (Olukoya, 2012, p.35-48; Ikechukwu, 2008).

There are different classes of deliverance cases just as like there are different classes of healing: there are people who will need deliverance for their head, mind, brain, heart, eyes and so on while others may require deliverance from their family idol, god, shrine, curse or covenant. There are collective, communal and individual deliverance. Olukoya (1998) posits that the types of deliverance include great deliverance, complete deliverance, partial deliverance and installment deliverance, but that the greatest deliverance, which is the most essential, is deliverance from sin.

Olukoya (2012, p. 32) opines that the stages of deliverance are into three. He says the first is to cut off the problem by chasing it out of the victim. The second is to repair the destruction done by the spirit. The third is to keep the problem away from coming back by closing the doors against it.

On the other hand, the textual suggestions of reasons why people engage in deliverance, as shown in Abatan's (2012, p.18) work. She notes that those who participate in deliverance are:

- those under the domineering power of darkness
- those with incurable diseases or recurrent diseases
- those who engage in occultism and other non-religious practices
- those that experience movements on any part of their bodies
- those who are always afraid
- those who are suffering from chronic poverty and hardship
- those who are accident prone
- those who find it difficult to achieve results
- those who suffer chronic menstruation pain
- those with suicidal thoughts

- the insane or mad people
- those from idolatrous background
- those from riverine areas
- those who are habitual backsliders
- those who suffer stagnancy
- those that always loss their money, goods and properties
- those who labour without getting result
- those going backwards always instead of progressing
- those who liar
- those who experience restlessness in the spirit
- those who experience horrible dream
- those addicted to evil habits
- those hearing strange voices those that experience horrible dreams
- domination of the powers of darkness

(Abatan, 2012, p.18-19; Tracts and Publications Group, 2013)

So far, it will be balanced to have a view of the stands of the Bible to this issue. In the Old Testament, which consists of books of the scripture written before the coming of Jesus Christ, the issues of deliverance, spiritual problems and the church are covered. The Bible makes it clear that God is the author of all deliverances. His business of deliverance started long in Genesis 45: 7 where Joseph reminded his brothers that their selling him off to Egypt was a purpose of God to preserve Israel a posterity in the earth, and to save his children's lives by a great deliverance. In Judges 15:18, Samson was dying of thirst when God appeared unto him and delivered him by cleaving a hollow place that was in the jaw and caused water to come out of it for Samson to drink. Again in I Chronicles 11:14 God Almighty delivered the Israelites from being slayed by their enemies. In II Chronicles 12:7 God delivered the Israelites from His wrath. In II Kings 5:1, it is stated that God delivered Syria severally from war defeat through a man called Naaman. In Esther 4:14 Mordecai employed Queen Esther his nice to meet the King on the behalf of the Jews hopeful that the peoples deliverance would manifest through that, and which eventually did. The book of Ezra also referred to God's deliverance in chapter 9:13 and is concurred by the Psalmist in Psalms 18:50; 32:7; 44:4. Meanwhile, Prophet Isaiah lamented that a time will come when men would not find deliverance of any kind (Isaiah 26:18). Joel 2:32 posits that God has given His chosen ones the power of deliverance.

More so, deliverance needs arises because of problems, which can also be referred to as spiritual problems. Such problems come upon lives that walk or live in sin, which refuse to serve and obey God. In other few cases, the enemy of humankind called Satan the devil, also inflicts the problems, yet to the lives that God's interest is withdrawn. So, it is the presence of spiritual problems that necessitate the act of deliverance. The Old Testament has it that such spiritual problems are divers, cutting across evil yokes (Leviticus 26:13; Isaiah 10: 27; Ezekiel 34:27-28), breaking of curses (Genesis 27:40), destroying of old and demonic covenants enforced by the demons of idol and false gods worship (Jer.31:31).

In addition, the Church, which in the Old Testament was referred to as Zion and Jerusalem, is God's promised venue for most deliverances. This does not mean that the Almighty deliverer does not perform His deliverance works anywhere anytime. Rather, His words through His servants and Prophets have it that in Zion and at Jerusalem, which signifies His spiritual place of abode, has He committed deliverance into the hands of His people. In sum however, deliverance from spiritual problems is one miraculous work of God to humanity.

Nevertheless, In the New Testament, the Bible supports the issues of deliverance, spiritual reasons that necessitate the deliverance (problems) and the Church as a divinely accepted and functioning venue for deliverance. First, the issues of deliverance, whose business is it and so forth, points to God through Jesus Christ as the author and finisher

of deliverance (Luke 4:18; I John 3:8). Secondly, the spiritual problems that leads to deliverance as posited in the New Testament scriptures include: demonization (Matthew 10:1; Mark 1:21, 16:9); bondage of any part of the body soul or spirit (Mark 5:1-8; Luke 13:11, 13 and 16); cleansing of houses, offices, shops and any other living abode to banish invisible spiritual beings and cancel satanic edicts (Matthew 21:12-13); uprooting of evil seeds and plantations (Matthew 13:26; 15:13); destroying all works of Satan the devil (I John 3:8). Thirdly, Jesus Christ, the manifested Zion and Jerusalem Church, is the head, body, feet and foundation of the Church of today (Matthew 16:18; I Corinthians 3:10; Ephesians 5:23). This Church has been commissioned to conduct and perform deliverance through prayers and fasting (Mark 9:29) leading to miracles of healing, restoration, salvation, revival, rehabilitation, et cetera. The early church demonstrated a lot of this commission (Acts 3; 5:16) and has left the present day Church with more to do, which however is going on many living churches where the true God and Jesus Christ His Son rule in the power of the Holy Spirit.

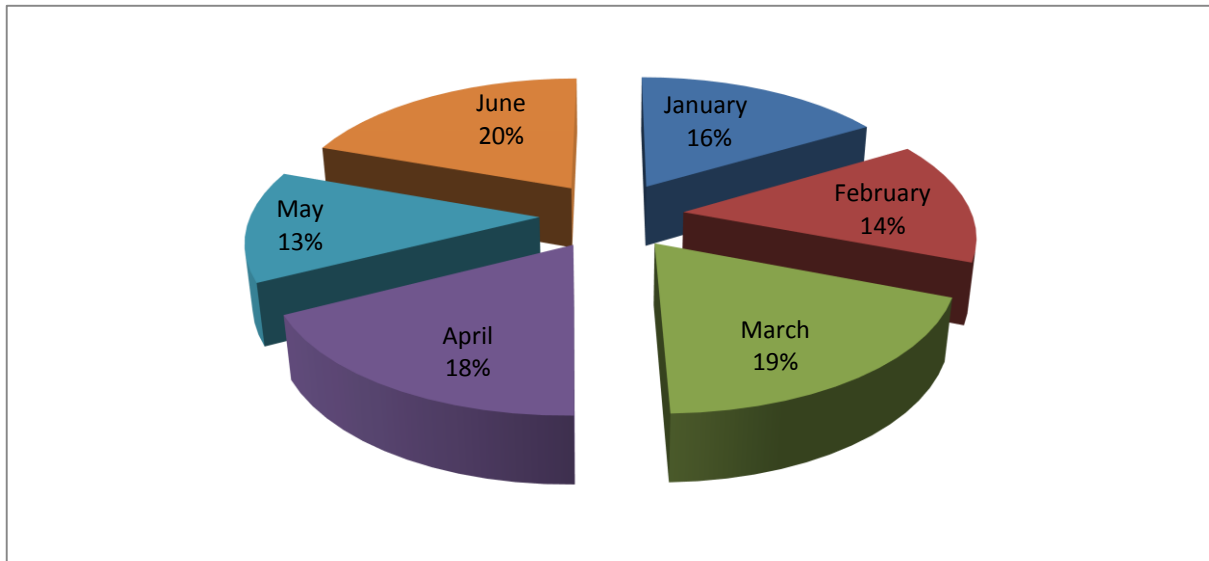
So, in both in the Old Testament and in the New Testament, we find God doing the work of deliverance for His people all over the Bible (Exod. 12:51, 3:7-8, Act 12:6-7, 16:25-26). In fact, one third of Jesus ministry on earth was deliverance and afterwards, His disciples were seen conducting deliverance as they were given power (Luke 10:19, Matth. 10:1-2, Mark 6:13).

In sum, a problem can be said to be the relation between human will and reality. Researchers have given varying strategies for solving problems and spiritual deliverance strategy can be culled out of the list given to their agreement that problem solving techniques are academic or spiritual and as well, could be ad hoc or generic in terms of method. Meanwhile, a list of spiritual problems, as submitted in some texts, has been composed. In MFM Ministries, deliverance is perceived as the ministry devoted to casting out demons from people who are obsessed, possessed, oppressed and afflicted by invisible personalities, but essentially with the use prayers. Deliverance problems are inherent in man's living environments. People become victims of one spirit, power or demon through their sinful and rebellious involvements. There are different types of deliverance and stages of same. A type of problem faced by a deliverance candidate determines the type of deliverance to be done, while the extent to which a deliverance candidate is free from the problem is dependent on the candidates resolve. Of course, literature review in this study has marshaled out a long list of reasons why people engage in spiritual deliverance. Besides, it is not gainsaying that deliverance is very important for everyone, especially the Christian, since all that are alive still have their bodies on which the walk, see, talk, act, execute and performs life's affairs. Yet, a gap exists, and that is to found out and put down as literature what the environment of Umuahia has as its spiritual problems. Hence, this is to be adjudged from the reasons why people in Umuahia engage in MFM Umuahia Region Church deliverance programmes.

Data Analysis

The objectives of the study guided both the presentation and analyses of findings. The entire population, represented in 717 deliverance information forms was found valid for this analysis. See Figure 1 for the percentage distribution of the population. Hence, the presentation of results and analyses are shown one after another vis-à-vis the objectives of the study.

Figure 1: Charted Distribution of Percentage of the Population Per Study Month



Thus,

- A total of 118 persons, in three deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in January 2013.
- A total of 103 persons, in three deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in February 2013
- A total of 135 persons, in four deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in March 2013
- A total of 128 persons, in three deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in April 2013
- A total of 93 persons, in three deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in May 2013
- A total of 140 persons, in four deliverance weeks, participated in the deliverance programme of MFM Umuahia Region Church in June 2013

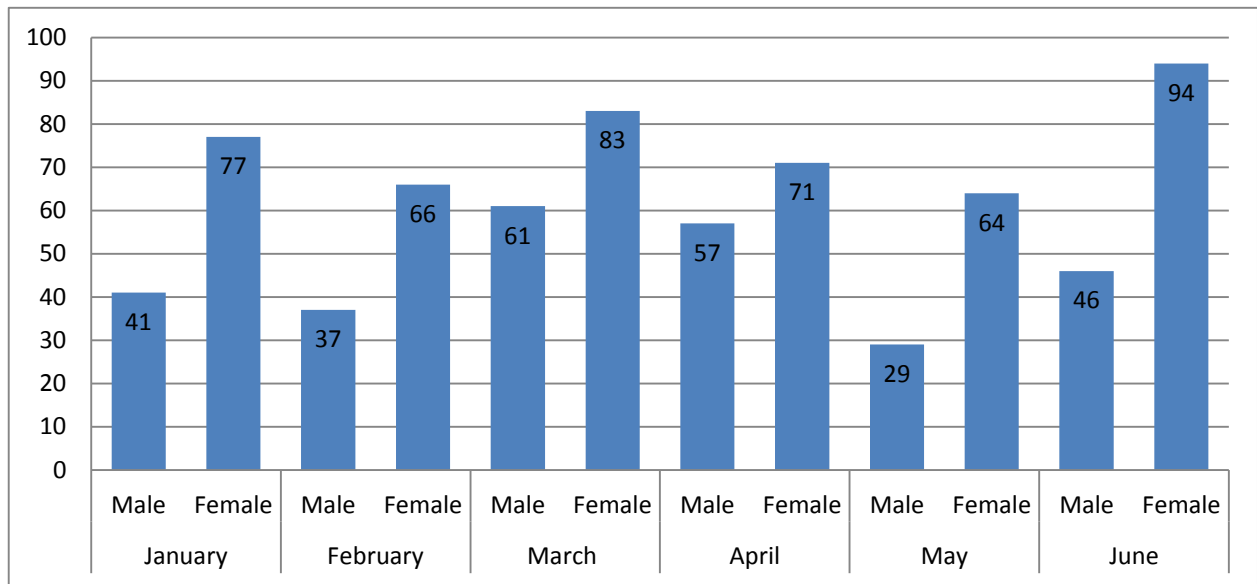
Meanwhile, a comparative view of the study population composition distributed per week as shown in Figure 1.1 and the charted percentage of the data population distributed per month as contained in Figure 4.1 shows that:

- Even though the month of June (140 and 20% of the population) has the highest population of deliverance candidates, a week in the month of April (8th-12th ND, 97 participants, Table 1.) recorded the highest participation figure among other months.
- Night deliverance programmes attracted highest number of participants than the day deliverance programmes.

A). Demographic Features of Deliverance Participants of MFM Umuahia Regional Headquarter Church.

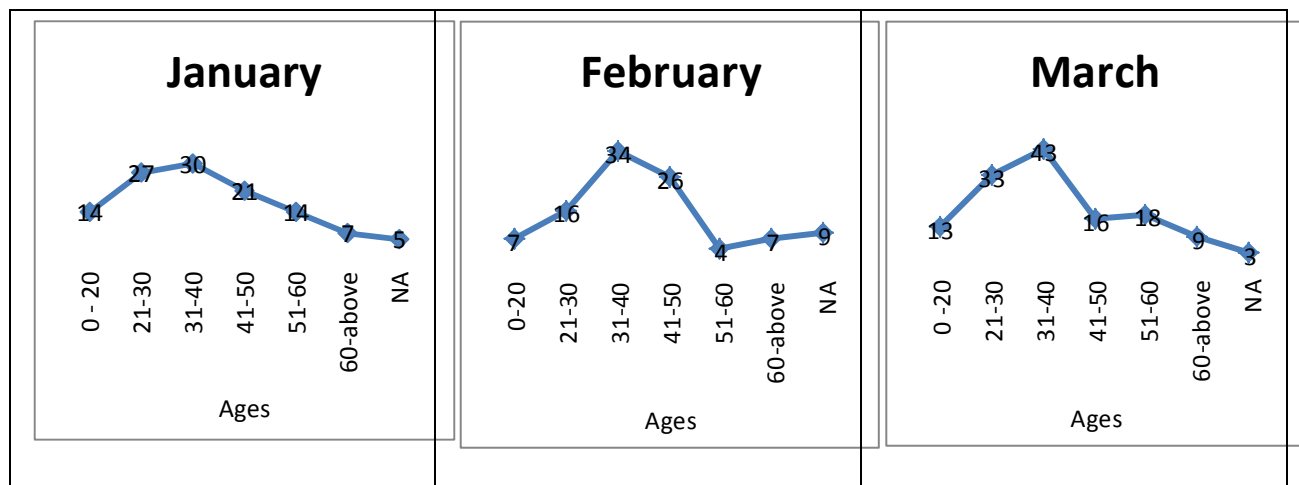
The first objective of this is to show the demographic features of deliverance participants of Umuahia Regional Headquarter Church. The analyses herewith are enabled with the aids of Figure 2 and 3 below, with the first showing the sex distribution and the second displaying the age distribution of the participants.

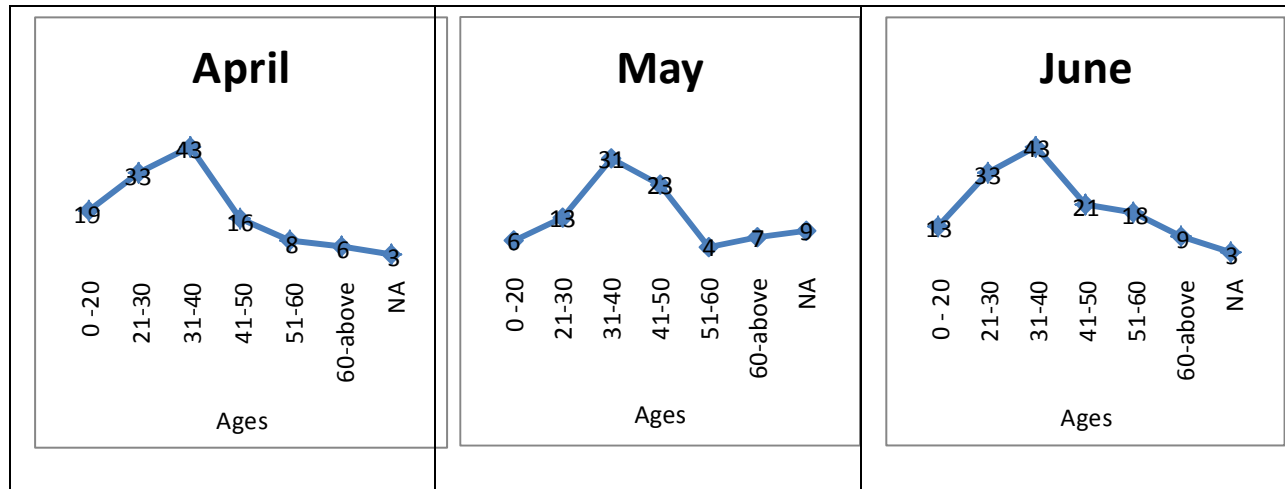
Figure 2: Sex Distribution of Deliverance Participants in Umuahia Regional Headquarter Church



The Figure 2 above shows the sex distribution of the deliverance programme participants per month. Thus, females (girls, ladies or women) are major participants for each month of the deliverance programme of MFM Umuahia Regional Headquarter Church.

Figure 3: Age Distribution of Deliverance Participants in Umuahia Regional Headquarter Church





In Figure 3 above, *NA* refers to *Not Available*. It is clear that people of the ages of 31 to 40 years old participated more than people of other age brackets who participate in the deliverance programmes of MFM Umuahia Regional Headquarter Church.

B). Spiritually Diagnosed Problems Of Participants Of Deliverance Programme Of MFM Umuahia Regional Headquarter Church.

The second objective of this study is to show the spiritually diagnosed problems of participants of deliverance programmes of MFM Umuahia Regional Headquarter Church. That is, the researcher x-rayed each of the 717 deliverance information forms to show frequency distributions for each item and sub-itemed questions, ticked and not ticked, in order to spot out the problems the deliverance participants had or may have had, even with or without their knowledge of such. Thus, the long table (Fig. 4) below shows the verbatim distribution.

Figure 4: Frequency Distribution of the Diagnosed Problems of Deliverance Candidates of Umuahia Regional Headquarter Church

Problem Items	Frequency	Status
Parents Religion (i.e. Foundational Bondage)		
Idol	361	P
Islam	8	
Aladura	-	
Celestial	2	
Occultism	15	
Christianity	473	P
Others	-	
Candidates Religion (i.e. Foundational Bondage)		
Idol	19	
Islam	3	
Aladura	-	
Celestial	-	

Occultism	15	
Christianity	699	P
Others	1	
Candidate's Involvement in Spiritism (i.e. Demonisation)		
Visit native Doctors	97	
Visit Palmist, medium, oracles	39	
Reading of star	27	
Horoscope	14	
Membership to cult groups/Occultism	27	
Have marks on the body	39	
Bathed in medicine	47	
Use charms	71	
Have been cursed at one time or the other	61	
Have a shrine	10	
Have once or more times entered into any covenants	97	
Dream Environment/Actions (i.e. Marine Involvement/Membership)		
Dream of water (rivers, lake, oceans, and streams).	201	
Afraid of water	57	
Attracted to water	74	
Bath or swim in water	73	
Play in or around the water	24	
Cook in the water	7	
Wash plates or cloth in the water	4	
Command people in the water	27	
Dress or comb hair in the water, sometimes using mirror	9	
Always alone in the water	-	
Often not alone in the water	18	
Eat and Drink in the Dream (i.e. Marine Witchcraft)		
Drink soft or alcoholic drinks in the dream	145	
Drink blood in the dream	6	
Eat food items in the dream	414	P
Dream Enemies (i.e. Foundational Witchcraft)		
Seeing scary animals in the dream	101	
Being pursued by masquerade in the dream	493	P
Being chased by armed persons in the dream	356	P
Being chased or attacked by mad men/women in the dream	26	
Being harassed by monster in the dream	21	
Wandering in the jungle in the dream	278	
Seeing body marks on one's body when awaked from sleep	391	P
Being caged, trapped or held down in the dream	56	
Meet and agree with others to plan evil in the dream	19	
Kill someone in the dream	24	
See open pits in the dream	412	P
Witnessing funerals or seeing coffins in the dream	161	
Seeing dead relatives in the dream	434	P
Fall from a height (mountains, tall buildings, etc.) in the dream	467	P
Do not dream at all	54	
Dream but forget the dream	123	
Dream of former school or office	211	
Experience heat on the head in the dream	-	
Have ever smoked Marijuana, cigarette, etc. in the dream	97	
Dream walk	-	

Hear voices in the dream	-	
See or discuss with strange beings in the dream	89	
Dream Sex/Marriage (i.e. Marine Bondage)		
Notice being naked in the dream	112	
Enter into courtship, romance, caressing in dream	21	
Had engagement or rejected suitor in dream	45	
Often have wet dream	197	
Have sex in the dream	408	P
Had wedding or marriage in the dream	18	
Nurse babies in the dream or sleep by them	3	
Day Time Attacks and Experiences (i.e. Foundational Witchcraft)		
Unconditionally afraid	362	P
Find it difficult to have a good night sleep	249	
Once gone mad or had mental defects	8	
Hear voices	61	
See or discuss with strange beings	-	
Experience heat on the head	2	
Have ever smoked Marijuana, cigarette, hard drugs, etc.	69	
Drink hot drinks habitually	87	
Masturbates habitually	141	
Practice homosexual or lesbianism habitually	17	
Practice oral sex habitually	34	
Sex with animal	-	
Difficulty in conception	179	
Commit adultery or fornication	245	
Barren	31	
Single and difficult to find a mate	115	
Been raped or committed rape	21	
Engaged in incest	2	
Find it difficult to quit the habits	473	P
Tell lies	411	P
Suffer to earn a living/poverty	398	P
Lose money anyhow or can't account for it	301	
Jobless/unemployed	412	P
Hated by people	241	
Habitually steals	88	
Always sick or fall sick at a given time	134	
Violently angry	410	P
Disobedient/stubbornness	249	
Owe debts	191	
Spiritual Power (i.e. Demonisation)		
Know things before they happen	213	
Know what power a person has	72	
Command spirits	14	
Met or seen Satan before	2	
Battle with uncontrollable evil thoughts	198	
Have animals in the body	-	
Can turn to any animal	2	
Ladies (i.e. Marine Witchcraft)		
Had miscarriages	38	
Lose baby in the dream before miscarriage	21	
Dream of blood, red pepper, tomatoes, palm nuts before menstruation	291	

Notice physical abdominal pains after dream sex	115	
Had abortions before	23	

NB: i). This is a replica of the deliverance information form, in terms of question items and not in structure, used by MFM Umuahia Regional Headquarter Church.

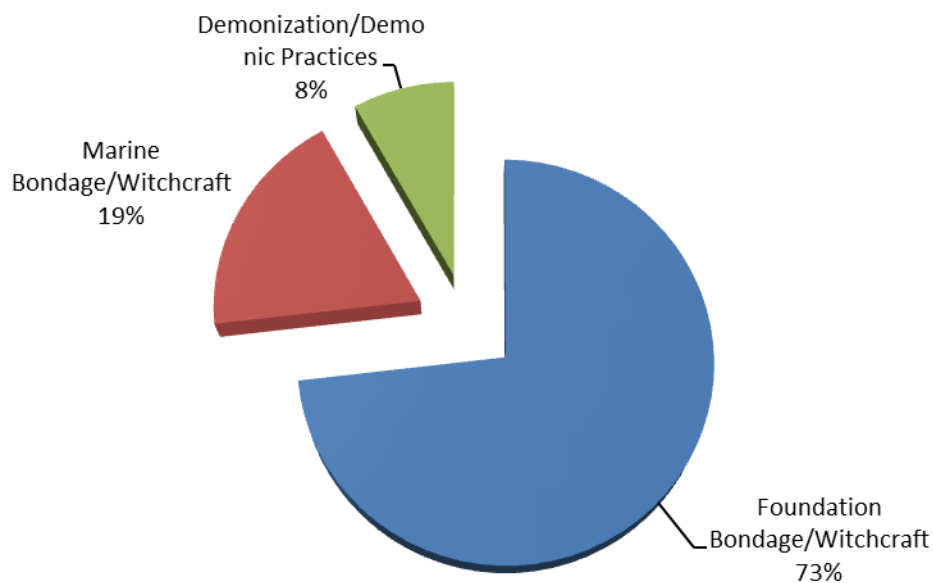
ii). P refers to Positive, which denotes the acceptability of the item as actual general problem or factor. This is adjudged when the item frequency is more than half of the study population (i.e. 50% or 358 upwards of 717 populations).

From Figure 4 above, the various unit problems of deliverance participants in MFM Umuahia Regional Church are shown. Out of the tens of unit problems listed out, as summarised and culled from the deliverance information forms, 17 of them are accepted as major problems of the deliverance participants, denoted with P (positive). This will guide the determination of the predominant problem of Umuahia people.

C). The Predominant Spiritual Problem of People Living in Umuahia and Its Environs

The third objective of this study is to determine the predominant spiritual problem of people living in Umuahia and its environs. As a result, the research summarised problems identified in the deliverance information forms in order to declare the predominant problems of people in Umuahia. Thus, Figure 5 below informs clearly on the predominant spiritual problem of Umuahia people.

Figure 5: Clustered Distribution of Predominant Spiritual Problems of People Living in Umuahia and Its Environs



Using and analyzing Figure 4, a clustered distribution of predominant spiritual problems of people living in Umuahia and its environs is shown above (Figure 5). The problems of the people are foundational based (both in ancestral bondage and by witchcraft operations). Frequency counts on question items of the deliverance information forms that point at foundational bondage/witchcraft as participants' problem amounted to 73% (9,218) of the total

frequency counts of the 717 deliverance information forms. This is hereby translated to mean that Umuahia people are bedeviled with foundational related problems far more than marine and demonization problems.

D). Spiritual Prescriptions for the Participants of the Deliverance Programmes of MFM Umuahia Region Church

The fourth objective of this study is to show the spiritual prescriptions for the participants of the deliverance programmes of MFM Umuahia Region Church, which informs on the kind of prayer points that was administered to them. As a result, the research culled from the deliverance information forms all the spiritual prescriptions for deliverance participants vis-à-vis their problems. Thus, Table 2 below shows the distribution.

Table 2: Spiritual Prescriptions for the Participants of the Deliverance Programmes of MFM Umuahia Region Church

S/N	Component Problems	Frequency
1	Foundational Bondage/Witchcraft	46
2	Spirit Husband/Wife	37
3	Late Marriage	37
4	Marine Witchcraft	34
5	Evil Covenants	32
6	Fear of all Kinds	31
7	Hardship/Poverty	31
8	Personal Involvement in Traditional Practices	29
9	Conception Difficulty	29
10	Evil Curses	28
11	Dream Masquerade Attacks	27
12	Business Failures	27
13	Dream Sex	27
14	Fornication/Adultery	24
15	Dreaming of Old Lifestyle	22
16	Dream Eating	23
17	Backsliding	19
18	Step Mother/Father Wickedness	19
19	Marriage Quarrel/Divorce	18
20	Smoking and Drinking	17
21	Confused Life	17
22	Unemployment	17
23	Hatred from people	17
24	Wandering Dreams	16
25	Disease/Sickness	15
26	Masturbation	15
27	Barrenness	11
28	Membership to Occultism	9
29	Academic Failure	9
30	Death in the Dream	6
31	Lying	5
32	Memory Failure	5
33	Safe Pregnancy Delivery	5

34	Stealing	5
35	Madness	2
36	Muslim	2
37	Brain Disorder	2
38	Agent of Satan	2

Table 2 above contains the orderly arranged frequency distribution of spiritual prescriptions for the 717 deliverance participants in MFM Umuahia Regional Headquarter Church. A glance at it gives another perspective insight of various unit problems that drive people in Umuahia to MFM deliverance programmes.

Conclusion and Recommendation

This research finds that:

- Night deliverance programmes is preferred by people in Umuahia than that of the day deliverance programmes.
- Females (girls, ladies or women) are the major participants of the deliverance programme of MFM Umuahia Regional Headquarter Church.
- People of the ages of 31 to 40 years old subscribe to the eliverance programmes of MFM Umuahia Regional Headquarter Church more than people of other age brackets.
- Problems such as Marine bondage/witchcraft, foundational bondage/witchcraft and demonization drove people to the deliverance of Umuahia Regional Headquarter Church.
- The predominant problem of the people of Umuahia and its environs is foundational bondage and witchcraft.
- The most encountered problem of the people that participated in the Church's deliverance programmes, which also attracted the highest spiritual subscription is foundational Bondage/Witchcraft.

Thus, the researchers recommend that, firstly, further studies be conducted on this subject matter in other Regions, Zones or Branches of MFM. Secondly, it is also worthwhile to remind that the world today is a global community enabled with Information and Communication Technology (ICT). Thus, it is high time deliverance information forms of MFM churches where preserved in soft copies like CD Rom, flash drives and others. Nowadays, data are preserved and protected through scanning, and copying to other forms of readable and rewritable storage devices. Moreso, the computer technology has improved preservation and essentially aided the sharing of information in through the Internet. Thus, retrieval of information relating to deliverance exercise at any point in time should be a one-click search rather than a tedious, file carrying and paper scattering venture.

Thirdly, the submission above suggest that from time to time deliverance data of Regions should be examined regularly, analysed statistically and made available to the International Headquarter or other Misters via the Internet. Hence, there should be a deliverance website page on MFM website which should reveal or inform viewers of what has transpired in Regions, Zones and Branches of the Church in terms of deliverance programmes.

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