Bibliography for Deliverance Ministry

(Entries that are not readily accessible or importance not transparent are annotated)

compiled by Willard M. Swartley

Biblical/Theological


Beilby, James K. and Paul Rhodes Eddy. *Understanding Spiritual Warfare: Four Views*. Grand Rapids: Baker Academic, 2012. Four views are presented: Walter Wink, David Powlinson, Gregory Boyd, and C. Peter Wagner. After each presentation, the other three voices respond, affirming and always critiquing, saying no to certain parts and yes to others. A fine read to cover the field.


———. *The Cross*. Fortress Press, 2017. This volume is a shortened, more readable version of his two volume (1400 page) work above, 2017.


Churchman 94.3 (1980). A British Anglican journal. Contains four studies on demons and exorcism from different disciplines of analysis:


Evans, Craig A. “Inaugurating the Kingdom of God and Defeating the Kingdom of Satan.” BullBibResearch 15.1 (2005): 49-75.


Ford, Josephine M. “The Social and Political Implications of the Miraculous in Acts.” In Dr. Horton Festschrift, ed. by Paul Elbert. Sees Luke's redactional purpose including the use of signs to vindicate Christian faith against rival claims; each manifestation of the Holy Spirit is contrasted to “the false use of supernatural power.”


McCasland, S.V. *By the Finger of God* New York: Macmillan, 1951. Holds that what went for demon possession in first century we would rightly classify and treat as mental illness.


———. “Biblical Faith Confronting Opposing Spiritual Realities,” in *Direction* 29/2 (Fall 2000): 100-13. See other articles on the same issue addressing spiritual warfare (they present different points of view).

———. *Israel's Scripture Traditions and the Synoptic Gospels: Story Shaping Story*. Hendrickson, 1994, chs. 3-4. These Chapters treat Jesus’ ministry in the Synoptic Gospels in relation to exodus and “conquest” traditions, and show the transformative aspects of the “warfare” traditions. They describe also Jesus’ exorcist ministry.


Warren, E. Janet. *Cleansing the Cosmos: A Biblical Model for Conceptualizing and Counteracting Evil* (Eugene, OR: Pickwick, 2012). Wanting better imagery for “spiritual warfare”—which is too much a “fighting” image, Warren employs spatial imagery—from void chaos to order in creation, from boundaries in the temple to set access to holiness, from a tiny spark of light surrounded by darkness to filling the dark square with light. Her Chapter 1 surveys the “spiritual warfare” literature (a most helpful read), and then moves toward metaphor and spatial description of the light of Jesus Christ in exorcism, counseling, and worship as ways of fencing off evil. She is a family physician with a PhD, this book the result of her dissertation done at Birmingham U. in U.K.


Historical


Augustine. “The Divination of Demons.” Trans. by Ruth Wentworth Brown. In St. Augustine: Treatises on Marriage and Other Subjects, ed. by Roy J. Deferrari, pp. 417-440. New York: Fathers of the Church, Inc., 1955. Essay is a rebuttal of rational arguments that demons cannot know and predict future events. The essay seems to have been occasioned by widespread reports that demons foretold the destruction of the temple of Serapis to one of the idol-worshippers. Augustine contends that demons can foretell those acts they intend to perform. He defends the superiority of prophecy (foretelling the future, including downfall of demons) given by God.


Brown, Peter. “Sorcery, Demons and the Rise of Christianity: From Late Antiquity into the Middle Ages.” In Religion and Society in the Age of Saint Augustine. New York: Harper and Row, 1972. Pp. 118-146. Careful analysis of sources; holds that power over demons was a significant element in the authority of the early church leaders and in the growth of the Christian community.

Douglas, Mary, ed. Witchcraft, Confessions and Accusations. London et al.: Tavistock Pub., 1970. Eighteen essays representing worldwide settings; analyzes power factors sociologically; some essays relate rise of sorcery to misfortune. See also her earlier work, Purity and Danger (1966) which is a major study of taboo.


Meister, Chad. Evil: Four Views. InterVarsity Press, 2017


Nugent, Christopher. Masks of Satan: The Demonic in History. London: Sheed and Ward, 1983. Traces the “faces” of evil, the demonic (Satanic), in history, including Gilles de Rais (executioner of Joan of Arc), Nietzsche, and Hitler.


Wooley, Reginald Maxwell. Exorcism and the Healing of the Sick. London: Society for Promoting Christian Knowledge, 1932. Traces the practice and liturgies of exorcism from NT period through the 5th-6th centuries in Eastern and Western Christianity.

Syrian Orthodox Baptismal Liturgy. “The Sacrament of Holy Baptism according to the Ancient Rite of the Syrian Orthodox Church of Antioch. Trans. Deacon Murad Saliba Barsom; ed. and pub. by Metropolitan Mar Athanasius Yeshue Samuel (Archbishop of The Syrian Orthodox Church in the USA and Canada, n.d.; available from 49 Kipp Ave., N.J. 07644). Contains very strong exorcist language as part of the baptismal liturgy.
Valantasis, Richard. “Daemons and the Perfecting of the Monk’s Body: Monastic Anthropology, Daemonology, and Asceticism.” *Semeia* 58 (1992): 45-79. Contends that monks in the early centuries regarded daemons as seeking to entrap or preclude their successful struggle against the passions of the flesh, thus undermining their ability to live dispassionately, and thus know higher living and perfection of the body. Physical suffering too was seen as a testing to the perfecting and transformation of the body, in its journey toward the angelic celestial sphere.

**Social Sciences /Theology**


**Experiential**


Hochstetler, Dean. “Case Study: Mrs. E.; Case Study: Mr. Q; Case Study: Gwen (as told to Duane Beck). In *Even the Demons Submit: Continuing Jesus’ ministry of deliverance.* Edited by Loren L. Johns and James R. Krabill. Ibid., pp. 71-85.

______. “Resources for reflection and ministry,” Appendix 1, sections A – D. In Johns and Krabill, ibid., pp. 145-76.


Peters, A. *Satan’s Deception.* Maysville, KY: Lord Publ, 1994. Tells his own experiences under Satan’s deception to let people know such reality exists.

Reinhardt, Delores. “Compilation of stories of Dean Hochstetler’s deliverance ministry reports.


______. “A prayer for protection.” In Johns and Krabill, ibid., p. 177.
Pastoral Care


Practical/Pastoral/Missional


Connected to French Mennonite circles, Kremer presents a bold statement that casts the net of satanic influences quite wide, to include, for example, acupuncture.


Important teaching.


**Other**


——. *Two Hours to Freedom: A Simple and Effective Model for Healing and Deliverance*. Chosen [Baker division], 2010. For more bibliography on healing ministry, see pp.167-70.


——. Kraft has published many other books, including *Anthropology for Christian Witness*.


Norberg, Tilda. *Consenting to Grace: An Introduction to Gestalt Pastoral Care*. First Revised Edition. Staten Island, New York: Penn House Press, 2006. Especially chapters 5, 15, 16 (most important), and 17 (important as well).

