**Deliver Us From Evil**

**Spiritual Warfare in Lutheran Perspective**

**Doxology Spotlight**

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**1. Introduction**

* Ministry with authority and power rather than ideas and explanations
* Danger of presumed knowledge and expertise: working in the dark with reliance on guidance
* Key insight of Luther in *LW* 40:147: ***the devil, the enemy of God’s order.***
* The mission of Jesus in 1 John 3:8: ***The reason the Son of God appeared was to destroy the devil’s work.***
* Task of the church in Eph 6:12: ***We do not wrestle against flesh and blood, but against the rulers, the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.***
* Call to spiritual warfare in 1 Tim 1:18-19**: *Fight the good fight, holding on to faith and a good conscience.***
* Involvement of all Christians in spiritual warfare as Christ’s militia
* Point of attack: faith and good conscience

**2. The Hidden Spiritual Battle**

* Five cases
* Child with haunted bedroom
* Young convert: hell breaking loose after baptism
* Woman as victim of ritual sexual abuse as a child
* Pastor: battle with pornography
* Doctor’s surgery
* Resurgence of the occult in Australia
* Apostasy in last 50 years
* Sexual revolution and drug taking: breaking down of two outer walls of social and moral order ► encounter with demons
* Spiritual naivety: spiritual = good
* Neo-paganism with Buddhism and Hinduism
* Fascination with occult
  + - Battle between good and evil: Lord of the Rings
    - Spiritual power: Harry Potter
* Embarrassment of church about the devil and demons
* Common confusion: psychological with spiritual things
* Challenge to deal with spiritual things spiritually
* The vision of cosmic war in Rev 12:1-17
* Vision
  + - Pregnant woman: sun, moon and 12 stars
    - Red dragon: eat new born baby
    - Birth of male child: ruler of nations
    - Snatching up of child: God and his throne
    - Escape of woman to safe place in desert
    - Eviction of dragon from heaven: Michael and angels
    - Attack of woman by dragon
    - Gift of wings to the woman
    - Attack on woman’s children
* Meaning of vision
* Woman: Mary and the church
* Dragon: Satan
* Male child: Jesus
* Woman’s offspring: Christians
* Spiritual warfare
  + - Victory: Christ with Michael and the angels
    - Eviction of Satan from heavenly realm
    - Present battlefield: planet earth
    - Enemy: devil and angels
    - Attack: believers and church
    - Tactic: accusation of Christians
    - Goal: condemnation and destruction of faith
  + Weapons: blood of Christ and confession of faith.
* The hidden battle in the church: Mark 1:21-28
* Hidden work of the devil and his agents
* The involvement of Christ’s disciples in an unseen conflict
  + - * Holy Spirit v Satan
      * Son of God v unclean spirits
      * Jesus v opponents
* Attraction of unclean spirits to Jesus and the church
* Disclosure of evil spirits by teaching of Jesus
* Recognition of Jesus as God's Son by the evil spirits (see Matt 8:29; Mark 3:11; 5:7; Acts 16:17)
* Deliverance by teaching God’s word with authority
  + Defeat of darkness by presence of light
  + Truth encounter rather than power encounter

**3. The Spiritual Authority of Pastors**

* The death and resurrection of Jesus as the casting out of Satan (John 12:31
* The power and authority of Jesus over the demons (Matt 12:28; Mark 1:27; Luke 4:36)
* His commission of the apostles with his own authority and power to work with him in casting out demons (Matt 10:1; Mark 3:15; 6:7; Luke 9:1)
* Association with preaching (Mark 1:39; 3:15; Luke 9:2)
* Connection with healing (Matt 10:1; Mark 1:32-34; Luke 9:1-2)
* His gift of authority to the 70 evangelists to trample down demons and to over the enemy Satan (Luke 10:19)
* Ministry in the early church: see promise in Mark 16:17
* Healing by Peter in Jerusalem in Acts 5:16
* Expulsion of unclean spirits by Philip in Samaria in Acts 8:4-8
* Expulsion by Paul of spirit of divination in Philippi in Acts 16:16-18
* Healing from evil spirits by Paul in Ephesus in Acts 19:11-20
* The authority in the office of the keys in Matt 16:18-19
* Binding Satan and the demons (Matt 12:29; Mark 5:3, 4)
* Loosing from them (Luke 13:16)
* Our protection by Christ and his holiness (Luke10:19; Rom 8:37-40; 1 John 4:4; 5:18): see John 17: 15-16: ***Holy Father, my prayer is not that you take them out of the world but that you protect them from the evil one. Sanctify them in the truth; your word is truth.***

**4. The Strategy of the Devil**

* His disguise as an angel of light (2 Cor 11:12): the angelic doctor (Luther)
* His name and titles
* ***Satan***: the ***adversary*** (1 Pet 5:8) and **accuser** of God’s people (Rev 12:10)
* ***The devil*** who slanders God and us
* ***The evil one*** who perverts God’s good order
* ***The enemy*** (Matt 13:25, 28, 39; Luke 10:19)
* ***The liar*** (John 8: 44) and ***deceiver*** (Rev 11:9)
* ***The murderer* (**John 8:44) who enslaves by fear of death (Heb 2:14-15)
* ***The prince of darkness*** who works in the dark withguilt and anger, envy and fear, mistrust and hatred, but cannot see the light of God
* ***The tempter***
* The temptation to sin as the initial attack: self against others or others against us
* The second attack: accusation and condemnation of believers
* Front door: destruction of faith in Jesus by condemnation for sin
* Back door: destruction of love for fellow Christians by condemnation of them for abuse
* Goal of these attacks: bondage
* Oppression with a guilty conscience: loss of assurance (Acts 10:38)
* Obsession by evil desires (passions): loss of control with addiction
* Possession through their capitulation: loss of self

**5. The Ministry of Deliverance**

* The exposure of darkness by the light
* The rat principle
* Two approaches to rats in compost heap
* Trapping/poisoning
* Removal of garbage
* Connection between sin and impurity
* Digging up of ‘dirt’ by Satan to destroy faith and love
* Disclosure of spiritual problems by the attack
* Confession of sin and renunciation of devil with his works and ways
* Deliverance from darkness by removal of impurity
* Christ as the garbage collector
* Problematic teaching of demonic entry points: intergenerational sin and soul ties
* Four main areas of darkness: Ten Commandments
* First table: desecration of holiness
* Sins against God: forbidden worship, idolatry, witchcraft, misuse of God’s word
* Ritual abuse of holy things
* Second table: spiritual impurity
* Sins against others: rebellion, abortion, adultery, slander
* Abuse by others: parental, physical, sexual, verbal
* Deliverance by God the Father through Christ in Col 1:13-14: ***He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.***

**6. God-given Weapons for the Ministry of Deliverance**

* Dependence on our God-given spiritual resources rather than our knowledge and expertise
* See 2 Cor 10:3-4: ***Though we live in the world we do not wage war as the world does. The weapons we fight with are not weapons of the world. On the contrary, they have divine power to demolish strongholds.*** ***We demolish arguments and every pretension that sets itself up against the knowledge of Christ, and we take captive every thought to make it obedient to Christ.***
* Divine weapons: God’s word and prayer in the name of Jesus
* Strongholds: inner mental fortresses that are built to oppose Christ and his word
* Fortresses made from self-justifying arguments and self-promoting pretensions about ourselves as our own gods
* Irony: fortress against Christ = spiritual prison run by the devil
* Strongholds as human ways of thinking and acting rather than geographical locations
* The armour of light in Rom 13:12-14: ***The night is nearly over; the day is almost here.* *So put aside the works of darkness* *and put on the armour of light…Clothe yourselves in the Lord Jesus Christ…***
* Gift of armour supplied in baptism and put on each day for the battle
* The vestments of the high priest as spiritual armour: task of sentry duty to prevent the desecration of God’s holiness (Lev 8:35; 22:9; Num 18:3-5)
* See the short list in 1 Thess 5:8: faith and love as breastplate and hope of salvation as helmet
* See the long list in Eph 6:13-18: the belt of truth, the breastplate of righteousness, the shoes of gospel, the shield of faith, the helmet of salvation, and the sword of the word used in prayer
* Dressing up as Jesus and borrowing his armour
* Protection by the light of his holiness
* Promise in 1 John 5:18: ***the evil one does not touch anyone who is born of God.***
* The name of Jesus: see the report of the 70 in Luke 10:17:  ***Lord, even the demons***

***submit to us in your name.***

* Use of the name of Jesus against Satan and evil spirits by Paul in Acts 16:18: ***I charge you in the name of Jesus Christ to come out of her.***
* See the curious case of its use by Jewish exorcists in Acts 19:13-16
* Reliance on Jesus as our champion by calling on him
* Use of the name of Jesus in renunciation of the devil and confession of

faith, prayer and praise, confession and absolution, rebuke and blessing, proclamation of victory and declaration of deliverance

* Every baptism as an ‘exorcism’: see prayer, rebuke, and renunciation
* Luther: ***One little word can fell him****.*
* The Spirit-filled word
* Christ’s use of his word to banish unclean spirits in Matt 8:16:***When evening came, many who were demonised were brought to Jesus, and he drove out the spirits with a word and healed the sick****.*
* ***Depart*** (Matt 8:32).
* ***Be silent, and come out of him*** (Mark 1:22//Luke 4:35)***.***
* **Come out of this man, you unclean spirit** (Mark 5:8).
* ***The demon has gone out from your daughter*** (Mark 7:29)***.***
* ***You dumb and deaf spirit, I myself rebuke you! Come from him and never enter again*** (Mark 9:25)*.*
* ***You are free from your infirmity*** (Luke 13:12)*.*
* Operation by the Spirit with the word
* Strength from God’s word in us: 1 John 2:14: ***You are strong and the word of God remains in you and you have overcome the evil one.***
* Reliance on his promises such as in 1 John 5:18: ***the evil one does not touch anyone who is born of God.***
* Guidance of word in intercessory prayer: Eph 6:17: ***take the sword of the Spirit, which is the word of God, praying in the Spirit on all occasions with all kinds of prayers and requests.***
* Banishing demons by preaching and teaching God’s word: Mark 3:14-15: ***Jesus appointed twelve (whom he named apostles), so that they might be with him and he might send them out to preach and have authority to cast out demons.***
* Every service as a kind of ‘exorcism’ with ministry of deliverance
* Individual and corporate prayer to God the Father in the name of Jesus
* Prayer of Jesus in John 17:11-15: ***Holy Father, protect them by the power of your name – the name you gave me –so that they may be one as we are one…My prayer is not that you take them out of the world but that you protect them from the evil one.***
* Christ’s assurance to Peter of his intercession for him in Luke 22:31- 32: ***Simon, Simon, Satan has demanded to sift all of you like wheat, but I have prayed for you, Simon, that your faith may not fail.***
* Use of *Lord’s Prayer* and prayer in the name of Jesus to join with him

in his intercession for our deliverance and protection (John 17:15)

* + - Coupling of prayer with fasting (Mark 9:29) and abstinence from sleep:

Matt 26:41: ***watch and pray.***

* + - Luther: calling in the champion when attacked
    - Working in the dark without expertise
    - Operation by the power of the Holy Spirit in prayer that is based on

God’s word

* + Confession of faith
    - Resistance of Satan by exercise of faith: 1 Pet 5:9:***Be sober and stay***

***awake, because your adversary the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith****…*

* Resistance rather than offensive confrontation
* The faith = what we believe ► summary in the Creed
  + - Conquest by confession of faith in Jesus: Rev 12:11: ***They have***

***overcome Satan by… the word of their testimony.***

* Luther’s use of the creed in spiritual conflict
* Confession of faith in praise: Ps 149:5-9
  + - The blood of Jesus: Rev 12:11: ***They have overcome Satan by the blood of the Lamb.***
* Ransom by Christ's blood: 1 Pet 1:18
* Use of the Lord's Supper for protection: words of dismissal
* Use of Christ’s body and blood: cleansing and holiness: Heb

9:14; 10:10; 13:12; 1 John 1:7

* + My four basic rules for ministry
* React to what is manifested: no personal agenda
* Listen in order to pray and pray as you listen
* Rely on the guidance of the Holy Spirit and God’s word
* End with blessing

1. **New Testament Teaching on Deliverance from Demons** 
   * The challenge
     + Our uncertainty from the psychological dismissal of demonic experiences
     + Members seeking help from elsewhere
     + Unauthorised and ritually abusive exorcisms
     + The experience of missionaries
   * Term for deliverance

* Use of the term “exorcise” and “exorcist” only for the unauthorised ministry of deliverance in Acts 19:13
* Usual term: casting out demons
  + Terms for demonic entities in the gospels and Acts
* Spirits: Matt 8:16; Luke 9:39; 10:20; Acts 16:18
* Evil spirit: Mark 9:25; 8:2; Acts 19:12, 13, 15, 16
* Unclean spirit: Matt 10:1; 12:43; Mark 1:23, 26, 27; 3:11,30; 5:2,8, 13; 9:25; Luke 4:36; 7:25; 8:29; Acts 5:16; 8:7
* Dumb spirit: Mark 9:17 ► dumb and deaf spirit: Mark 9:25
* Spirit of infirmity: Luke 13:11
* Spirit of divination: Acts 16:16
* Demon: Matt 7:22; 9:33, 34; 10:8;11:18; 12:24,28; 17:18 etc
* Unclean demon: Luke 4:23; 8:27
* Angel (of the devil): Matt 25:41; cf. Rom 8:38; 2 Cor 12:7; 2 Pet 2:4; Jude 6; Rev 9:11; 12:7, 9.
  + Terms for their vexation of people
* A person with a spirit: Mark 1:23
* Having a spirit: Mark 3:30; Luke 4:33; 7:26; Acts 8:7; 16:16
* Having a demon: Matt 11:18; Luke 4:23; 7:3
* Being demonised: Matt 4:24; 8:16,28,33; 9:32; 12:22; 15:22; Mark 1:32; 5:15-16; Luke 8:35
* Being troubled/vexed by a demon: Luke 6:18; Acts 5:1
  + Five accounts of casting out demons by Jesus
* Man in the synagogue on the Sabbath: Mark 1:21-28; Luke 4:31-37
* Gerasene man with a legion of demons: Mark 5:1-20; Luke 8:26-39; cf. story of two men in Matt 8:28-34
* Man with epileptic son: Matt 17:14-21; Mark 9:14-29; Luke 9:37-43
* Daughter of Phoenician woman: Matt 15:21-28; Mark 7:24-30
* Woman with 18 year infirmity in a synagogue on the Sabbath: Luke 13:10-17
  + Significant features
* No single pattern or procedure
* Emphasis on the word and teaching with authority
* Deliverance as an act of mercy in Mark 5:19.
* Appeal to mercy by the mother in Matt 15:22 and the father in 17:15
* Father’s appeal to compassion in Mark 9:22
* Liturgical context of two cases
* Sabbath: holy time
* Synagogue: holy place
* Two unclean locations in pagan territory
* Connection between impurity from idolatry
* Tyre and Gerasa
* The role of prayer in three cases
* Father bringing his son to Jesus with teaching in Mark 9:29: **This kind can come out only by prayer**.
* Intercession by Phoenician woman
* Approach of Jesus by Gerasene demoniac
  + Use of God’s word to deliver people from evil spirits
* The use by Jesus of performative utterances to cast out demons
* Summary in Matt 8:16: **When evening came, many who were demonised were brought to him, and he drove out the spirits with a word and healed all the sick.**
* Reaction of the people to case in Capernaum
* Mark 1:27: **What is this! A new teaching - and with authority! He rebukes the unclean spirits and they listen to him.**
* Luke 4:32: **They were amazed at his teaching, for his word was with authority.**
* Luke 4:36: **What is this word, for with authority and power he rebukes the unclean spirits and they come out.**
* Verbs used to describe these performative utterances
* Rebuke = *epitimaein:* Matt 17:18; 1:25; 3:12; 9:25; Luke 4:35, 41;
* Speech that tells someone to stop saying or doing something that is out of order: silence (Mark 1:25)
* Use in OT for God’s response to the threat by hostile, chaotic powers (Ps 18:15; 76:6; 104:7; 106:9; Is 17:13; 50:2; Nah 1:4; see Mark 4:39)
* Purpose: restoration of right order
* Command/ put in place loudly = *epitassein*: Mark 1:27//Luke 4:36; 8:31; 9:42
* T*axis* = order
* *Tassein* = put into an order, assign the right place, give a command to take the right place
* *Epitassein* = put back into place, command to do back into place
* Charge = *paraggelein*: Luke 8:29; Acts 16:18
* Connection of casting out demons with preaching as two sides to the same coin: Mark 1:39; 3:14; 6:12-13; cf. Matt 10:7-8; Luke 9:1-2
* Use by Jesus of the Holy Spirit to cast out demons: Matt 12:28
* Connection between God’s word and His Spirit
* Ministry with the Spirit by the word
* The result of deliverance
* Healing (Matt 5:24; 12:22; 15:28; 17:18; Luke 8:2; 9:42; Acts 5:16; 10:38)
* Salvation (Luke 8:36)
* Restoration (Luke 13:13)
* Sound-mindedness (Mark 5:15)
* The nature of deliverance: Luke 11:20-22
* A sign that God’s kingdom had come
* The disarming of Satan and despoiling of his domain

1. **Lutheran teaching and practice of deliverance from demons**
   1. Luther to Pr Wurzelmann (1535): ***The first thing that you and your congregation ought to do is this: Pray fervently and oppose Satan with your faith, no matter how stubbornly he resists. About ten years ago we had an experience in this neighbourhood with a very wicked demon, but we succeeded in subduing him by perseverance and by unceasing prayer and by unquestioning faith...By this means I have restrained many similar spirits in different places, for the prayer of the church prevails at last.***
   2. Luther’s advice to Pr Severin Schulze (1545) on the case of a Mr Korner:  ***One should also not drive out the devils with conjurations, by commanding, like some in the papacy and even some of our own people do, but one should drive them out with prayers and contempt. For the devil is a proud spirit, who cannot stand prayer and despising, but desires a ceremony. Therefore no one should make a ceremony with him, but should despise him as much as possible.***

* No medical remedy for the man
* Emphasis on the authority of the office and pastoral team
* Laying on of hands
* The Peace
* The Creed
* The Lord’s Prayer
* Prayer for deliverance based on John 16:23-24
* Final word from Mark 16:17-18 with the laying on of hands before departure
* Three cases of deliverance
* Luther with girl from Meissen
* Exorcism in sacristry with team
* Laying on of hands
* Apostles Creed
* Lord’s Prayer
* John 16:23b-24 about prayer in the name of Jesus
* Prayer for deliverance
* Gesture of contempt
* Bugenhagen in Lübeck in 1530
* Naming of the girl with a reminder of its use in her baptism
* Prayer for deliverance
* Bugenhagen in Wittenberg in 1546
* Act with pastoral team in the church
* Short address on 1 Pet 5:8-9
* Laying on of hands
* Creed
* Prayer
* Reminder of baptism
* Catechisms as handbooks for spiritual warfare
* Ministry of deliverance in baptism
* Renunciation of the devil and all his works and ways
* Luther’s baptismal rite
* Retention of rebuke in the Luther’s **Taufbüchlein** before the prayer for the candidate and the adjuration after it
* ***Depart, you unclean spirit, and make room for the Holy Spirit.***
* ***I adjure you, you unclean spirit, in the name of the Father (+) and of the Son (+) and of the Holy Spirit (+), that you come out of and depart from this servant of Jesus Christ, N. Amen.***
* Controversy with the Reformed: the dismissal of Arndt from Anhalt in 1590
* Retention in Prussia until 1822 when the rebuke was kept but the exorcism was removed as a concession to the Reformed
* Retention in Australian German orders
* Removal in English orders
* Optional rebuke in LCA order for baptism: ***Until Christ claims us in baptism through his Holy Spirit. We are under the power iof the devil. Therefore I say: Depart from N, you unclean spirit, and make way for the Holy Spirit, in the name of the Father (+) and of the Son (+) and of the Holy Spirit (+). Amen.***
* Outline of LCA Rite for Spiritual Oppression: *Rites and Resources for Pastoral Care*, Openbook Publishers 1998, 138-45
* Invocation
* Prayer for protection and deliverance or Ps 91: repeated at any time of disturbance during the rite
* Instruction on the victory of Christ and baptism
* Confession and renunciation
* Absolution(?)
* Word of God
* Creed
* Lord’s Prayer
* Declaration of deliverance with laying on of hands
* Prayers for Holy Spirit with laying on of hands
* Presentation of token such as a crucifix
* Prayer of thanksgiving
* Blessing

1. **Appendix on Demon Possession**

Friedrich Balduin (1575-1627), *Tractatus de casibus conscientiae*, in Ludwig Dunte, *Conscientiae*, pp. 100-101. Tr. Benjamin Mayes.

There are two kinds of demon possession—one spiritual, one physical. All non- Christians are spiritually possessed by the devil. The devil has taken their souls captive, so that if they die not believing in Christ, they will be taken by the devil to hell. As Scripture says, "we were by nature the children of wrath" (Eph. 2:3). But the devil does not control their bodies, necessarily, though he tries. He doesn't control them. They can decide what they want to do in the morning, they have a normal breakfast, they lead normal lives. That's the first kind of demon possession—spiritual possession. The Church's traditional exorcism at Baptism addresses spiritual possession.

**Symptoms of physical possession.**

One must be careful not to mistake demon possession for a natural disease. Some symptoms which are sometimes mistaken are ecstasy, epileptic seizures, lethargy, insanity, frantic state of mind, and similar conditions. Convulsions and stupendous bodily movements should not be assumed to be demon possession. These sorts of symptoms could stem from purely natural causes, or could be partially assisted by the devil.

**Primary symptoms of true possession**

* The knowledge of secret things, for example, being able to predict the future (Acts 16:16), find lost people or things, or know complex things that one has never learned (e.g., medicine). It is said that fortune-tellers often ask a spirit for help and that this spirit gives them certain powers. In that case, the evil spirit is assisting, not necessarily possessing the person bodily.
* The knowledge of languages one has never learned. Just as the devil can bind one's tongue (Luke 11:14), it is reported from the early church as well as the time of the Reformation that certain demon-possessed people could speak languages they had never learned.
* Supernatural strength (Mark 5:2-3), far beyond what they previously had or should have considering their sex and size.

Much caution in judging demon possession is required. All of the circumstances and symptoms must be taken into consideration. Insanity should not be confused with possession. On the other hand, possession may be taking place even where these symptoms are absent.

**Secondary symptoms**

* Horrible shouting (Mark 5:5)
* Blasphemy of God and jeering at one's neighbour
* Deformation of movements, such as ferocious movements, facial contorsion, immodest laughing, gnashing of teeth, spitting, removing clothes, lacerating self (Mark 9:20; Luke 8:26f.)
* Inhuman revelry, when they take food beyond the capability of nature
* Torment of bodies
* Unusual injuries of the body and of those nearby
* Extraordinary motion of bodies, such as an elderly man who, being demon-possessed, was able to run as fast as a horse
* Forgetfulness of things done

**Other Symptoms**

* The corruption of reason in man, making him like an animal
* Melancholy: severe spiritual depression
* Acceleration of death as with attempts at suicide (Mark 9:18)
* Other supernatural occurrences

**Treatment**

What is to be done with the possessed? And can the devil be cast out by using a certain method?

* Let experienced physicians be consulted as to whether there is a medical explanation.
* When a true possession is recognized, let the poor one be committed to the care of a minister of the Church who teaches sound doctrine, is of a blameless life, who does nothing for the sake of filthy lucre, but does everything from the soul.
* Let him diligently inquire what kind of life the possessed one led up to this point, lead him through the law to the recognition of his sins. If he was previously pious, let him console him that even God sometimes leaves His people in the power of the devil for certain causes, which the histories of Job and Paul testify.
* After this admonition or consolation has taken place, let also the works of a natural physician be used, who will cleanse him from malicious fluids with the appropriate medicines. For it is been ascertained that possessed people frequently suffer from a double disease, namely of body—from a melancholy fluid—and of soul, for example, insanity, grief, weariness of life, desperation.
* It is not necessary to bring him into the temple [church] in the sight of the people, as the custom is for many. Let the confession of the Christian faith be once required of Him; let him be taught concerning the works of the devil destroyed by Christ; let him be sent back faithfully to this Destroyer of Satan, Jesus Christ; let an exhortation be set up to faith in Christ, to prayers, to penitence.
* Let ardent prayers be poured forth to God, not only by the ministers of the Church, but also by the whole Church. Let these prayers be conditioned, if the liberation should happen, for God's glory and the salvation of the possessed person, for this is an evil of the body.
* With the prayers let fasting be joined (see Matthew 17:21).
* Alms by friends of the possessed person (Tobit 12:8-9)

In summary, all things happen by prayers and the Word. If the [desired] effect does not immediately follow, remember that not even the adjurations of exorcists are always efficacious. And since this benefit of going out [of the devil] is bodily, therefore, in prayers of this kind, the will of God must always be included. Thus He hears them not according to our will but according to what's best for us. But the fact that our prayers for the possessed are not heard immediately and as we ask is due, among other things, to the unbelief of the possessed ones, who do not approach with certain faith, asking liberation from God. Therefore Christ said to the parent of a certain demon-possessed one, “If you can believe the liberation of your son, it will happen.”

1. **Further Reading and Resources**

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