
Herzog, David. Mysteries of the Glory Unveiled. Hagerstown, MD: McDougal Publishing, 2000. A manual on miracle working by a powerful miracle worker! Discusses modern miracles such as instant weight loss, gold fillings, gold dust, supernatural money, supernatural rain, angelic visitations, teleportation, and other unusual phenomena. Chapter 3 on "Creative Miracles" is an excellent discussion on the "how-to" side of working miracles in response to prophetic words. Highly recommended!


Jackson, John Paul. Basics of Dreams, Visions, and Strange Events. 2 CD Set. Colleyville, TX: Streams Ministries International, 2004. Along with Herman Riffel, Ira Milligan, and James Goll, John Paul Jackson has shown himself to be one of the most seasoned, insightful, and experienced Christian dream interpreters.


â€”How to Experience God (ebook) - Part 9â€”


Lacy, John. The General Delusion of Christians, Touching the Ways of Godâ€™s Revealing Himself to and by the Prophets. London: R. B. Seeley and W. Burnside, 1832. Written by the leader of the 17th century French prophets. Discusses dreams, visions, voices, impressions, and signs; charts the history of the gift of prophecy from the early church until the 4th century; defends Montanism as an orthodox prophetic movement.


How to Experience God (ebook) - Part 9

Bible-based handbook for interpreting dream symbols.


Price, Paula. The Prophet's Dictionary: The Ultimate Guide to Supernatural Wisdom. New Kensington, PA: Whitaker House, 2006. For so long the New Agers and occultists have had their occult dictionaries. Finally, Christian prophets have accessible in this volume a prophetic dictionary! Terms and articles on supernatural topics from Alpha to Omega!


Rahner, Karl. Visions and Prophecies. London: Burns & Oates, 1965. While trying to discern almost to the point of skepticism, this is nevertheless valuable for its historical information on major visions in church history.
This, of course, means that there are both visions of Jesus and the Virgin Mary included.


“â€”â€”â€”â€”. Purifying the Prophetic: Breaking Free From the Spirit of Self-Fulfillment. Grand Rapids, MI: Chosen Books, 2005. A rare book that challenges the Third Wave prophetic movement to abandon the prosperity gospel. Discusses that it is needful for prophets to also have personal holiness.


Tanquerey, Adolphe. The Spiritual Life. Translated by Herman Branderis. Rockford, IL: TAN Books, 2000. First there was Scaramelli, then there was Poulain, and then there was Tanquerey.


The Neurology of Spiritual Experiences

Most of the books in the field of parapsychology or the scientific study of the supernatural, are of an occultic or New Age perspective. William James, Charles Tart, Andrew Newberg, and others have written very scientific, and psychologically-oriented books on spiritual experiences albeit from a psychic or New Age perspective. It is not my goal to lend any credence to New Age psychics. Nor is it my goal to confuse my readers into thinking that I am a New Ager. So far I have only found Beauregard and O’Leary’s book, which deals with Catholic nuns’ spiritual experiences.
Healing Prayer

Healing prayer is directed towards physical sicknesses brought about by natural causes. It can come in several forms, but usually involves the laying on of hands, and a word of command for the sickness to leave in Jesus’ Name.


Clark, Randy. Words of Knowledge. Mechanicsburg, PA: Global Awakening, 2001. In contrast with healing prayer, a superior method of healing is what I call prophetic healing which is based on receiving and giving words of knowledge about healing. This book is all about prophetic healing or word of knowledge healing. Discusses seven ways to receive words of knowledge about healing: sympathetic pains, open visions, mental images, mental voices, accidentally praying or saying a word of knowledge, dreams, and bizarre events. Clark admits that 95% of the healing words he receives are through sympathetic pains in his body.

Dedmon, Kevin. The Ultimate Treasure Hunt. Shippensburg, PA: Destiny Image, 2007. A one of a kind handbook for how to receive words of knowledge before going out into street evangelism, finding individuals geographically through prophetic revelation, praying for their sicknesses, and preaching the Gospel to them once they are found!


voice, and declaring in faith that which God says by revelation; various other methods are explained concisely. I highly recommend this one!

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How to Heal the Sick.

Hunter, Joan. Healing the Whole Man Handbook. New Kensington, PA: Whitaker House, 2006. A comprehensive handbook on divine healing by the daughter of Charles and Frances Hunter, powerful healing evangelists! Joan Hunter is also a powerful healer in her own right!

Kuhlman, Kathryn. A Glimpse Into Glory. Gainesville, FL: Bridge-Logos Publishers, 1983. This powerful healing evangelist’s teachings on divine healing are included, as well as other teachings.


Osborn, T. L. Healing the Sick. Tulsa, OK: Harrison House, 1992. A thorough work on divine healing by one of the most powerful healers of the healing revival of the 1940s and 50s.


Wigglesworth, Smith. Smith Wigglesworth on Healing. New Kensington, PA: Whitaker House, 1999. Valuable insights on healing from one of the most powerful Pentecostal healers. However, I don't agree with his harsh methods of laying on of hands.


Deliverance Ministry

Deliverance ministry is different than healing prayer in that it is not always about praying, but is still in the context of deliverance prayer (exorcism). A lot of the time, counseling is involved. Deliverance is about helping those oppressed by demons, using spiritual experiences to discover demonic entry points into people's bodies, casting the demons out of people by telling them to leave in Jesus' Name, and refilling the person with the fruit of the Holy Spirit. People who suffer from demons of fear, worry, and extreme cases like schizophrenia need to go through a long ongoing deliverance process.

This can last for months or even a year. A group of deliverance ministers, and one leader, will pray and counsel the oppressed with regular deliverance sessions every week. Over a long, drawn out process, the person usually experiences a progressive deliverance from their mental or physical illness as demons are exposed and cast out one by one. Although there are different models for deliverance prayer, a good deliverance ministry requires much gentleness, love, and persevering prayer for the oppressed.

The following is a collection of manuals and books about demons and deliverance (exorcism). They are written either by experienced deliverance ministers or by people that have testified to experiencing full deliverance. These deliverances have been from extreme sicknesses like demonic possession and schizophrenia to milder forms of demonic oppression.


handbook that lists the names of demons and their functions. A good reference for the sake of confirming the names of demons as they are revealed through deliverance prayer, divine revelations (dreams, visions, and voices), and demonic manifestations.


Understanding and Resisting the Occult

While we should not seek to know about the occult to glorify satan (Rev. 2:24), we should understand that modern day Evangelical mystics are up against a whole culture infused with false teachings about spirituality. Today, New Age spirituality is the most influential kind of spirituality that is believed and practiced. Therefore,
as Evangelical mystics who follow Jesus as the only Way, Truth, and Life (John 14:6), we need to keep sharp about the history, teachings, and practices of New Age spirituality, and learn to resist it and keep our distance from it. Also, learning about other forms of occultism that unknowingly creep into Christian practice is helpful for studying to sharpen our spiritual discernment.

It all comes down to this: the occult relies on free will and demon power to accomplish its supernatural ends, while Evangelical mysticism relies on free will and the power of God. We must know this difference, but it is often very subtle. I caution that some of the writers of these books are so committed to strict Evangelicalism, that they are anti-mystical altogether. Some are even against true Christian mysticism and are in favor of Biblical revelation only (sola Scriptura). Therefore, “Eat the meat and spit out the bones.”


Hunt, Dave, and T. A. McMahon. The Seduction of Christianity: Spiritual Discernment in the Last Days. Eugene, OR: Harvest House, 1985. This book is helpful, because it reveals how subtle occult teachings like New Age spirituality, human divinity, high self-esteem, and psychotherapy have infected the church—both liberal and Evangelical. But I don’t agree with Hunt’s insistence that faith commands are presumptuous attempts at controlling God, or that Christians shouldn’t try to work miracles at will, or that miraculous visualization of Christ for inner and outer healing is occultic simply because the Bible is supposedly silent about it.
Koch, Kurt. Occult ABC. Grand Rapids, MI: Kregel Publications, 1986. A thorough Evangelical work on occultic practices. However, I strongly disagree with Kochâ€™s denunciation of Kathryn Kuhlman as an occultistâ€”on the contrary, she was a Baptist Charismatic.

Kramer, Heinrich, and James Sprenger. The Malleus Maleficarum. Translated by Montague Summers. Mineola, NY: Dover Publications, 1971. Although misused by the institutional church to torture and kill witches in the Middle Ages, it is nevertheless the definitive Catholic theological work on the topic of the occult.


Ridenour, Fritz. So Whatâ€™s the Difference? Ventura, CA: Regal Books, 2001. An easy-to-read Evangelical work on every world religion and philosophy. It is short and to-the-point at showing the differences of beliefs between Evangelical Christianity and various world religions. And, of special importance to our anti-occult study, it has chapters that deal with the New Age and Wicca.


ABOUT THE AUTHOR
John Boruff has a B.A. in Philosophy and Religion from UNC Pembroke. In college he became interested in mystical theology and contemplation as he sought God’s face for a direct encounter with Him. He has a passion to see true holiness, spiritual experiences, divine contemplation, prophetic ministry, healing ministry, deliverance ministry, and relational house churches restored to modern Christian life. John is happily married to his wife Rebekah; and they have a daughter named Mary Elizabeth.

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2 Ibid., pp. 125-126.

3 This might have been a succubus spirit, a demon that tempts to sexual arousal through dreams and visions. Also, this spirit has told countless Catholics to pray to her, worship her, venerate her, focus on her more than Jesus, and believe that salvation is only through her. This contradicts John 14:6, Acts 4:12, 1 Timothy 2:5, and Hebrews 12:2. Some say that there is no literary evidence that this was Bernard’s experience, but rather Henry of Clairvaux’s experience; Bernard’s successor and legend attributed it to Bernard. Nevertheless, lactation experiences of the Virgin Mary were regarded as very holy by these monks. See James France, Medieval Images of Saint Bernard of Clairvaux (Kalamazoo, MI: Cistercian Publications, 2007), p. 207.

4 This is mentioned in a Latin work by St. Atoninus of Florence called Historiarum Opus, Part 3, Title 23, Chapter 14. The Catholic Church hierarchy negatively reacted to Antoninus’s mention of this vision, because it went against their theology of Mary. So, they dismissed the vision as apocryphal or legendary. They also said that because the vision was based on Antoninus’s testimony, rather than St. Catherine’s Dialogue, it could not be trusted. But it is possible that she had the vision without writing it down herself; and that the story was passed down by word of mouth for a few generations within the Dominican Order. See Augustin Poulain, The Graces of Interior Prayer (Whitefish, MT: Kessinger Publishing, 1996), p. 339; and also Benedict XIV, Heroic Virtue. Vol. 3 (London: Thomas Richardson and Son, 1850), pp. 400, 403-404.

5 William James, The Varieties of Religious Experience (New York: Mentor Books, 1958), p. 312. I quote James, because although he was a New Ager, his book has been extremely influential in the world of spiritual experiences. He knew what he was talking about for the most part.


8 Iconoclasm is the destruction of religious images believed to be idols usually artistic renditions of Jesus or saints. In the Byzantine Orthodox Church, this became a major issue in the 8th century. When the Protestant Reformation emerged in the 16th century, iconoclasm was revived through Andreas Karlstadt, Ulrich Zwingli, and John Calvin. Today several Protestants are still influenced by this Reformation iconoclasm.

10 Douglas Groothuis, Confronting the New Age, p. 183; Dave Hunt and T. A. McMahon, The Seduction of Christianity, p. 140.


12 Synergism is the reality that God’s Spirit cooperates with human will, but does not force human will to do anything. This teaching is implied in Biblical passages such as Mark 16:20, Acts 7:51, Romans 8:28, 1 Corinthians 3:9, and 2 Corinthians 6:1—‘which all show instances of God’s way of working with man for various purposes. This is taught by the Catholic Church, the Eastern Orthodox Church, the Arminians, and the Wesleyans.

13 Douglas Groothuis, Confronting the New Age, pp. 181-182.


16 Richard Foster, Prayer, p. 263.

17 Normally, 15 to 20 minutes per day is a healthy time limit for contemplation. In a contemplative ecstasy, a time limit of one hour should be a healthy maximum. Too much prayer and meditation can cause mental illness (Teresa of Avila, The Interior Castle 4.3).

18 Richard Foster, Prayer, p. 264.

19 A Catholic mystic without any New Age views. However, people like Jean Gerson felt that some of the phrases Ruysbroeck used in his books could have been misinterpreted as pantheistic.


21 This was the easy-to-read modern English version that was translated by Gene Edwards during the Charismatic movement. The original title of the book was A Short and Easy Method of Prayer (1685).

22 Richard Foster, Prayer, p. 157.

23 Augustin Poulain, Revelations and Visions: Discerning the True and the Certain from the False or the Doubtful (New York: Alba House, 1998), Chapters 2-4; Part IV of The Graces of Interior Prayer (1910).

24 Cryptomnesia is when one invents an idea from his own mind, forgets the idea, and later remembers the idea; but he thinks it is a revelation from God when he remembers it, because he doesn’t recall inventing the idea at all. For example, a man may come up with the idea of starting a certain business, but he forgets about it. Later on in his life, he remembers the idea of starting that business “but it is as if he experiences the idea for the first time all over again. What’s more, is that this time he has no memory of inventing the idea of starting a business a long time ago. The error comes when he interprets this remembered idea as if it were a revelation from God.

25 Rules 3 and 4 in this list are mainly from St. John of the Cross’s The Ascent of Mount Carmel (1578), Book II. Because I disagree with him about these two rules, I have grayed them out. His concern is valid in that he seeks to caution prophets against being too enthusiastic about experiencing revelations, because it is a zeal that can easily be deceived by the devil. However, I believe that this is legalistically going beyond what is written in the Bible: “Eagerly desire spiritual gifts, especially the gift of prophecy” (1 Cor. 1:13, 39). See also the apostle Paul’s prayer for others to receive private revelations in Ephesians 1:17-19. Rather than resisting revelations, we should be content to pray for God to give us a wise and
26 "Animal sounds" are considered to be symbolic expressions of the Holy Spirit when they are holy. They are considered prophetic signs that need to be interpreted. For more on this topic, see Chapter 11 of John Arnott's The Father's Blessing (1995) and Manifestations & Prophetic Symbolism in a Move of the Spirit (2008).

27 See Andrew Strom's Kundalini Warning (2010).

28 G. B. Scaramelli, A Handbook of Mystical Theology, p. 64.

29 G. B. Scaramelli, A Handbook of Mystical Theology, pp. 73-74, 81.

30 Ibid., p. 80.

31 Ibid., pp. 81-82.

32 Richard Foster, Prayer, p. 133.

33 G. B. Scaramelli, A Handbook of Mystical Theology, pp. 91-92.


35 Augustin Poullain, Revelations and Visions, p. 10; Jesus said: He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water (John 7:38, KJV).

36 This Bible verse is a quotation of Joel 2:28. It is an Old Testament prophecy that the apostle Peter said is now fulfilled in the New Testament dispensation. According to Peter, we are now living in the last days of world history. From the time of Christ, even until now, 2,000 years later, it has been the last days of world history from God's perspective (2 Pet. 3:8); therefore, dreams and visions are forms of divine communication for today.


38 James Goll and Julia Loren, Shifting Shadows of Supernatural Experiences (Shippensburg, PA: Destiny Image, 2007), pp. 128-129.

39 Ibid., p. 132.

40 Ibid., p. 132.


42 Biblical Dreams: Genesis 15, 28, 37, 40-41; Daniel 2, 4, 7; Biblical Visions: Isaiah 6; Ezekiel 1, 8-11, 37, 40-47; Daniel 8-12; Amos 7-8; Zechariah 1-6; Luke 1; Acts 10, 22, 26; Revelation 1-22 (except Chapters 2-3, 18).


45 See Albert Farges' Mystical Phenomena (1923), Part 1, Section 2, Chapter 10: The Five Spiritual Senses.


47 Ibid., p. 159.

49 That is, praying or prophesying (see 1 Cor. 14).

50 Monergism is the Reformed or Calvinistic teaching that man does not have a free will, but that God forces and controls manâ€™s will through His grace in order to save and bless him spiritually. This is taught by the Lutherans, the Presbyterians, the strict Baptists, and the Dutch Reformed. However, I count this to be a false doctrine, because it excludes the reality of manâ€™s responsibility to actively cooperate with Godâ€™s Spirit once He has convicted or graced man by His presence. A monergistic relationship with God would be no real relationship at all, but rather like the relationship between a puppetmaster and a puppet.

51 If you do an Internet search for phrases like â€œprophetic school,â€ â€œschool of prophetic ministry,â€ â€œhealing school,â€ â€œschool of healing ministry,â€ and the name of your state, such as â€œTennessee,â€ you will be able to find local ministries that will train you to flow in the gifts of revelation and healing. The International Association of Healing Rooms, Hunter Ministries, and Global Awakening are ministries that offer healing schools internationally. Material put out by James Goll, Patricia King, and Kris Vallotton are also designed to activate prophetic giftings.

52 These are examples of Biblical miracles. However, in church history, miracles were usually performed by the Catholic saints. In time, as skepticism took hold of the church, the miracle stories of church history came to be called â€œlegends.â€ The most comprehensive collection of Christian miracle stories is Jacobus de Voragineâ€™s The Golden Legend (1260).

53 By the way, lâ€™m not a big fan of Kenneth Hagin or Word of Faith teachings, but God seemed to use this book to speak to us.


55 Nevill Drury, â€œDÃ©jÃ© Vu,â€ in The Dictionary of the Esoteric, p. 68.


60 Nevill Drury, â€œDivination,â€ in The Dictionary of the Esoteric, p. 75.

61 Nevill Drury, â€œDice,â€ Ibid., p. 74.


64 Eddie Hyatt, 2000 Years of Charismatic Christianity (Lake Mary, FL: Charisma House, 2002), p. 139.

65 http://www.gotquestions.org/holy-laughter.html


67 Wayne Grudem, Systematic Theology (Grand Rapids, MI: Zondervan, 2000), pp. 1021-1022. Also, Theoderic, the biographer of Hildegard of Bingen, wrote that she had â€œthe grace to cast out devils from the bodies of possessed personsâ€ (The Life of the Holy Hildegard, Collegeville, MN: Liturgical Press, 1995), pp. 83-84.

69 http://healingrooms.com This website has a directory of locations where you can go to receive prayer for healing. However, I would ask questions on the phone about the healers’ experience with healing specific sicknesses before going. This is not a deliverance directory, but mainly for prayer for physical sickness.

70 http://www.sw-mins.org/Deliverance_ministries.htm This website is an international directory of deliverance ministries—the good, the bad, and the ugly (use with caution). Deliverance focuses on casting out demons through counseling and ongoing prayer.

71 Although the orders of the Dominicans, Franciscans, and Jesuits were filled with corruption, there were some saintly mystics with pure intentions found among them.

72 This is available from http://www.stevehill.org.


75 Ibid., p. 8.


77 Cessationism is the theological viewpoint that the miraculous gifts of 1 Corinthians 12:8-10 ceased (or stopped) at the end of the first century. As far as the Cessationist can see, the miracles of Christ and the apostles were only needed to prove to the Gentiles that the Gospel message was from God. Now that the Bible has been completed, all Christians need is a simple faith in the Bible. No miracles are needed to establish Christianity anymore, because the Bible has been successfully completed. I completely disagree with this teaching. I think it is a very confused and dead theology. I believe that today God’s Word still needs to be confirmed with signs following (Mark 16:20).

78 Cessationists are usually Presbyterians, Baptists, Reformed, or Calvinists in some way. But all Protestants that are not Pentecostal or Charismatic usually have a Cessationist mentality.

79 á¢‘é‘Dabbling á¢‘é‘ and á¢‘é‘opening yourself á¢‘é‘ are phrases that some people use to refer to those involved in the occult and pagan mysticism. People are said to be á¢‘é‘dabbling in the occult á¢‘é‘ if they go to a fortuneteller or play with an Ouija board. They are said to á¢‘é‘open themselves up á¢‘é‘ to demons if they practice Transcendental Meditation, Yoga, or Zen. But the sad reality is, Cessationists also use this kind of rhetoric against Charismatic Christians, and the miraculous gifts of the Holy Spirit!

80 Josh McDowell and Don Stewart’s Handbook of Today’s Religions, Part II (1983) is a great Evangelical book, that briefly but thoroughly explains what the occult is, and how to resist it in a practical way.

81 Matthew 17:3: á¢‘é‘Just then there appeared before them Moses and Elijah, talking with Jesus. á¢‘é‘Experiences like this are exceptions to the rule. In the prophetic, usually God gives visionary revelation through an encounter with Jesus or an angel. Very rarely is it through an encounter with a saint from Heaven that has died already. Even so, Jesus’s encounter with Moses and Elijah was a spontaneous occurrence. There is no evidence that Jesus was actively seeking to make contact with the dead through any sort of spiritism, necromancy, or sá©©ance. But this experience of Jesus with Moses and Elijah, provides precedence for Christians today, who sometimes receive messages from God through departed saints.

82 This is available from: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19891015_meditazione-cristiana_en.html

83 http://www.contemplativeoutreach.org

85 Zenists meditate much longer than Christian mystics should. A healthy time limit for contemplation should generally be about 20 minutes straight (in rare cases, up to one hour). Too much meditation can cause mental illness. Unlike the Zenists, Christians should probably not contemplate for hours and hours and hours without stopping.


87 For example, Teresa of Avila’s The Interior Castle (1577), John of the Cross’s The Ascent of Mount Carmel (1578), G. B. Scaramelli’s A Handbook of Mystical Theology (1754), Benedict XIV’s Heroic Virtue (1757), and Augustin Poulain’s The Graces of Interior Prayer (1910).