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Strategic Level Spiritual Warfare

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Spiritual Warfare movements

Just as the population has exploded over the past hundred years so one movement after another has spawn off the unanchored *Pneuma* ministries¹. These began with the Wesleyan – Finney revivals which led to the Holiness – Pentecostal movements, through the First Wave, Second Wave and Third Wave movements which have now spawn the Strategic Level Spiritual Warfare (SLSW) movement. The theologies to support these and other movements are likewise as fluid. There is the Latter-Day Rain theology, Dominion Theology, Kingdom-Now Theology, Apostolic Reformation Theology, which use terms like “Manifest Sons of God,” “Joel’s Army,” and “IHOP.”² Overarching city-wide churches are in development to be led by modern-day apostles and prophets who purport to give contemporary revelations for believers in all the local churches, especially concerning the conquering of geographical demons and end-time prophecies.

This latter movement is sweeping the globe with vast network of prayer meetings, Internet, and large regional conferences. We have now arrived at the point where many evangelicals wouldn't think of preaching the gospel in a new locality without first confronting local, territorial spirits. John Dawson asserts: "We must overcome the enemy before employing other methods of ministry" (Dawson, 1991).

Origins in the Latter Rain Teaching

The variety of movements that have spun off the First to Third Wave movements found open minds in the Latter Rain movement. The term comes from the allegorical interpretation of Jer 3:3; 5:23-25; Joel 2:23; Hosea 6:3; Zech 10:1 where the promise is given to Israel of a time when the former rains (March/April) and the latter rains (September/October) in Israel will be combined to an abundant rainfall in Israel producing an extraordinary agricultural harvest what we see as the beginning of the millennium. However, the allegorical interpretation refers to the “former rains” as the Early Church experience on the day of Pentecost and the “latter rains” as the contemporary Pentecostal experiences around the world, which supposedly is marking the end of the age. Thus the millennial passages are made to be contemporary.

The early Pentecostal pioneers initially accepted this Latter Rain motif. Spirit baptism was an end time repeat of the first Pentecost. Tongues were seen as an eschatological sign signifying that a second and final Pentecost was taking place, bringing the church into a new and final dispensation. This second Pentecost would bring a final world revival in which the nations would have one last opportunity to hear the gospel and then the end would come. Tongues were at first perceived as actual missionary languages to enable the gospel to be quickly preached throughout the whole earth. Indeed many at that time went to China assuming they had been given a Chinese tongue to announce the gospel. Most returned disillusioned. The term "Latter Rain" was used freely by the early Pentecostal pioneers as well as the term "apostolic". The early Pentecostals were convinced that not only would there be a Latter Rain global revival but the last days' church would be restored to the apostolic pattern. Joined to the Latter Rain teaching was a complementary truth called restoration (Steinkamp, 2005).

¹ My invention of the ministries blamed on the Holy Spirit.

² International House of Prayer

The Latter Rain movement broke with dispensationalism, which had become an integral part of Pentecostalism, with its pessimistic view of the end time apostasy. They saw an end time revival that would bring kingdom-like global authority to the Church. One of the Latter Rain's major emphases was on worship. The teaching on the Tabernacle of David and its restoration was a major theme. Dancing, lifting of hands, spontaneous praise was special characteristics of the movement from verses in the Psalms. One of their views of the end-time Church was the gradual disappearance of denominational and the rise of the true church as city wide churches under the leadership of the newly-restored apostles and prophets. Another unique characteristic of this movement in Pentecostal circles was the practice of laying on of hands to receive the baptism of the Spirit. Pentecostals had taught the believer must seek and wait for the Spirit ("tarrying"), but the Latter Rains movement imparted the Spirit with a touch of an anointed person on the head.

The leadership of the Latter Rain movement would be the restoration of the five ministerial roles in Eph 4:11 (apostle, prophet, evangelists, pastor, teacher). It is claimed that the loss of the apostles and prophets was due to the early apostasy of the Early Church and the Dark Ages, but God is now restoring these ministries to the church. This was one of the main reasons for the early rejection of this movement.

Another reason for the early rejection of this movement was the teaching of the "manifest sons of God." These end-of-the-age anointed leaders would arise within the Church. They were ones who had come to the "full stature of Jesus Christ" and would receive the Spirit without measure (as Jesus in John 3:34). They would be as Jesus was when He was on earth. They would receive a number of divine gifts, including the ability to change their physical location, to speak any language through the Holy Spirit, and would be able to perform divine healings and other miracles. They would complete the work of God restoring man's rightful position as was originally mandated in Genesis. As they would lead the Church into its fullness and rightful authority in the world, they would usher in the millennial reign of Christ.

Though this beginning was in the mid-twentieth century many hybrids and mutations have developed. The Latter Rain originated in a series of revival meetings in 1948 in the Sharon Orphanage and Schools in North Battleford, Sask., Canada. By the late 1949 the Assemblies of God, USA and Canada, declared this movement to be heretical and false. Though the Latter Rain revival died in the early 1950's, its influence did not. The following is a brief summary of the Latter Rain teaching:

1. The purpose of the church is to establish on the earth the kingdom of God. The reason the church has failed its mandate, is that early on it lost the offices of Apostle and prophets.
2. In the last days God will restore these offices to lead the church in an end time holy war and all evil will be defeated.
3. A worldwide revival will break out and the majority of the world will be won to Christ. Signs and wonders will include blessings upon those whom the apostles and prophets bless and cursing upon those whom they curse. Through intense worship and praise (Tabernacle of David) accompanied by prayer, fasting and spiritual warfare the church will defeat all demonic strongholds and territorial spirits upon the earth and in the heavens.
4. Some adherents of the Latter Rain (though by no means all) believe that the second coming of Jesus will occur with a spiritual experience of believers in which believers are incarnated into the body of Christ upon the earth. This body of Christ will rule the nations. Others in the movement saw the

church taking dominion over the earth as a prelude to the return of Jesus from heaven to earth (Steinkamp, 2007).

After the rejection by the Assemblies of God (AOG) the Latter Rains (LR) movement, as such, dissolved. Gordon Anderson explains what happened next:

In response to the excesses of the LR in 1949, the 23rd General Counsel of the AOG passed a resolution expressing official disapproval of the LR teachings.³ The Latter Rain revival died in the early 1950's, but its' influence did not. When the Charismatic Renewal broke upon the scene in the 1960's, some of the churches which had been influenced by the Latter Rain began to participate in the activity created by the new charismatics. The fact that these churches had Latter Rain roots was lost for the most part in the excitement created by the new revival. Most of the doctrines forged during the Latter Rain years were carried over in the new move. As a consequence, teachings from the 1948-1953 period were carried into the 1960's and 1970's. While newcomers may not have known the common Latter Rain thread, those who had participated in the Latter Rain revival even as youngsters, recognized the common features. Some Latter Rain leaders moved into positions of prominence with their past roots forgotten (Anderson, 1990).

The end-time glorious church is supposed to give birth to this corporate Christ. Though it is not always stated, this view assumes and some teach (not all) that the literal physical resurrected Jesus will not need to return as such. Rather His second coming will happen when He is spiritually incarnated into his church, which will then be able to conquer death itself. This teaching has been expressed in various ways. "Jesus was God in the flesh. We must be as He was in the world, even greater in volume and influence" (Paulk, 1986, p. 121).

The body of Christ coming to spiritual maturity will be able to defeat death itself. This teaching became known as the "Manifest Sons of God". Taking childish cues from Paul's teaching in Romans eight and misunderstanding them, they suggested that a company of overcoming believers "the sons of God" will be manifested upon the earth with never dying spiritual bodies before the return of Christ. This would have to be the ultimate in Dominion teaching.

Bishop Earl Paulk has stated the Manifest Sons teaching very clearly without ever using that unpopular term. Listen to his unmistakable teaching:

"Jesus Christ, as the first-fruit of the Kingdom, began the work of conquering death on an individual basis, but we, as His church, will be the ones to complete the task. Jesus said (Matthew 28:18), "all power is given unto me in heaven and in earth," and the church today has that same power. Death will not be conquered by Jesus returning to earth. It will be conquered when the church stands up boldly and says, "We have dominion over the earth". (Earl Paulk, *The Proper Function of the Church* (Atlanta: K Dimension Publishers, undated), p. 13)

Obviously the church has not yet matured to the place of defeating death. Bishop Paulk counsels Christians not to accept death unless they get a specific revelation from God otherwise. There is a companion truth that often accompanies the Manifested Sons teaching namely the birth in the

³ The primary issues were over the Pre-trib Rapture issue, which the AOG held as the correct eschatology while the LR wanted a contemporary revelation eschatology, and the LR practice of prophecy accompanied by laying on of hands.

church of a corporate Christ. This corporate Christ is said to be a fusing together of the spiritual Christ within His many membered body upon the earth.

"The completion of the incarnation of God in the world must be in His church... Jesus Christ is the firstfruits, but without the ongoing harvest, the incarnation will never be complete."

"The living Word of God, Jesus Christ, was conceived in the womb of a virgin. The Word became flesh in the God-Man Jesus Christ (John 1:1). Likewise, the Word of God must be made flesh in the Church in order for us to bear witness to the Kingdom which God has called us to demonstrate."

"We are on earth as extensions of God to finish the work He began. We are the essence of God, His on-going incarnation in the world" (Paulk, 1986, p. 60).

This is saying far more than the orthodox view that Christ indwells His church by the Holy Spirit. The question arises: how can Jesus, with his current resurrected body in heaven, be incarnated into the church that is still upon the earth? Some have seen this problem and solve it by adjusting their Christology.

Kingdom Now

By the mid-1980s a synthesis of various features of the Latter Rain teaching occurred, in part due to the move away from a strong dispensational point of view to more Preterist view⁴ making the LR teaching more acceptable to Charismatic churches. Robert M. Bowman Jr., editor of the Christian Research Journal and presently the director of the Apologetics and Interfaith Evangelism for the North American Mission Board (NAMB) of the Southern Baptist Convention (SBC), attempted to summarize this Latter Rain teaching now being marketed as Kingdom Teaching:

According to Bishop Paulk and Kingdom Theology, in the very beginning God created the universe and populated it with spirits (or angels) who lived in perfect obedience to Him. However, a third of these angels, led by Lucifer, rebelled against God's authority becoming demons and seized dominion over part (probably one-third, cf. Rev. 8:12 "a third of the stars" of the physical universe. This angelic rebelling occurred in a "gap" between Genesis 1:1 and 1:2. The result was that the earth, which was the "capital city" or headquarters of this demonic Evil Empire was brought into chaos and made formless and void (Genesis 1:2). In order to win back unchallenged dominion over the universe, God introduced into the earth Man, a race of creatures God intended to become a resistance movement in taking back dominion over the entire universe ... Unfortunately, the father of this race, Adam, was tricked by the devil into forfeiting Man's place in this plan ... God was forced to come up with "Plan B" to take dominion over the earth. His solution was to introduce into this fallen race a man in whom the divine nature dwelled fully, who would become the prototype of a new race of human beings in which the original godhood of Adam was restored. This divine Man was Jesus Christ, a perfect manifestation of God the Father and the "firstfruit" of the incarnation of God. This race of "little gods" who are spiritually united with Christ as members of His "body" is the church, constituting collectively with Him the complete incarnation, a corporate manifestation of God in the flesh which will win over the devil and restore God's dominion unchallenged on the earth. Ultimate victory over the devil then depends upon the church accepting its calling to be little gods. It further depends on the church submitting to the fivefold

⁴ Preterist is a view that sees the biblical prophecies of the End Times as being fulfilled in the past, as opposed to the dispensational view that holds the majority of the Book of Revelation to be future.

ministry (apostles, prophets, evangelists, pastors and teachers) through whom God is seeking to mobilize the church into a unified army prepared to take dominion back from the devil ... Perhaps the most controversial aspect of this dominion mythology is Paulk's acceptance of the "Latter Rain teaching called "Manifested Sons of God." This is seen in a quote from Paulk: "Everything that Jesus Christ performed, His church must performing including challenging and overcoming death. Death, the last enemy must be conquered by the Bride of Christ." (Paulk, "Held In The Heavens," p. 66) (Bowman Jr., 1999).

If you are a Post Millennialist you believe that we are in a time of great revival because, figuratively (certainly not literally according to the Bible) we are already in the Millennium. Many of them believe that Satan is bound, that we can bind territorial demons (why they are roaming around when Satan cannot I do not know!) and that we can command the weather and retake dominion over the earth promised to Adam. Jesus Christ will then, according to Post Millennialist, come back at the end of the millennial age we are currently in and then the old earth will be destroyed and the new heaven and new earth will begin. If you don't believe that this is what Post Mils believe, then read what Post Millennialist/Dominionists C. Peter Wagner and company are saying and doing (Simpson, 2007).

Apostolic Reformation Movement

The centerpiece of this new apostolic reformation is the launching of new apostles and prophets. The restoration of modern day apostles and prophets is promoted in the book "The Gift of Apostle" by David Cannistraci. This book was offered to those attending a conference organized by Wagner called "Churches in the New Apostolic Paradigm". Among the list of topics and presenters for the conference was Bill Hamon.

Bishop Hamon has been promoting restoration and manifest sons of God teaching for decades. Can it be argued that this "New reformation" is something that God has just recently dropped new from heaven like the baby Superman from Krypton? I suggest that there is nothing new here at all and for anyone willing to do the study they will find it a mere cutting edge version of something at least 100 years old. G. Raymond Carlson, former General Superintendent of the AOG [USA], had this to say regarding the new apostles and prophets: "I saw it in the New Order of the Latter Rain in the late 40's and early 50's. Before that, it made its presence felt in the early days of the century among early Pentecostals."

Dominion Theology

Don Koenig has identified a number of different theologies that weave together to develop the SLSW concepts. Dominion Theology is sometimes also called "Christian Reconstructionism" or "Kingdom Now" but there are significant differences among these theologies. "I have lumped all the theologies together in this article under the name Dominion Theology because popular dominionist leaders that bridge denominations and movements have blurred the distinctions. This also is the case with most of their critics. They often lump together beliefs of "Kingdom Now, Christian Reconstructionism" and "Latter Rain Theology" as if everyone agreed."

This theological bedrock is what has been known as Dominion Theology. This means that the divine mandate is to do whatever is necessary, by the power of the Holy Spirit, "to retake the dominion of God's creation which Adam forfeited to Satan in the Garden of Eden. It is nothing less than seeing God's

kingdom coming and His will being done here on earth as it is in heaven” (C. Peter Wagner, letter, May 31, 2007).

This theology goes back to a pre-fall declaration to Adam that is now made applicable to contemporary Christians. It presumes that regeneration has restored the believer to the original Adamic condition. On the basis of Gen 1:28 Scott Bessenecker, manager of InterVarsity Global Projects, assumes that "God intended humans to be superintendents of creation, rulers of the environment, taking charge over nature. Good rulers never exploit their subjects for personal gain; they enact 'rules' that benefit the greater good, especially looking out for the powerless. We're to exercise this kind of dominion over every living thing on earth."

"The middle command [of Gen 1:28], 'subdue the earth,' seems more perplexing...Subjugation implies resistance and aggression. In the Old Testament, 'subdue' is used to describe what happens when an invading army conquers an enemy... To have dominion [first command of Gen 1:28] is to 'govern', to subdue is to 'invade and conquer.' ... An occupying force in the world was allowed to exist, a rebel bent on stirring up insurgency against God -- thereby creating the need for someone to wield the power to subjugate him and his works. .. But in the fullness of time, God sent His Son as the Righter-of-All-Wrongs and the one to whom the universe will one day be subject. I believe that from the beginning the Great Commission has been for humans to invade those forces opposed to God and subjugate them to Him, whether forces within us or outside us" .

The linkage between the Latter Rain movement and the Strategic Level Spiritual Warfare (SLSW) was introduced in a report of a revival by Crane in the April 1949 issue of the *Sharon Star*, the official publication of the Latter Rain. "Suddenly without warning a mighty wind swept through the building, Brother Crane was standing teaching the class when he was almost swept off his feet ... This great demonstration was accompanied by a vision of the Manifest Sons of God in the last days of this dispensation. This mighty army was seen conquering all before it. Sickness and disease were vanishing and all evil spirits were scattered before the triumphant power of God's people" .

Most Dominionists would say God gave dominion over the earth to Adam and Adam in his rebellion lost dominion of the earth to Satan. They say Jesus defeated Satan, took dominion back and gave the Church dominion authority. "[Ralph] Winters asserts that we are extensions of Christ's rule and carriers of His blessing; therefore, we are to join Him in this work [of destroying the works of the Devil]. He even suggests in various articles that diseases and germs fall within this divine-human joint venture of subjugation. God is at work subduing evil, whether in the forms of despairing poverty, child labor, corrupt governments, the AIDS pandemic, sex trafficking, or lost souls. As ambassadors of the coming kingdom, it's our privilege to press the kingdom of heaven into the present reality with all the authority conferred upon us by the King. Indeed, this was the original commission of the first humans when they lived in harmony with their Creator... It was His will and pleasure to empower us to co-labor with Him in this task. Since Christ has restored our relationship to the Father, this commission still stands" .

Most "Latter Rain" Dominionists say the Church lost the earth back to Satan because she got institutionalized and corrupted. "There are many variations of the doctrine by those who identify with 'Latter Rain' but I think we can safely say that they all believe that God is sending a latter rain of the Holy Spirit and that the world is now experiencing a new wave of apostles, prophets, and healers. These 'gifted' men supposedly are the anointed leadership to lead the Church to take back dominion of the earth from Satan" (Koenig, 2006).

“The real problem here is that most people in the deliverance ministry have not even been trained in the weapons of Christian warfare. They generally do not know the Bible and their faith is really presumption. They become spiritualists, they get into mysticism and they claim powers they do not have. Claiming to free people of evil spirits, they often bind their disciples with cords of mysticism and legalism. In addition, the person being “delivered” often becomes turned off to all Christianity. Sometimes the “delivered” even lose all hope and “deliverance” ends in physical tragedy.

Deliverance Theology is also Dominion Theology when those in it believe that the Church can bind spirits and take whole areas of the world for Christ. Most who teach and practice Deliverance Theology also teach “Word of Faith” theology or dominionist theology similar to "Latter Rain" theology. Most deliverance ministries use “deliverance” as their primary tool to carry out their Dominion Theology and its worldview. They think they can take dominion of the earth from Satan and establish a Christian theonomy or theocracy from authority outside of the prophetic passages of the Bible because they can quote and misuse a few obscure Bible verses and repeat phrases” (Koenig, 2006).

Latter Rain teaching of territorial spiritual warfare has now become sufficiently disassociated from its historical links so that the spiritual warfare worldview is now becoming widely accepted.

The restored apostles and prophets will lead a new and reconstituted body of Christ in conquering the kingdoms of this world and establishing the Kingdom of God upon the earth. This Dominion mentality is conceived as a gigantic end-time revival that will sweep the whole earth in its wake. Some even refer to a billion souls being swept in to the kingdom. An elite company of *Overcomers* from out of the larger church will subdue all things and will be so endued with supernatural power that the first church apostles will be envious of the latter day apostles.

According to his view, summarized from the statements made by a number of its exponents, "the church isn't going sit and take it anymore. The church isn't going to wait to be helicoptered out of the world in some rapture rescue plan. The church will stay right here and by its spiritual authority even defeat the principalities and powers in the heavenlies, dragging them to earth and putting them under their heel." Paul Cain, a survivor of the Latter Rain (1950), is currently marketing a vision of an elite company of overcoming spiritual warriors called "Joel's army". This end-time spiritual army unit will be an invincible band, which leads the church in dominion on the earth. A purging of the wider church of those who will not follow the new order is necessary to constitute a unified global church (Steinkamp, 2005).

"We now see that the Great Commission’s biblical goal is nothing short of social transformation."-- C. Peter Wagner, "Let's Take Dominion Now!" (Tarkowski, 2007). How far does this Dominion concept extend the authority of the Church? Bessenecker gives the Dominionist expectation in *Mission Maker Magazine*:

"I believe God has given us authority over cancer. I think He expects us to exercise dominion over poverty, corruption, and oppression. In our generation it should be possible to eradicate child prostitution. We should have power to address all forms of mental illness. And I'm convinced we can see the message of Jesus’ resurrection and His teachings spread to every creature on the planet. Our mission is to work alongside the Father as He places all things in heaven and on earth under the feet of Christ... It remains to be seen just how much evil we can eliminate before the return of the Landlord [ref. to the parable of the landowner]. What a tragedy on that day to find that all forms of

human suffering were under the dominion of God's people, and that He expected us to exercise authority over them" (Bessenecker, 2007, p. 47).

Strategic Level Spiritual Warfare (SLSW)

Scott Moreau describes "strategic-level spiritual warfare" (SLSW) as "praying against territorial spirits, seeking to 'map' their strategies over given locations by discerning their names and what they use to keep people in bondage, and then binding them so that evangelism may go unhindered" (Moreau, p. 260). From the highest leadership this approach is being promoted as the key to world evangelism. Lawless quotes the Lausanne Conference of 1974 on World Evangelism that clearly states the spiritual struggle in an article entitled, "Spiritual Conflict:"

"We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil who are seeking to overthrow the Church and to frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayers" (Lawless, p. 36)

John Dawson of Youth with a Mission (YWAM) is a proponent of the spiritual warfare orientation to missions. YWAM now has 12,000 workers in 135 countries. It is one of the largest and fastest growing mission movements originating in North America and draws workers from around the world... "Rick Love, international director of Frontiers, a leading and rapidly growing ministry to Muslims, finds that the spiritual warfare approach fits with the folk expression (animism) of Islam found around the world" (Pocock, 2005, p. 194). "So it is perfectly consistent with the worldview of mainstream evangelicalism to describe SLSW as spiritual technology for completing the Great Commission in our generation" (Wagner, 1993, p. 149).

These signs of power usually imply the concept of spiritual warfare, of confronting and defeating evil demonic forces. For African Christians, one of the most potent passages of the New Testament is found in the letter to the Ephesians, in which Paul declares that "Our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the forces of evil in the heavenly places." However superstitious and irrelevant it appears to mainstream Northern Christians, the passage makes wonderful sense in most of Africa as it does for believers in Latin America or East Asia Jenkins, 2002, p. 129).

Author Frank Peretti stirred the imagination of evangelicals with his first books, *This Present Darkness* (1986) and *piercing the Darkness* (1989). These fictional books describe an imaginary battle of believers with territorial spirits in graphic and sensational descriptions. Former Fuller Theological Seminary professor, C. Peter Wagner joined this movement as its most vocal spokesman and prolific writer. The movement has made inroads into most evangelical churches and organizations, included major evangelistic associations, Campus Crusades for Christ, and many others who practice the techniques and goals of SLSW.

Mike Pocock sees the SLSW at the international, local church, and personal levels, where there has been a growing emphasis on overcoming what is viewed as satanic resistance to the program and people of God through focused prayer, power encounter, mapping of territories deemed to be under the control of particular demonic entities, binding 'strong men,' and identificational repentance for societal sins" (Pocock, 2005, p. 184). As the movement has continued to develop new tactics are introduced.

"...the stand against the schemes of the devil has brought forth such practices as spiritual mapping of cities, evangelizing people groups (nations), spiritual warfare for the purpose of displacing the spiritual entities ruling cities, prayer walking and data-basing. All these methods will supposedly prepare fields for evangelization, and will result in taking all the cities of the world for God and the establishment of His rule. Winter states that this situation was established by the Abrahamic Covenant: For 4000 years, then we have been in a Covenant-instituted and -guided counter-effort, an essentially 'wartime' situation. . .

According to Winter, God's goal in establishing this wartime situation was to fulfill His covenant with Abraham for the purpose of expanding His rule to the ends of the earth: Arrayed against the kingdom of evil is the Kingdom of God, now drawn into what turns out to be a secret mission to push darkness back and expand God's rule to the ends of the earth, to the last of all the world's people" (Tarkowski, 2007)

Christianity had already spread worldwide by 1960, yet 2.4 billion people were still unreached, and they were out of reach of most existing Christians. The challenge was huge. "Mission agencies and missionaries needed to freshen their focus and reexamine the way they worked... The stage was set for a great deal of reflection on factors that could speed up world evangelization and the barriers to overcome" (Pocock, 2005, p. 185). Certain evangelists in Latin America attributed their success to spending days of wrestling with territorial demons. These reports have been widely published, especially by popular writer Peter Wagner to the point that the validity of these reports cannot be questioned or proven. People now believe these stories as true and act accordingly. Whether they are or not, is irrelevant!

The desire to complete the task of world evangelism has led to the quest for more power from God. Pocock wrote that this focus led to a "growing concern that many missionaries lacked spiritual power and that one of the principal limiting factors in finishing world evangelization was the opposition of Satan, the archenemy of God" (Pocock, 2005, p. 185). The doctrine of SLSW is a popular charismatic method of casting out demons from a geographical location or territory. It seeks first to identify specific demons that have control on earth. There are three kinds of Satan-sent evil spirits: "ground-level," (GLSW) which only possess people; "occult-level," which empower "witches, shamans, and magicians;" and "strategic-level" or "territorial," which are the most powerful and which rule over entire territories. The latter are powerful enough to keep the people of their territories in "bondage, sin and darkness," so much so that even the gospel itself cannot penetrate. The demons must therefore be "identified," "bound," "overcome" and "rebuked" in prayer.

"Allan Tippett and Charles Kraft...brought a deep awareness of the worldviews of traditional tribal peoples sometimes called animism. As missionaries and anthropologists, they had witnessed rites of possession and exorcism. They had observed that among traditional folk religion, power, the ability to effect outcomes, was the primary factor in conversion and that power was an integral part of Jesus' and the apostles' ministry of word and deed" (Pocock, 2005, p. 186).

"By the mid-1980s, Pentecostals, charismatics, and Third Wavers had people advocating a spiritual warfare approach to ministry and missions... Several faculty members from Bible colleges and seminaries...also realized that they were failing to prepare men and women for ministry in a world in which real satanic opposition existed and introduced spiritual warfare courses into their curricula (Pocock, 2005, p. 187)..

Peter Wagner has made some exaggerated prophecies and claims as a result of using SLSW: "10 million Japanese will come to Christ by the year 2000; it helped to bring down the Berlin Wall and opened Albania to the gospel; it deposed dictator Manuel Noriega; it lowered the crime rate in Los Angeles and broke the power of demons over Japan" (Wagner, 1993, p. 25).

How is this breaking down territorial dominion supposed to happen? SLSW proponents propose a number of required steps in the process. First, the name of the ruling spirit and identity of his territory must be identified. Secondly, the exact function of the demons in a particular area must be uncovered. Thirdly, if there are demons that occupy a neighborhood, a "Prayer Walk" is required. If the demon has control over a city, then a "Praise March" is necessary. If a demon has power over a region, then a "Prayer Expedition" is obligated. If a demon rules over a nation then a "Prayer Journey" must be done.

In the mid-90s the awareness of the necessity of spiritual power arose within evangelical ranks. The Evangelical Missiological Society devoted two years of conferences, and publications to this issue ('95 and '97), and a third book devoted to overcoming resistance to the gospel (1998). However, a number of scholars "offered sharp critique on the emergence of the spiritual warfare orientation to missions" (Pocock, 2005, p. 188).

Spiritual Mapping

One aspect of this process, known as "spiritual mapping" is "researching an area and indentifying the spirit(s) in charge so that 'smart-bomb' praying may loosen their hold over the people, who may then freely come to Christ" (Moreau, pp. 32-35). Spiritual Mapping is the technique of discovering the exact location of the demon's domain. One of the means of breaking the power of a demon in a region is "Identification Repentance," which means that the sin and guilt which a demon has over an area must be repented of, even if the sin or injustice occurred hundreds of year previously, in order to break the grip of the demons in the area. "Spying out the land is essential when warring for a city ... Christians should walk or drive every major freeway, avenue and road of their cities, praying and coming against demonic strongholds over every neighborhood ... Even if you don't see instant results, keep the trumpets blowing ... always remember God is not slack concerning His promise; the walls will come down!" (Wagner, 1993, p. 98).

"Many spiritual warfare advocates focus on the identification of spirits that they believe control areas where there is resistance to the gospel. The research involved is called spiritual mapping, and the confrontation that results is called Strategic Level Spiritual Warfare... Proponents believe that once spirits are identified, proponents can bind or limit their effectiveness in opposing the gospel. Many also believe and practice identificational repentance, which involves a representative group repenting on behalf of a larger group for sins done in the past. Examples include Southern Baptists repenting on behalf of their ancestors for the slave trade and Christians retracing the route of the Crusades to repent on behalf of the church to descendents of Muslim victims. The foundational idea is that it is possible and even necessary to break down resistance to God or to speed answers to prayer by recognizing the sins of self and others and repenting of them" Pocock, 2005, pp. 188-189).

The descriptive names attached to these ideas are sufficient warning that we are dealing with a neo-Gnosticism, an extra-biblical and new spirituality that puts itself forward as Christian. (The adherents of "Spiritual Mapping" practice these things through personal "revelation", what they refer to as the gift of

prophecy. The spiritual mapping movement is shot through with what I've described in Listening Prayer as neo-Gnostic listening.) (Payne, 2005)

A contention of this book, one that should wake up the most passive Christian, is that we must go to the primitive cultures to learn what spiritual warfare is all about. We must, in other words, learn discernment from occult sources-shamans, witchdoctors, and the like. This is yet another example of what it looks like to tip over from scientism into Spiritism, mechanism into shamanism (Boyd, 1997).

It is suggested that since we know little from Scripture concerning many of the activities of demons, we must learn from any source. Secondly, if the unbelief and sin of mankind is chiefly blamed on the direct activity of satanic/demonic activity then this becomes the chief battleground. "Satan's strategies for keeping unbelievers blinded are several. The enemy provides the lies to which unbelievers cling, such as "I'm good enough," or "I can always wait until tomorrow to follow God." He makes sin attractive and alluring, convincing the unbeliever that following God will mean a loss of pleasure. He snatches away the Word of God before it takes root in an unbeliever's heart (Matt 13:3-9; 18-23). More specifically, Satan blinds unbelievers to the gospel by promoting distorted views of the gospel itself (Lawless, pp. 35-36).

Binding

The key to the whole process is the ability to bind Satan and/or demons so that they are ineffective in a given area. George Otis defines "binding the strongman" as "neutralizing the deceptive hold or enchantment that demonic powers have achieved over given human subjects so that the latter can process truth at a heart level" (Otis, 1999, p. 247)

Influence of Post modernity

"The spiritual warfare orientation to life and ministry is a part of post modernity. It is understandable and needed as a corrective to a Christianity overly influenced by modernity, but those who follow it can make as many mistakes in observing and coming to conclusions about spiritual phenomena as unregenerate people have about general revelation. People of the majority world with traditional cultures can fail to comprehend correctly what God has shown in nature (Rom. 1:18-32). They can draw incorrect conclusions about the nature and the extent of Spirit control in their lives and how to deal with it. That is why Christians must subject their thinking even more carefully to Scripture. The Bible speaks adequately about the so-called excluded middle. Evangelicals have long recognized the "perspicuity" of Scripture--that the Bible both is understandable and deals as fully as God deems necessary with every area on which it touches (2 Tim 3:16-17). The result is that missionaries can be confident that Scripture instructs us about every area of ministry and Christian life for every culture. It is unnecessary and unwise to formulate understandings of spiritual realities that do not square with Scriptures or to conduct ministries based on less than scriptural foundations. We must listen to the advice of A. Scott Moreau when he urges us 'not [to] let the flaw of the excluded middle become the flaw of the expanded middle'" (Pocock, 2005, p. 198).

When post-modernity supplants modernity, objectivity gives way to subjectivity, rationalism to emotionalism, scientism to Spiritism, mechanism to shamanism. In concrete terms, just as the Church Growth Movement was a manifestation of modernity's mechanistic worldview, so SLSW is an embodiment of post-modernity's Spiritistic worldview. A well-intentioned attempt to correct one error has

directly precipitated another...conformity to the mechanistic technique of modernity is being replaced by conformity to the Spiritist technique of post-modernity (Lowe, 1998, p. 151)

Global Apostolic Prayer Network

Peter Wagner created the United States Global Apostolic Prayer Network to promote strategic level warfare on behalf of the United States⁵ under the leadership of Chuck Pierce and Cindy Jacobs. They have appointed “state apostolic coordinators” who direct the strategic level warfare in each state. Through this network churches of all denominations are being brought into the SLSW movement.

Association with the Apostolic-Prophetic Movement

Most of the churches that are endorsing SLSW do not know the association with the Apostolic-Prophetic Movement that has descended from the LR Movement. According to the Movement’s leadership the SLSW will only work if it is practiced under the leadership of modern “apostles” (like Peter Wagner) and “prophets” (like Cindy Jacobs). The reason for this limitation is that only “prophets” can receive the divine revelation needed to defeat the territorial spirits (including their necessary names) and only “apostles” have the God-given authority to bind the territorial spirits.

Since the average believer does not possess this level of authority, they must submit to modern “apostles” and “prophets” along with all their teachings and revelations. They believe that once the entire church (all the churches) are under the rule of these apostles, then like an army, these apostles will lead in defeating the demonic global principalities and establish God’s kingdom on earth.

This warfare will begin with national revivals leading to the Christianization of the world the establishment of God’s kingdom on earth – before Christ returns to earth. When Christ does return, the “apostles” will present a world that worships its King. It is absolutely essential that all believers unite under the “apostles” that are raised up.

Proof Texts of SLSW

The question is whether there is a direct relationship between the Spiritual Warfare Movement and the evident impact of the gospel on previously unreached peoples, both of which have occurred simultaneously since the 1980s to the present. "Christianity as a percentage of the world population dropped slightly from 33.2 percent in 1990 to 33 percent in 2002, but that still represents a numerical increase of 253 million people -- a 14 percent growth rate in the 1990-2000 decade" (Pocock, 2005, p. 192).

The most common biblical evidence of SLSW is Daniel 10:13,20 which is the battle between the prince of Persia and Michael the archangel. The prince of Persia is said to be the Territorial Spirit which would have to be defeated through the techniques of SLSW. According to Wagner, "this story leaves no doubt that territorial spirits greatly influence human life in all its sociopolitical aspects" (Wagner, 1998, p. 66). However, a study of the Daniel passage reveals nothing of the detailed and sensational practices of SLSW. The following are a few of the contradictory observations from the passage:

1. The battle was fought in heaven and not on earth.
2. The battle did not involve any human participation: rather two angels and one demon.
3. The battle was directed by God from heaven and by Michael, not by anyone on earth.

⁵ See <http://www.globalharvest.org/index.asp?action=usspn> for more information on this organization.

4. Daniel was not asked to bind a demon.
5. Daniel was not even asked to pray.

It is true that Scriptures describe the Satanic hoards as being highly organized (Eph 6:12), but there is no suggestion that Satan has assigned each one of them a specific geopolitical territory. There is no suggestion anywhere in the Bible of a believer rebuking or confronting territorial demons. Nor is there any hint that believers are to command demons to give up any territory. This is all total imagination.

There is no question that Satan is a formidable adversary (1 Pet 5:8), yet he is a defeated foe thanks to the work of Christ on the cross (Col 2:15), and someday will send him to his destiny in hell (Rev 20:1-10). The false teachers of Jude 8 were deriving their authority and ideas from “dreams,” which is a term used of “apocalyptic visions” [*enupniazomenoi*], the same source of most of the SLSW concepts. In that same passage (v. 9) even “Michael the archangel” would not argue or dispute directly with the devil. In 2 Peter 2:10-12 there is a strict warning against those who verbally and egotistically abuse spirits. We are called to turn them over to God. In the meantime, we are commanded to oppose Satan through our spiritual armor (Eph 6:10-18), standing firm in the power of His might and praying always to God, not to demons, with all prayer.

The famous spiritual warfare passage in Ephesians 6:10-18 portrays spiritual warfare as the believer's defensive stance rather than prescribing a strategy for attacking and binding specific demons. Indeed, Paul states that we wrestle against “principalities and powers in the heavenlies,” but how does Paul describe this wrestling? If Paul meant for believers to attack and destroy these heavenly adversaries the inspired apostle would have indicated at that point in his writing that he practiced it and expected his churches to practice it in evangelism. But he did not. No! Indeed, as many exegetes have noted, Paul admonishes putting on the whole armor of God in order to “withstand in the evil day.” In light of the “hosts of spiritual wickedness in heavenly places,” Paul instructs: “Therefore take up the whole armor of God, that you may be able to withstand in the evil day and have done all to stand, stand therefore.” (Ephesians 6:13,14a, NKJV). Among the spiritual weapons, the only possible offensive weapon is the “Sword of God's Word.” Even here, the word used for sword is *machaira*, which was a short sword, more like a dagger that could be used for attack, but in context suggests personal defense (Steinkamp, 2001).

Biblical Evangelism

There is no suggestion anywhere that Christians are to bind Satan or demons. The power of God is unleashed in the proclamation of the gospel, even by the weakest Christian. Nothing can stand in the presence of the power of the gospel. The Holy Spirit takes this proclamation into the mind and heart of any hearer, to begin a work of conviction, drawing and illuminating to bring and understanding of the promises of the gospel that the sinner can chose (or not) to trust with all his/her heart. The power unleashed is the Holy Spirit, so the dependency on His working through us, motivates us to holiness and dependency on His power, not our skills or techniques.

If there is a sense of demonic presence, then we can (1) “Resist the devil and he will flee from you” (James 4:7) and ask God to protect you from the demonic attacks: “taking the shield of faith, with which you will be able to extinguish all the flaming missiles of the evil one” (Eph 6:16). But we are not given authority to command a demon to leave a city or region. As long as sin is present in a region, Satan will have an inroad into people’s lives and hearts (“Neither give place to the devil,” Eph 4:27).

"The focus of any treatment of Satan, demons, and the kingdom of God must be on the victorious rule of God. None who follows Christ needs to fear the control of the evil one. Ministry today is a matter of proclaiming and applying the results of God's victory in Christ. Non-believers need to understand this victory and how it frees them from a sense of obligation to any other spirit, demon, or god. They need to understand what embracing and acting on the truth can do to release them from doing Satan's will" (Pocock, 2005, p. 203)

Lowe quotes Dr. Clinton Arnold, who identifies six points at which the Apostle Paul is silent, in contrast to the Jewish magical intertestamental literature of the time:

1. Paul does not discuss the origin of the demons;
2. Paul does not reconstruct spirit hierarchies;
3. Paul does not affirm territorial jurisdiction;
4. Paul does not name the powers
5. Paul does not list the functions of various spirits;
6. Paul does not teach techniques for thwarting demons.

Chuck Lowe follows up Arnold's six points by saying: "Strikingly, at each point where Paul is silent, SLSW speaks. In short, SLSW has more in common with intertestamental Judaism than with New Testament Christianity" (Lowe, 1998, p. 84).

Are these methods becoming a substitute for confrontational proclamation of the gospel? MacArthur made the following observation in reaction to the concept of a prayerwalk: "Is that how we are to win our neighborhoods? Did Christ instruct the Christians in Pergamos to walk the roads and say, 'In the name of Jesus, I rebuke Satan'? Did He tell Christians there to command the demons of paganism and immorality to leave the city? Hardly. The Bible makes it clear we are to win our neighborhoods by presenting the Gospel to the lost" (MacArthur, 1992, pp. 49-50).

This is not a new problem, nor is the solution any different than it was with the Apostle Paul. Clinton Arnold revealed how Paul originally used the term "strongholds" (a term commonly misused in spiritual warfare circles) to denote Satan's raising of "dangerous and wrong ideas about Jesus and his gospel" (see 2 Cor 10:4). False teachers disguised as "apostles of Christ" (2 Cor 11:13), proclaimed "another Jesus whom we have not preached" (11:4). In response, Paul called the Corinthians to battle with spiritual weapons against the strongholds of false ideas (10:4). He "wanted them to commit themselves afresh to the true gospel...the gospel of the Christ" (Arnold, 1992, pp. 130-131).

Dangers of Strategic Level Spiritual Warfare

Jude 8-10 and 2 Peter 2:10-12 warned against any believer speaking abusively against angelic or demonic (fallen angels) forces. Even the powerful angel Michael would not do so. This teaching tends to imply that we are on a higher plane, equal with that of our Lord, to exercise this authority, at least to those who become the Manifest Sons of God. Lawless quotes C. S. Lewis when he warned his readers, "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them." the more likely danger in teaching about spiritual warfare is to fall into the latter error rather than the former (Lawless, p. 42).

In the footnote on this page⁶ is a link to a description of the Spirit Mapping of a city in India.

Mysticism is a growing issue in Christianity of all forms. The stories of apparent miracles and supernatural events, one after another, are used to convince an audience of the true existence of the approach to spiritual warfare. When these arguments are used to convince Christians they can inherit curses from their parents, need deliverance from certain sins, or they are to do or say certain things to protect their loved ones from demonic influence, (like spreading “sacred salt” around your house) or that Christians can boss Satan around by rebuking, declaring that they are binding him, taking authority over him, or running him out of town by sundown, are all merely superstitions and animistic practices of mysticism. Arthur Johnson describes mysticism as the following:

When either the psychological attitude alone, or the more complete philosophical grasp, is translated into the theological terms, the resulting view leads the person to equate his inner impressions or subjective states with the voice of God. Such a person, if he is a Christian, tends to believe that the activity of the Holy Spirit within us is expressed primarily through emotional or other non-cognitive aspects of our being. Having and "obeying" such experiences is what "being spiritual" is all about (Johnson, 1988, p. 26).

Leanne Payne counsels many who have been involved in this SLSW movement. “For the last three decades we in PCM have had to deal with the extraordinarily grievous effects that misguided practices of spiritual warfare have had upon Christian leaders, communities, and families, and most particularly upon children growing up in homes where an all-consuming focus on the demonic has crippled the formation of their minds and imaginations. The dark myths out of which these ideologies and practices are spawned form the milieu in which fear, paranoia, and a tragic absence of the good of what it means to be truly human is missing in their lives. These effects include even dissociative identity disorders as well as other emotional and spiritual illnesses (Payne, 2005).

The SLSW seems to magnify mysticism in evangelical Christianity, yet it is a current error that often the mystical and the supernatural are used synonymously. They are NOT the same thing! Thus, to deny the mystical is not to abandon belief in God's supernatural work. Instead, it is to be discerning in terms of the Biblical framework. What is needed today are those who will test by means of the objective Word of God (the Bible) to see if the many claims being made in our day are merely mysticism or the genuine (1 John 4:1). But when any form of mysticism becomes dominate in a culture, such as it has in our day, then stories and experiences themselves become the basis upon which to formulate belief, rather than the study of God's Word.

Likewise Lawless recognizes seven significant weaknesses in the SLSW approach to world evangelism:

- 1) SLSW demonstrates a lack of biblical support. The most often cites description of territorial spirits is Daniel 10:13-20, which does indicate the presence of evil spirits with some sense of territorial connection; however, we are given no mandate or guidelines for naming or confronting such spirits. In fact, Daniel only learned of the said battle between spiritual forces after the battle was completed, and Daniel's prayers had nothing to do with the conflict. The Ephesians 6:12 passage does suggest a hierarchy led by spirits there is no support for the elaborate system of assigned spirits that some warfare proponents have surmised. Likewise, the proposed support for spiritual mapping is dubious at

⁶ SLSW in Chennai (Madras), India: <http://www.appiusforum.com/mapping.html>

best. Texts that are used refer to Moses sending the 12 spies into the land to "see what the land [of Canaan] is like" (Josh 18:1-10), and Paul "mapped" the city of Athens when he viewed the altars to false gods (Acts 17:16-21). Nowhere is there any suggestion of identifying, mapping and confronting territorial spirits. This "reflects more the theology of Frank Peretti's fiction than it does the teachings of the Bible." Lawless quotes Thomas Lea saying, "We have no teaching, example or exhortation in Scripture which encourages us to address prayer to the devil or to demons."

- 2) SLSW appears to question the power of the gospel itself. The implication is made that the gospel is ineffective until the demons are identified and their power is broken over a region. Only then is it possible for non-believers to believe. This demeans the power of the Word of God.
- 3) SLSW enter a dangerous ground in their fascination with the Demonic. By its very nature the SLSW is focused on identifying and praying against demons, which runs the danger of rebuking Satan more than speaking to God. The present "battle" receives more press than the victory already achieved by Christ.
- 4) SLSW also runs a danger of minimizing human depravity. "If demonic forces are accepted as the cause of all wrong doing, human responsibility and the sins of the flesh are ignored" (Eph 2:3). The implication is that once demonic forces are neutralized then people will be free to be saved. This ignores the sinful nature of man apart from any demonic influence. If there were no demons, man would be no more likely to receive Christ than before. Demons only provide man more excuses to reject Christ, but not the only ones.
- 5) SLSW unknowingly have a strong leaning toward Animism. A typical definition of "animism" is given by Gailyn Van Rheenen who gives this definition of animism: "the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and that humans, consequently, must discover what beings and forces are impacting them in order to determine future action and, infrequently, to manipulate their powers" (Van Rheenen, 1991, p. 20).
- 6) SLSW has a danger of neglecting evangelism. MacArthur's quote: "It would seem entirely possible that a SLSW proponent might become so involved in chasing spirits and mapping cities that he forgets to witness to his own neighbor."
- 7) SLSW likewise run the risk of ignoring contextualization (Lawless, pp. 38-40). Juliet Thomas, formerly with Operation Mobilization in India, broke with them over this issue. She describes the practice of bringing teams from the US to prayer walk.

"Much labor, time and money goes into organizing these prayer journeys to distant cities. I accept that praying on site can help us understand the people and the situation better, but such intercessors often shut themselves up while on site, giving themselves to prayer without any effort to understand the people or their problems. Do they believe that praying on site while closeted in a hotel gives more power in prayer?

Other go out and stand in front of temples and mosques during their prayer walks to pull down the strongholds of the gods worshipped there. This again causes much offense. In Calcutta, as in other places, local Christians were angry because such events cause hostility towards Christians who are trying hard to reach others in compassion with the love of Jesus (Thomas, p. 149).

The best solution to the satanic influence and inroads of demonic activity is to effectively teach the Word of God and preach the gospel as broadly as possible. "It is the systematic teaching of the Word that

prepares the missionary to counter false belief systems encountered on the field. The best missionary is a practitioner driven by a theology that longs to see the true God glorified--much like the apostle Paul (Lawless, p. 41). This is what counters the chief tool of "seducing spirits": "Satan assists people who 'love darkness' to stay in the darkness by supplying them with lies to believe" (Kirkwood, 1994, p. 110).

Appendix A

Sarah Leslie identifies several different groups of Dominionists or sometimes called Reconstructionists inside Evangelicalism that have different agendas and strategies. There are other non-Evangelical Dominionists, but they are not the subject of this chapter. The three Evangelical groups are (1) the Christian Right's political activism in America, (2) the Charismatic dominionism and (3) intellectual dominionism.

There are three predominate sects (or movements) that propagate dominion theology which hold considerable influence over evangelicalism.

- 1. Spiritual Warfare Prayer Movement:** "The kingdom of God must be advanced on Earth through hyper-spiritual "warfare" activities against the devil. A veritable supermarket of verbal and physical prayer techniques such as chanting, walks, and marches are employed in this effort. Believers are told their prayer power creates spiritual "canopies" over regions, preparing the way for "revival." ... The contemplative prayer movement--which includes meditation, fasting, and labyrinths--has been brought into the spiritual warfare prayer "arsenal." ... All three sects are utilizing massive statistical data banking resources (e.g., the World Prayer Center in Colorado Springs) and sophisticated psycho-social group manipulations to forge kingdom "transformation." ... Promoting these prayer warfare activities are hyper-charismatics from the "signs and wonders" movement, which include self-anointed, self-appointed "apostles" and "prophets" who are preparing to govern the world through their "New Apostolic Reformation." This Dominionists sect is a direct offshoot of the Latter Rain cult (also known as Joel's Army or Manifest Sons of God). ...
- 2. Mission as Transformation Movement:** The words "revival," "reformation" and "transformation" now carry embedded dominionist connotations. "Fulfilling the Great Commission" (Matt 28:18-20) no longer means spreading the Gospel message by speaking the Word of salvation from the Bible. The dominionist focus is placed upon the phrase making disciples, with an incorrect exegesis that is disconcertingly compulsory. Traditional mission evangelism, done one-on-one using the Bible, is being replaced with a slew of "kingdom building" corporate activities for cities, regions and nations. The disingenuous phrase "bless the nations" is often used to conceal dominionism. Dr. Bill Bright of Campus Crusade for Christ International and Ralph Winter, founder of the U.S. Center for World Mission and editor of the Perspectives on the World Christian Movement curriculum (which has taught dominionism to an entire generation of missionaries), have been among the chief architects of this movement.
- 3. PATRIOTIC AMERICAN movement:** Patriotic dominionists, most of whom are not Reconstructionists, teach that political action will advance the kingdom of God in America. Using the vehicle of Christian media, they have taught evangelicals for the past three decades that America is a Christian nation and needs to return to its roots. Almost every evangelical in the pew has been influenced in one way or another by this sect. Patriotic dominionist leaders and their organizations have been closely interlocked financially and politically with the conservatives from the political Right. The secular conservatives purport to uphold morality, which appeals to evangelicals. The combined force of conservatives and evangelicals flexes its political muscles in Washington. One of its most powerful leaders is James Dobson of Focus on the Family. Patriotic dominionism was

widely disseminated through the activities of Jay Grimstead, founder of Coalition on Revival (COR). From its earliest inception COR managed to successfully bring together key leaders from all three dominionist sects, including the Reconstructionists, to promote the most ruthless doctrines of dominionism (Leslie, 2006).

There is a notable increase in the stridency and urgency of “strategic level” prayer warfare rhetoric which is linked to global “transformation” (dominionism). False prophets regularly pump out new “prophecies” and “decrees” to shore up the kingdom mandate. These “prophecies” function like oracles – they are a major avenue for communicating “God’s plan” for the next step in kingdom-building. False apostles have been anointed, appointed as leaders of regions around the globe, and charged with wielding the king’s authority. The doctrines of the New Apostolic Reformation have been promulgated throughout the mission movement by C. Peter Wagner, Cindy Jacobs, Chuck Pierce, Bill Hamon, a group known as the “Kansas City Prophets,” the Vineyard Fellowship, and many others. At the highest echelons these organizations all have interlocking boards of directors. Two noteworthy internal organs for disseminating false prophecies and new doctrines include The Elijah List and Joel News.

Appendix B**Pocock gives a summation of his chapter on Spiritual Warfare with ten principles:**

- 1) No one involved in pastoral or missionary ministry disagrees with the notion that we are in spiritual conflict....In God's strength and by the sword of His Spirit, we can "extinguish all the flaming arrows of the evil one" (Eph 6:16)... "It sounds like a war Christ has already won, and we are on the winning side."
- 2) The ones opposing the spiritual warfare need to take more seriously the reality and activity of Satan and demons.
- 3) Every person is accountable for his or her responses to impulses, temptations, or harassment -- whatever the source. We are not responsible for the impressions that are thrown at us daily in the media, in public, by our enemies, and sometimes by our friends. But we can respond in truth and love, and we can remove ourselves from situations that threaten our spiritual well-being or integrity as people of God.
- 4) We must live truly, being who we say we are and not hiding from the struggles we know we have. Living transparently and in the light of Scripture truth, we can be properly confident and relatively free from anxiety and inner conflict.
- 5) There is no quick fix for struggle in this fallen world. It is possible for a troubled person, Christian or non-Christian, to wake up to a new reality and to take a quantum leap forward in terms of spiritual well-being...Yet the Christian life is a pilgrimage. We will not be free of challenges and difficulties until we see Christ face-to-face. Detractors of spiritual warfare therapies that can accomplish great progress in a relatively short period of time should understand that breakthroughs are possible, all the more so when an individual is highly motivated to change because of the God-given discomfort he or she feels. We all have teachable moments.
- 6) At the ministry level, it is not important to discover the precise source of each difficulty or obstacle in evangelism or life in Christ. There is no scriptural teaching about the identification of demons that would suggest a spiritual mapping or SLSW approach. Study and understanding of the worldview and local situation where evangelism is to take place help focus prayer. Focused and fervent prayer is probably what God is honoring among Christians who practice SLSW. At the personal level, we must identify whether an idea or a notion is embraceable or not...
- 7) The recognition of societal sins, even by those who were not the perpetrators, together with expressions of abhorrence and sorrow for the hurt caused, may do much to open the hearts of hitherto resistant people. This type of indentificational repentance is appropriate.
- 8) Optimum communication depends on understanding the receptor culture as well as one's own. Too often we have failed to look deeply at our own culture and to take seriously the details of other cultures, especially spiritual and occult beliefs... We typically know about formal religious teachings but not enough about the various folk expressions of the people among whom we minister...
- 9) Christians who experience overwhelming or besetting struggles should take a careful inventory of what they believe and practice and compare it to biblical truth. In prayer and humility, they should invite fellow believers to help them identify areas of sin and error. Further, they should express repentance for wrongs done, anger cherished, or forgiveness denied. Finally, they should be open to the possibilities that Satan or his emissaries have had reason to harass a believer because of his or her apparent willingness to live in a sinful pattern.

10) We should always be suspicious of convoluted solutions...Some who advocate a spiritual warfare orientation to ministry have been guilty of overcomplicating understandings and procedures (Pocock, 2005, pp. 205-207).

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