MISSION AND SPIRITUAL MAPPING IN AFRICA

by

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submitted in part fulfilment of the requirements
for the degree of

MASTER IN THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: DR JNJ KRITZINGER

NOVEMBER 2000

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SPIRITUAL MAPPING AND MISSION IN AFRICA

SUMMARY (150 WORDS)

Spiritual mapping is an emerging trend within Evangelicalism which is affecting Christian mission globally. Spiritual mapping maintains that Satan has assigned territorial demons to every geo-political unit in the world. Territorial demons hold the people in their locality in spiritual bondage to sin, false religion or other evils. Spiritual mapping is the practice of identifying these territorial demons in order to loosen the influence of these demons by means of strategic level spiritual warfare (SLSW). SLSW refers to the practice of 'territorial exorcism' through identificational repentance, prayer walks, proclamation and other means. Spiritual mapping can be appreciated for its focus on liberating people and societies from evil. However, spiritual mapping and its underlying theology is defective from a biblical, historical and contextual perspective and is potentially harmful for church and mission in Africa. Further missiological reflection on a spiritual warfare dimension in mission is necessary within the global hermeneutical community.

KEYTERMS

Spiritual mapping; Strategic level spiritual warfare; Warfare prayer; Territorial spirits; Demonic strongholds; Identificational repentance; Prophetic intercession; Binding and loosing; Demons; Curses; Exorcism; Prayer walks; Proclamation.

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CHAPTER 1

INTRODUCTION

1.1   Researching missiological trends

Missiology is concerned about God's mission in human history and the church's participation therein. Part of this concern involves monitoring and evaluating contemporary developments, movements and trends, in the world wide church, in light of the Missio Dei. It is in this respect that we need to focus our attention on an emerging trend within evangelical mission circles, called 'spiritual mapping' with its emphasis on 'strategic level spiritual warfare' against so-called territorial spirits. Spiritual mapping has been developed since the late 1980's, and gained in popularity, predominantly among Pentecostal and Charismatic (Neo-Pentecostal) Evangelicals in North America, Western Europe and some countries in South America. The continent of Africa, especially north of the Sahara is one of the target areas of spiritual mapping. In sub-Sahara Africa spiritual mapping is gaining momentum in South Africa and Zimbabwe and in several countries in West Africa.

1.2   Spiritual warfare in evangelical missiology

Virtually all Evangelicals will agree with paragraph 12 of the Lausanne Covenant, which states that Christians are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate the task of world evangelization (Stott 1996:44). This theme of spiritual warfare between the powers of good and evil, between Christ and Satan can be found throughout the New Testament (Longman & Reid 1995:18-19; Page 1995:267ff; Russell 1977:222), and more ambiguously in the Old Testament as well (Longman & Reid 1995:81-82, 88).

The Christian church, throughout the ages, has affirmed the existence of such malevolent forces and has been involved in combat against the powers of sin, evil, and the demonic forces under Satan's command (Hall 1968:120ff; Thigpen 1994:29). Generally, spiritual warfare was understood as proclaiming and living out the truth of the Gospel in the midst of a world full of sin, evil and darkness. The emphasis was on holiness, righteous living, exposing evil for what it is, and on the proclamation of the gospel (Eph.4:17-6:20). However, what is promoted nowadays as spiritual mapping and strategic level spiritual warfare (with its acronym SLSW), appears to go a lot further, in its assertions and practices, than what has generally been accepted by the Christian church over the ages, and is a departure from the traditional understanding of what spiritual warfare entails (Gilbreath 1995; Lowe 1998a:86ff; Stott 1996:231, 238). With an emphasis on strategic level spiritual warfare against territorial spirits, and related doctrines concerning the power of blessings and curses, binding the demonic "strongmen," and identificational repentance, proponents of spiritual mapping seek to add a peculiar spiritual warfare dimension to evangelism and mission; without which, they assert, evangelism and mission will be, and has been, less successful (Lowe 1998a:11-12). Consequently, we are confronted with groups of 'prayer warriors' spending enormous resources of money, time and material to travel to some remote place in the world, perceived by them as a stronghold of opposing spiritual forces, in order to battle these hostile forces through intercessory prayer, confession and proclamation (Lowe 1998a:13; 1998b:57; Sjöberg 1993:106ff). They seek to split open "demonic clouds" of spiritual darkness through prayer (Wagner 1995a:47), so that mission and evangelism will be more successful in that region.

1.3   Spiritual mapping: Recent missiological reflections

The spiritual mapping movement has been spearheaded by evangelical missiologists such as George Otis, C. Peter Wagner and Charles Kraft and several other evangelical theologians, with most of them associated with the charismatic or neo-pentecostal Third Wave movement (Wagner 2000b:12; Powlison 1995:33). However, up to date, most books and articles concerning spiritual mapping have been written in popular style, with some of these in the form of best-selling novels among the laity (Peretti 1986; 1989). This fact alone makes scholarly interaction

difficult. Recently, spiritual mapping has been critiqued by several evangelical missiologists and theologians, both charismatic and non-charismatic. Generally the ecumenical movement does not seem to have noticed this new trend within evangelicalism.

Three useful works by Evangelicals who recently engaged in a critical and scholarly evaluation of spiritual mapping and its related doctrines are: *Spiritual Power and Missions; Raising the Issues* (Rommen 1995), *The Holy Spirit and Mission Dynamics* (McConnell 1997), both published by the Evangelical Missiological Society (EMS), and recently: *Territorial Spirits and World Evangelisation*, published by the Overseas Missionary Fellowship (Lowe 1998a). Another interesting work, a doctoral thesis by Bennie Mostert (1997)[1], describes and evaluates the prayer-evangelism strategy of South American evangelist Ed Silvoso, and explores how this evangelist has incorporated spiritual mapping and SLSW in his evangelism strategy for urban areas.[2] However, in spite of these insightful books and several helpful articles, the debate still goes on, and the need for further reflection is critical. This study is, therefore not just an academic exercise, but a serious attempt to provide a meaningful contribution to the current debate on spiritual mapping.

1.4   About this study

1.4.1   Personal considerations

No theological reflection takes place in a vacuum, various contextual factors play a role, not in the least the background of the theologian, which colours his or her interaction with materials

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[1] Bennie Mostert is presently the director of the Network for United Prayer in South Africa (NUPSA), a national prayer initiative which also makes use of spiritual mapping and strategic level spiritual warfare (Nupsa 2000b) and, consequently, his dissertation tends to appraise, rather than critically evaluate the practises and beliefs related to spiritual mapping.

[2] Mostert's thesis discusses spiritual mapping as it relates to the prayer-evangelism strategy of Ed Silvoso. In evaluating spiritual mapping Mostert relies heavily on materials written by proponents of spiritual mapping such as Dawson, Lorenzo, Silvoso and Wagner, and does provide much space to the views of those that are highly critical of the practise. Mostert himself acknowledges the limitations of his study as it relates to spiritual warfare (1997:14), but nevertheless, his thesis provides the reader with a good overview of spiritual mapping as it is practised in the context of South America.

written by others, who in turn also have their own unique backgrounds. The author of this study, for example, has been deeply immersed in the pentecostal/charismatic evangelical tradition since childhood. At the same time, the author has moved around in ecumenical circles through affiliation with Youth For Christ, Harare Theological College, various churches in Zimbabwe and with AEF/SIM.[1] The discussion and evaluation of the practices, beliefs and various concerns in this study should therefore not be understood as a matter of an academic theological exercise from an aloof position, but rather as the reflections of an insider, a participant, who has interacted with various views and ideas, and through this study attempts to make a contribution to the theological health of his own evangelical tradition.

1.4.2 Relevance of this study

As spiritual mapping is now gaining credibility among church leaders (Moore 1998:55), and becoming standard practice in many local churches and para-church organisations, it has become an issue which missiologists cannot afford to ignore. Spiritual mapping is fast becoming a global phenomenon[2], though particularly popular in the Western nations and South America. Spiritual mapping is affecting the way people think about mission, evangelism and social involvement world-wide, including the continent of Africa (McGee 1997:94-95; Lowe 1998a:11; Wagner 1995b:157). Its proponents assert that mission has been unsuccessful in many locations of the world because spiritual mapping and SLSW was not practised (Jacobs 1994:26).

C. Peter Wagner, a charismatic evangelical missiologist, (Moreau 2000), encourages these practices as part of a sound and effective missiological strategy (Wagner 1995c:67-68), and as the single most important strategy in reaching the unreached (Moreau 2000). Spiritual mapping

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[1] The acronyms SIM/AEF represent the recently merged Africa Evangelical Fellowship with the former Sudan Interior Mission. Nowadays SIM stands for 'Serving In Mission'. For more information on SIM consult their website at www.sim.org

[2] Spiritual mapping has been popularised globally, largely through the 'AD2000 and Beyond' movement's United Prayer Track, which has been under the leadership of C. Peter Wagner. The AD2000 and beyond movement has its origin in the Lausanne II conference in Manila in 1989 with as goal a church for every people and the gospel for every person by the year 2000. Part of this strategy represented a special prayer-focus on the about 1700 people groups not yet reached with the gospel. The intercession working group of the same Lausanne movement has since raised several concerns and warnings (IWG/LCWE 1993; Wagner 1995a:47).

is also promoted by mission anthropologist Charles Kraft (Kraft 1992:19; Powlison 1995:33)[1] and by many other Evangelicals involved in Christian mission, especially within evangelistic youth movements such as Youth with a Mission [2].

In light of the above it is imperative that the validity of spiritual mapping, with its presuppositions and claims, is evaluated carefully within the global missiological community. This study will, therefore, seek to study, describe and evaluate spiritual mapping in the light of Holy Scripture, in the light of what the church has recognised and affirmed throughout history and in relation to its implications for the African context.

1.4.3   Delimitation and limitations of this study

The focus of this study is to provide a critical analysis of spiritual mapping as it relates to the church-in-mission in Africa. While the terminology employed by proponents of spiritual mapping is relatively new, many of the concepts and beliefs are deeply rooted in, what could be termed, the modern spiritual warfare tradition with its strong emphasis on 'spiritual techniques' and a 'mechanistic' approach to prayer. This study will, therefore, include a brief historical survey on the topic of spiritual warfare, in order to illustrate how spiritual mapping developed out of the modern spiritual warfare tradition, and how this tradition differs from the classical spiritual warfare traditions of the Christian church.

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[1] In 1982 the School of World Mission, a faculty at Fuller Theological Seminary in Pasadena, California inaugurated the controversial course MC510 with as title 'The Miraculous and Church Growth' (Hubbard 1987:14). Instructors and contributors to these course were C.Peter Wagner, Timothy Warner, Charles Kraft, John Wimber and Cindy Jacobs (Hubbard 1987:15). Among the alumni of the School of World Missions we find many names which are familiar within spiritual mapping circles, such as Ed. Silvoso and Richmond Chiundiza. The popularity of MC510 led to the establishment of an advanced course MC511 (Hubbard 1987:15) The increasing popularity of the School of World Missions and its instructors raised concern among other faculty at Fuller and in March 1986 a moratorium was called on MC510 and a task force was formed to investigate the issues. The case study *Ministry and the Miraculous* (Smedes 1987) was published as a result of this situation (Hubbard 1987:16-19). Possibly, Wagner's cynicism concerning biblical scholarship dates back to this event (Wagner 1995b:57ff).

[2] Youth with a Mission (YWAM) was founded in 1960 by Loren Cunningham, it is now one of the largest interdenominational Christian ministries, with 11,000 volunteer staff based in nearly 650 locations in over 130 countries including most of Africa. Though, interdenominational in name, the organization has a distinct charismatic, neo-Pentecostalist flavor as a reading of their literature reveals. More information can be found on their website on http:// www.ywam.org.

This study will also seek to describe spiritual mapping, its definitions, related beliefs and practices, as well as evaluating the missiological implications of this new practice, with special focus on the church-in-mission in Africa. This study will include a critical evaluation of spiritual mapping, drawing on both proponents and opponents of the practice, and will seek to point out both its weaknesses and its strengths. Some suggestions will be provided concerning the validity of a spiritual warfare dimension in mission as an alternative for spiritual mapping..

1.4.4 Method of this study

This study is primarily a literature study which covers a wide range of literature on spiritual mapping and its related practises, including books, both academic and popular, theological articles, articles from Christian magazines, newsletters, information from Internet sources and more. Some empirical data has been obtained from own observations and interviews with qualified individuals, mainly to supplement what was already established from literary sources. However, empirical data account for less than ten percent of all sources used in this study.

1.4.5 A brief overview of this study

In the next chapter we will get a historical overview of the nature and understanding of spiritual warfare in the history of the Christian church and how it gradually changed to where we are today in spiritual mapping. Chapter 3 will provide the reader with an understanding of what spiritual mapping is all about, including the various related beliefs and practises. Chapter 4 evaluates spiritual mapping from an evangelical biblical perspective as well as from a contextual perspective and demonstrates that its practises and beliefs are biblically and contextually defective. Chapter 5 looks at spiritual mapping in the light of the African context and demonstrates that spiritual mapping can lead to syncretism, incomplete contextualization, and a narrow-minded approach to mission in the African context. The last chapter is concerned with the need to recognise a spiritual warfare dimension in mission and may provide the reader with some guidelines for developing an alternative to spiritual mapping in the African context.

CHAPTER 2

A BRIEF SURVEY OF SPIRITUAL WARFARE IN THE HISTORY OF THE CHRISTIAN CHURCH

2.1   Spiritual warfare in church history from the early church to the medieval period

A merely casual study on spiritual warfare throughout the history of the Christian church will soon bring to light that the spiritual warfare had very distinct meanings, at different times, and in different contexts.   The church fathers to some extend regarded Satan as the source of inspiration behind heresies and false doctrines (Stevenson 1987:93; Gokey 1961:70).[1] Satan was also regarded as the source of inspiration behind the persecution of the Christian church (Stevenson 1987:60).[2]

In this period spiritual warfare against Satan's devices in the church seems to have been mainly a matter of polemics and apologetics. Yet, the apostolic fathers, such as Polycarp of Smyrna, Ireaneus and others, most frequently described the spiritual struggle, against the demons and evil spirits, in terms of individual souls wrestling with sinful passions and temptations (Stevenson 1987:200; Lightfoot & Harmer 1992:417; Russell 1981:35, 41-42).[3]   The church believed that the devil's forces of evil could be overcome through discipline, faith and common liturgical worship and prayer (Gokey 1961:71-72; Stevenson 1987:211).

In some of the writings of the early church we see vices being personified as demons, while the virtues are portrayed as good angels, either residing in, or affecting, the heart, or the soul

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[1] Justin, *Apology*, 1.26. See also Clement of Alexandria, *The Stromata*, 4-7; Chrysostom, *Letters of Chrysostom*, 31; Gregory of Nyssa, *Answer to Eunomius'-2*.

[2] Justin, Apology, 1.5-6. See also *The Letter of Ignatius to the Romans*, 5-3; *The Martyrdom of Polycarp*, 2-7.

[3] Origen, De Principiis, I, preface 5-6; Shepherd of Hermas, Mandate 12, 6.48-49. There are also many examples of this in other writings by Origen, St. Jerome, St. Ambrose, St. Augustine, St.Chrysostom and others, that they cannot be mentioned here for the sake of space.

(Gokey 1961:16-17, 109; Hall 1968:181).[1]   Later writings, especially of Gnostic origin, reflect a preoccupation with nomenclature and hierarchies of rank in the demonic kingdom or army, with Satan as the supreme commander, under him demonic emperors and princes, under them the common demons (Greenfield 1988:234, 312). However, not just the alternative traditions, but also at one stage in the late Byzantine tradition there developed a tendency to regard every aspect of time and space to have its own proper demon and/or angel (Greenfield 1988:313). Such demonic rulers could directly be affected by human actions against them, provided that those involved in the battle had the right knowledge concerning the demonic nomenclature, systems and hierarchies at their disposal (Greenfield 1988:316).

During the following Medieval period the preoccupation with hierarchies and nomenclature of demons seems to have faded away. However, the devil and his evil spirits felt very real to believers in this period and they tried to ward these off by making the sign of the cross (Latourette 1953:535). Generally the response of the church to the demonic in this period may have been marked more by folklore and speculations (Unger 1952:4, 85), as well as fear and ignorance (King & Sutherland 1982:34ff), rather than careful theological reflection. For example, on the day of Rogations,[2] Priests would lead processions through the neighbourhood and the fields, carrying a cross, waving banners and ringing bells, in order to ward of evil spirits and demons (Lowe 1998a:92).

The crusades against Muslims and heretical groups, such as the Albigenses, (Gonzalez 1987:192), indicate that part of the medieval church regarded spiritual warfare as a matter of physically fighting against evil on behalf of the church and Christianity. Quite often the battle was fought, not just on behalf of Christ and the church, but also for an earthly ruler and his kingdom as for example in the case of Charles Martel, but also Charlemagne (Hayward 1994:440-441; Latourette 1953:353). Peoples resistant to conversion, such as the Wends and

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[1] See for example *The Shepherd of Hermas-command 5,6,* (in Arnold 1979:281) or, *Testament of the 12 Patriarchs.* The figure of speech which describes vices as demons residing or inspiring evil inclinations of the heart is also found in Zoroastrianism and in inter-testamental Judaism, and may have influenced the demonology of the early church.

[2] The Rogation days are the three days before Ascension day.

Prussians, or heretical groups such as the Cathari, were subjected to the sword (Latourette 1953:413). In the same spirit individual heretics were punished throughout the entire Medieval period, and from the 11th century onwards they were also executed (Gonzalez 1987:226-227). Bernard of Clairvaux, who was the motivating force behind what is known as the Second Crusade (Latourette 1953:411), justified the use of physical force against evil and heresy (Gonzalez 1987:225) so did many others. Later, in the wake of the Reformation, Catholic mystics, such as John of the Cross, Fransisco de Osuna and Miguel de Molinos, spoke of spiritual warfare as a matter of purifying the soul in order to be filled with God (Latourette 1953:853).

2.2   Spiritual warfare in church history from the Reformation to the 19th century

In the wake of the Renaissance, the leaders of the Reformation rejected many of the speculations and beliefs inherited from the medieval period (Lowe 1998a:88ff). Martin Luther strongly condemned speculations concerning evil spirits and demons, without denying their existence or maliciousness (Leahy 1975:112-113; Lowe 1998a:94-95). John Calvin also rejects the speculations of his day and age and portrays Satan and his angels as being permitted by God to tempt and make war against believers with sinful temptations and inner disturbances, but they can be resisted by being steadfast in the faith (Calvin 1845:1.14:13-15). John Calvin, more than Martin Luther, emphasised that the believer is engaged in a constant spiritual battle against Satan who, with God's permission, attacks the church with temptations, heresy and persecutions (Hall 1968:132ff; Lowe 1998a:97ff). The weapons in this battle are obedience to God, standing firm in faith and righteousness, in prayer to God, while at the same time rejecting the devil's temptations (Hall 1968:60, 91-92, 160; Leahy 1975:113-115; Lowe 1998a:97ff). Calvin also viewed the winning of people and nations for Christ as a prime objective in spiritual warfare. Unfortunately, at he time Calvin's ideas did not lead him into practical involvement in world missions (Hall 1968:191-192).

The Roman Catholic church, continuing in the tradition of the medieval period, still encouraged

spiritual warfare by physical means against heretics, especially the Protestants. In particular the Jesuits, confirmed by Pope Paul III in 1540 were active in both, an intellectual war of words and a flesh and blood war, against the followers of the Reformation (Ferguson & Wright 1988:346ff; Hall 1968:122ff). On the Protestant side, Calvin did not totally refrain of physical force against heretics, and used political means against Servetus, the Libertines and others (Calvin 1980:80-83; 157-159; 170-172; Hall 1968:157-159).

The main contribution of the Reformation in the field of spiritual warfare can be seen in the rejection of fanciful speculations concerning the devil and the demons, and a renewed emphasis on the scriptural teaching concerning personal holiness and resisting sinful passions and evil temptations coming from Satan and his demons (Hall 1968:136-140; Leahy 1975:110-115; Lowe 1998a:94ff). That is not to say that the reformers were not guilty of some unwarranted speculation concerning Satan and his schemes, both Luther and Calvin referred to the Pope as being the Antichrist (Calvin 1845:4.7:24-25) and Luther is also reported of having thrown an inkwell at what he thought was a manifestation of Satan (Christenson 1990:17).

Later reformed writings, such as those of the 17th century English writers John Bunyan and Downham, building on the theology of the Reformers and of St.Augustine, described the Christian life as a life of perpetual warfare against the evils and temptations of the devil, the world and the flesh (Muller 1980:319; Powlison 1995:35). Though, in contrast to St.Augustine a transition had been made from the more objective imagery of two cities, the City of God versus the City of the World, to the subjective sense of personal pilgrimage and inward warfare against the devil and his schemes. The world is still seen as the place of battle, but the protagonist was the human soul (Muller 1980:320), and the warfare is understood as spiritual and moral. Spiritual warfare had now become a highly individualistic affair, whereby each individual soul fought its own battle with temptation and sin. This attitude may have contributed to the increased withdrawal by evangelical Christians from the world and involvement in its affairs. There is little doubt that the individualism of the Renaissance, as well as Enlightenment rationalism, influenced evangelical Reformed theology in this respect (Henry 1973:322-323).

2.3   Spiritual warfare developments in the 18th and 19th century

From the 18th century onwards, the influence of the Enlightenment on Christian theology caused many believers and theologians to reject the concept of a personal devil and demonic powers as outdated and irrelevant in an attempt to demythologise Christianity (Page 1995:267; Powlison 1995:23-24).   Conservative believers resisted the demythologising of Christianity and continued to emphasise the reality of Satan, and the need to resist his temptations in one's individual life. At the same time, the fear of Satanic conspiracies, aimed at world domination and the oppression of the faithful, became a common element in many conservative Christian circles. Among the conservatives in the New World, some believed that a satanic conspiracy was in operation in the war of the British against the North American colonies (Patterson 1988:445-446). The Roman Catholic church, the Illuminati, the Jesuits, the Masonic lodge, or sects such as the Latter Day Saints or the Watch Tower Society, have also been referred to as manifestations of the satanic conspiracy for world domination (Patterson 1988:446-448).

More than a century earlier, among the Puritans in the New World, the infamous Salem witchcraft trials in 1692, were the scene of fear, hysteria and confusion, when a satanic conspiracy against the 'Christian' New World was feared and the alleged perpetrators were hanged (Lampros 1994:303-305; Leahy 1975:116ff)[1] It seems that since Salem, this fear of a satanic conspiracy continued to work on the imagination of many North Americans, even into the 20th Century.

In the 18th and 19th century we come across references concerning cases involving demon possession in the Wesleyan and Ulster revivals (Leahy 1975:119-125). A less spectacular, though equally controversial, development came just before the end of the 19th century, when a book was published by John Livingstone Nevius, a Presbyterian missionary to China, under the title 'Demon Possession and Allied Themes' (Leahy 1975:125ff; Nevius 1968). This book set

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[1] The Salem Witchcraft Trials took place in 1692 at Salem, New England, in which more than 100 persons were accused of witchcraft and 19 were convicted and executed (Lampros 1994:303; Noll 1992:51).
A recent book evaluating the tragic hysteria at Salem is Jeffrey J. Richards', *The Cry at Salem: The Witchcraft Trials of '92'* (Lake Geneva, WI: Farley, 1992).

the precedent for many similar books to be published in the 20th century and describes

experiences of missionaries and believers in China in dealing with possession, harassment or

deception of individuals brought about by demons (Nevius 1968:1-110)[1]

In his book, John Nevius presents a large amount of anecdotal evidence concerning various

demonic afflictions and how persistent prayer, the preaching of scripture, the singing of hymns

and simple faith in God was effective in overcoming these trouble-causing demons.   In his book

Nevius also provides a biblical evaluation and justification of his experiences and those of his

contemporaries (Nevius 1968:243-290). Nevius' reports, and those of other missionaries (Leahy

1975:127-128), caused many Evangelicals at home to re-examine their theology of Satan,

demons and evil (Chafer 1919:68).   Nevius also recorded several anecdotes concerning demon

possession in Europe, with some reappearing in 20th century writings (Nevius 1968:111-132).

Anecdotal evidence has since become a major feature in most of the popular writings on

demonology in the 20th century.

2.4   Spiritual warfare developments in the 20th century

In the 20th century, Satan and his demons received most attention within dispensationalist

circles (Leahy 1975:7).[2] The existence, personality and power of Satan has extreme significance

for the dispensationalist, who expects Satan to organize an anti-Christian world-system in the

last days (Scofield in Chafer 1919:iii; Lutzer & DeVries 1989:145ff). The last days will also be

characterised by an increase in demonic activity (Chafer 1947:117). The two World Wars, with

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[1] Both John Nevius in the 19th century and Frederick Leahy can be regarded as pioneer thinkers who addressed demonic phenomena, without turning to casting out demons, or other spectacular power encounters (Powlison 1995:35-36).

[2] Dispensationalism arose in its modern form from the work of John Nelson Darby (1800-1882). The theology that he promoted divided the Bible into separate dispensations, in each of which God is said to act from common principles, but varying mandates. Prophecy features large in dispensationalism, especially the efforts to perceive the divine plan of God for the end of the age, which according to many dispensationalists is at hand (Noll 1992:376-378). Some well-known early authors from this tradition writing on spiritual warfare are Lewis Sperry Chafer and Jessie Penn-Lewis, with the latters spiritual warfare classic, *War on the Saints*, having been re-printed several times since 1973 (Penn-Lewis 1973).

the horrors of nationalism, Nazism, militant communism, modern technological warfare and mass destruction, caused many Christians within evangelicalism to reconsider the reality of Satan and his demonic powers (Unger 1952:xiii).

The awakening to the reality of the existence of the powers was not limited to American evangelicalism. Confronted by Nazism in the 1930's the church in Germany came to realize that the demonic powers and principalities were a reality on earth, incarnate in societal structures (Bosch 1991:433; Verkuyl 1970:54). Shortly after the World War II, Hendrikus Berkhof lectured in Germany on Christ and the powers, discussing the demonic nature of structures and ideologies in human society (Berkhof 1962:25; Verkuyl 1992:270). The powers and principalities may be incarnate in the state, political & socio-economic structures, in culture & ideology, human traditions and any other man-made system that becomes oppressive, dehumanizing and destructive, and need to be confronted by a prophetic church (Barth 1960:81-83; Berkhof 1962:25, 41ff; Cobble 1988:20ff).

The contribution of Berkhof to the understanding of the powers has had a great influence in reformed and ecumenical circles (Mostert 1997:170ff). Missiologists like David Bosch, Lesslie Newbigin and Johannes Verkuyl are without a doubt among the many theologians and missiologists influenced by Berkhof 's interpretation of the powers (Bosch 1991:516; Newbigin 1989:198ff; Verkuyl 1992:268-275). The emphasis on liberation from oppression in ecumenical circles is at least partly linked to the understanding of the powers as ideological, socio-economical and political and has in some instances resulted in a return to 'spiritual warfare as jihad' by physical means (Hulley 1989:17ff).

Dispensationalist Evangelicals generally disagreed with the identification of the demonic powers with structures in society and continued to focus on the supernatural nature of the powers and their alleged ability to trouble the believers and hinder the progress of evangelization and mission. The revival of magic and witchcraft in the 20th century since the 1950s (Gardner 1954; King & Sutherland 1982:185-197), obviously troubled many Christian believers (Unger 1971:17-18) and added fuel to some of the speculations within dispensationalist evangelicalism. The

'Cold War', which followed the devastation of World War II, also added fuel to various speculations and demonic conspiracy theories concerning an imminent anti-Christ in connection with communism, occultism and the so-called New Age movement (Patterson 1988:449-451).

Throughout their history, premillenialist dispensationalists have been rather susceptible to conspiracy theories of history (Weber 1981:70), which can be attributed to their fairly pessimistic eschatology (Boettner 1958:350), with its emphasis on the total destruction of creation at Armageddon, after a satanic antichrist with his demon armies, and demonized followers, has made a final attempt to thwart God's purposes (Chafer 1919:92, 109-110; Lutzer & DeVries 1989:156-158; Unger 1952:190-191,200).[1] Dispensationalists expect a world-wide apostasy from Christianity, which will result in a global pseudo-church under control of Satan or the Antichrist (Ryrie 1964:50; Lutzer & DeVries 1989:113ff). Consequently dispensationalists have generally been very suspicious of the Roman Catholic church and the ecumenical movement (Ryrie 1964:51-52; Barnhouse 1965:242-243; Livesey 1989:87ff, 124ff), for the Antichrist could possibly even deceive believers and churches (Chafer 1919:135-140; Walvoord 1971:323-324) and needs to be resisted (Chafer 1919:70). Dispensationalism gained many adherents among Evangelicals in the United States in the period following World War II, notably in Baptist and (Neo)Pentecostal circles. The 'Cold War' was without a doubt a major contributing factor with the threat posed by Communism (Patterson 1988:450) seen in connection with the coming antichrist (Livesey 1989:86; Ober 1950:74-83). The Americans found themselves fighting against Communists in the Korean war, only to get caught up in the Vietnam war, and many other small localized wars in Latin-America, Africa and the Middle East. Everything seemed to indicate that the end of the world was near. Consequently, besides masses of apocalyptic and eschatological literature, dozens of popularly written 'how-to-be-victorious-over-the-Devil' books were published in large numbers in the United States. These books were written to help individual believers prepare themselves against the schemes and assaults of Satan: 'Spiritual Warfare' (Harper 1970), 'The Adversary' (Bubeck 1975) 'Born for Battle' (Mathews 1978) and many other books with such clearly militaristic titles. Several other

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[1] A good example of how the Dispensationalist mindset can lead to excessive speculation concerning Satan, the Antichrist conspiracy and related ideas can be found in Robert D. Van Kampen's novel, *The Fourth Reich*, (1997, Grand Rapids: Revell).

books were published in order to make the faithful aware of any new eschatological developments and satanic conspiracies in the world. In the wake of the Middle East crisis in 1974, dispensationalist theologian, John F. Walvoord, published 'Armageddon, Oil and the Middle East Crisis' (Walvoord 1974). Hal Lindsey published his 'eschatological' best-seller 'The Late Great Planet Earth' (1970) and suggested that a new Roman Empire will be established, comprising of ten core European nations, obviously with the European Community in mind (Lindsey 1970:153-163, 184-185). Russia, China and the Middle East also play a major role in Lindsey's eschatology.

The renewed popularity of the supernatural, the esoteric, Eastern religions and even Satanism, in the western world in the 1970's, combined with the rise of the so-called New Age movement, caused many Christians to ring the alarm bell (Christenson 1990:114; Van Dam 1988:35-36, 41-46). [1] The last days now seemed to be very close at hand, the period in which Satan would send his demons against believers more strongly, and Christians had get ready for the battle (Bubeck 1975:15, 157). In the 1980s, the New Age movement became the focus of the watchmen of satanic conspiracies (Cumbey 1983:13ff; Livesey 1989, Marrs 1988; Patterson 1988:451ff). [2] Consequently, several popular books were published containing personal testimonies of Christian ministers or missionaries who battled against and overcame demons at home (Henderson 1972; Dickason 1987:187-213) and in foreign lands (Peterson 1972) [3]. Some personal testimonies concerning demonic bondage and deliverance were also published on their own (Blankenship 1972; Ernest 1970). Binding demonic influence, loosing people from demonic bondage, breaking demonic strongholds in people's life, mind or family, deliverance from curses and aggressive warfare prayer, became key-concepts in the 'modern spiritual

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[1] Besides the books referred to in the text above many others can be mentioned which reflect the same preoccupation with demons, satanic conspiracies and the like, such as Mark I. Bubeck's *The Adversary: The Christian Versus Demon Activity* (Moody 1975), Hal Lindsays', *Satan is Alive and Well on Planet Earth* (Zondervan,1972) and *'The 1980's: Countdown to Armageddon'* (Westgate Press, 1980). Many other books on demons, exorcism, New Age, and spiritual warfare published since the 1950s reflect a similar preoccupation with the evil supernatural.

[2] For an insightful and well informed article on the New Age movement in contrast to Evangelical Christianity see Norman L. Geisler's, 'The New Age Movement', in *Bibliotheca Sacra*, 144, (Jan-Mar 1987). Also Douglas R. Groothuis, *Unmasking the New Age* (1986) and *Confronting the New Age*. (1988), both available from InterVarsity.

[3] Also see Moody Bible Institute, 1960. *Demon Experiences in Many Lands*. Chicago: Moody Press.

warfare' within evangelical Christianity since the 1960's (Koch 1971:104-107). Modern spiritual warfare has since been particularly popular among dispensationalist Evangelicals and those of Pentecostal or Neo-Pentecostal persuasion (Powlison 1995:32-33). The writings on demonology by German Lutheran theologian Dr. Kurt Koch were particularly popular among Evangelicals in Europe and South Africa, also because of his involvement with the KwaSizaBantu mission in KwaZulu-Natal (Stegen 2000).[1]

Most of the books about spiritual warfare, published since the 1950s, focus on how to tackle demonic influence in one's personal life or family (Robison 1991:53-72; Unger 1971). Special attention is given to the influence of curses, occult involvement, personal sin and the transference of sins coming from former generations, as contributing to demonic bondage or affliction (Koch 1961:203-222; Dickason 1987; Wagner 1992b:1290. Deliverance from demonic affliction is achieved by commanding Satan to leave the presence of the afflicted, with all his demons, combined with prayer to God (Bubeck 1975:140-141). The believer may verbally tear down the 'strongholds' of the Devil and plans of Satan formed against his or her mind, emotions and body (Bubeck 1975:143-144). The believers may also renounce and repudiate the sins committed by their ancestors and verbally cancel any demonic activity, and any curse, coming along generational lines (Bubeck 1975:87, 148; Dickason 1987:278-279; Koch 1971:104ff; McNutt 1995:101ff).

In the process of exorcising demons, questions are sometimes posed to them in order to find out what their names are, their ranks in Satan's hierarchy and what gave them the 'right' to enter or affect the afflicted person (Bubeck 1975:147; Dickason 1987:193-207). If a believer has given Satan and his demons legitimate ground for them to harass him or her, such ground can be verbally reclaimed by proclaiming it covered with the blood of the Lord Jesus Christ, after first

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[1] Other influential books are Frederick S. Leahy's, *Satan Cast Out* (Banner of Trust, 1975) and Dr. Kurt Koch's, *Occult Bondage and Deliverance* (1971), *Between Christ and Satan* (1971), *Demonology: Past and Present* (1973), *Occult ABC* (1978), all published by Kregel, Grand Rapids. In the Netherlands and Germany the books by Dr. W.C. Van Dam have been influential: *Demonen eruit, in Jezus Naam* (1973), *Mensen worden bevrijd* (1985), *Wezens uit onzichtbare werelden* (1993), all published by Kok, Kampen.

having asked God for forgiveness of sins, committed by oneself or one's ancestors (Bubeck 1975:86-87, 100-101, 151; Dickason 1987:162-163).

Prayer, in the context of spiritual warfare, is generally redefined, from being primarily communication with God, to becoming a spiritual tool by which victory is appropriated over demonic principalities and powers (Bubeck 1975:104; Christenson 1990:93-99). Demonic strongholds, and the influence of the powers of darkness blinding unbelievers to the gospel, are believed to be broken and defeated through what is called confrontational warfare prayer (Bubeck 1975:107; Christenson 1990:105-106). Satanic counter attacks are of course to be expected, and reports abound of Satanists 'praying' for the breakdown of Christian marriages (Wagner 1992a:68-70) or of pastors and spiritual leaders under supernatural attacks (Wagner 1992a:35-36; Wagner 1992b:81-84).

Confession of sin is also considered an important factor for gaining deliverance from demonic affliction (Dickason 1987:291); even aggressively confessing the sins of others, who may be unable or unwilling to pray, in order to precipitate their deliverance and conversion (Bubeck 1975:113-114). Proclaiming demonic powers to be bound in the name of Christ is believed to undermine the hold they may have on people (Bubeck 1975:112; Christenson 1990:157-164). Besides anecdotal evidence to support the various beliefs and aspects of modern spiritual warfare, some biblical justification is also given in the form of isolated proof-texts.[1] Portions of Holy Scripture, like Eph. 6:10-18, II Cor. 10:5, and I Pet. 5:8, are understood as teaching aggressive warfare against Satan and his forces (Bubeck 1975:71-73, 103-107; Christenson 1990:72-75, 95-99, 111-112), breaking down demonic strongholds in peoples' lives (Robison 1991:73-83). Neh. 1:6-7 and Dan. 9:1-10 are used to teach confession on behalf of others (Bubeck 1975:113). Matthew 16:19 and 18:18 are interpreted as a matter of binding demonic powers and loosing people (Harper 1970:114-115; Christenson 1990:171), while James 4:7 is

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[1] Viewed from a careful exegetical perspective, the use of Scripture by most proponents of modern spiritual warfare can only be classified as 'eisegesis' of scripture with a disregard for what the Bible-writers seek to communicate (Greenlee 1994:507ff; Moreau 1997:126). Also the use of isolated scriptures without taking into account what the Bible as a whole teaches about God, Christ, Salvation and the demonic realm is unwarranted. A good example of such abuse of Scripture is Bubeck's, *The Adversary*, pp. 103-107.

referred to in relation to verbally addressing Satan or demons (Dickason 1987:343).[1]
At times the techniques of spiritual warfare were also applied to deal with the alleged
demonization of buildings, places, (Christenson 1990:111; Harper 1970:105-107; Peterson
1972:25-30) and even objects and symbols (Burnett 1991:268-269; Priest, Campbell & Mullen
1995:4-6). It is in this context of modern spiritual warfare, with its various presuppositions and
selective use of Scripture, that the practice of spiritual mapping has been developed within
evangelical mission circles since the late 1980's.

2.5   From spiritual warfare to spiritual mapping

Spiritual mapping is concerned with identifying the strategies of Satan and the (evil) spiritual
dynamics at work in a city or territory in order to destroy these through strategic level spiritual
warfare (Mostert 1997:48; Otis 2000). Spiritual mapping involves identifying the enemy
strongholds, the events that created them and the most appropriate means for their removal (Otis
2000). Spiritual mapping is a new term, but not necessarily a new concept. Already in the
1920s it was suggested that intercessory prayer could remove the demonic strongman, such as 'A
prince of China',[2] in order to pave the way for more effective evangelism (McGee 1997:83-84).
At that point in time the concept did not get as much attention as it has received lately. Yet,
prior to the late 1980s, when spiritual mapping became a popular concept, there were already
some 'pioneers' practising what today is called spiritual mapping (Mostert 1997:189; Taylor
1993:10-11). One of these pioneers, Bill Subritzky, suggested in his book 'Demons Defeated'
(1985:12-13), that Satan places unseen princes and powers of the air over every nation and city
with descending orders of authority all the way down to demons which walk on the ground and

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[1] Commonly used phrases in modern spiritual warfare like: 'I break down Satan's strongholds', 'I proclaim the victory', 'I
bind the powers of Satan', 'I loose any demonic influence', 'I pull down demonic strongholds', and similar expressions,
possibly reflect the ancient (partial) captivity of western culture and the western church by the old European warrior
tradition (Latourette 1953:414). This tradition with its glorification of individual heroes and great warriors has its origin in
ancient Indo-European mythology and may have influenced the modern spiritual warfare movement and caused it to stray
away from the tradition of Holy Scripture (Hiebert 1994:204-208; Horton 1992:17ff, 337ff).

[2] The idea of a demonic ruler or strongman keeping a nation under its hold is based on Daniel 10:12-20, as well as
Deuteronomy 32:8 and Matthew 12:29.

seek a home. These evil spirit beings are believed to rule over countries, cities, and even over churches, by bringing with them hordes of demonic powers such as envy, jealousy, unbelief, pride, lust and ambition.[1]

Whether we agree with Subritzky or not, his suggestions reflect a shift from a demonology that was primarily concerned with the demonization of individuals to a demonology that considers the demonization of territories and localities. The modern view of spiritual warfare up to this point in time had been primarily concerned with the influence of demonic powers on individuals and groups of individuals, rather than geographical location.

In the 1980s several of the presuppositions and concepts related to spiritual mapping and the demonization of territories or localities, could be found among the missionaries of Youth With A Mission (YWAM). It is, therefore, not incidental that a missionary with YWAM coined the term spiritual mapping (Otis 1993:32). As early as 1986 one could find groups of intercessors wandering throughout Amsterdam in so called prayer-walks organised by YWAM, claiming the soil on which they walked for the kingdom of God and back from Satan based on scripture verses such as Joshua 1:3 (YWAM 1986). Through direct special revelation in the form of visions, prophecies or intuition, leaders sought to identify which evil spirits were at work in a particular part of town and the power of these demons was bound in prayer. C. Peter Wagner published his book *Spiritual Power and Church Growth* in 1986 in which he suggests that high ranking demons may have been assigned over geographical regions such as countries, provinces, towns and other areas (Wagner 1986:40). In the same book, Wagner also provides some anecdotes from South America in support of binding territorial demons (1986:41-42, 127-128).

The conflict with demons that the apostle Paul describes in Eph.6:12 was popularized by novelist Frank Peretti, in his novels *This Present Darkness* (1986) and *Piercing the Darkness* (1989), in which he used many concepts and ideas from the modern spiritual warfare movement. The

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[1] The tendency to demonize or personalise the vices goes back at least to the inter-testamental period. Some examples can be found in the writings of the Qumran community 1 QM Col. xiii.11-12, 4Q510.5-6 (frag.1), 4Q286 frag.7 col. II. (in Martinez 1996). Also in Gnostic literature such as *The Teachings of Silvanus* and the *Apocryphon of John*. (in Robinson 1988).

novels of Frank Peretti did not so much chart a new direction in thinking as they described what many were already experimenting with (Moreau 2000). People such as John Dawson of YWAM, Larry lea, Cabrera and other leaders within the charismatic and Pentecostal movement had been applying as fact, the principles Peretti used to craft his novels (Lawson 1991:31; Wagner 1986:41-42).

Another influential book, drawing on the same ideas, was published by Floyd McClung, who had been one of YWAM's regional directors, based in Amsterdam at the time (McClung 1990:51-52). Shortly before this publication, John Dawson, another international leader of YWAM, published his book *Taking Our Cities for God* (1989), outlining similar notions of spiritual mapping and spiritual warfare on behalf of cities and neighbourhoods.

In the meantime, 'Third Wave' [1] missiologists like C. Peter Wagner and Timothy Warner, had come to believe in the existence of territorial spirits and the need to battle these in order to see more success for the Gospel in certain geographical locations (Van Rheenen 1997:168-169; Wagner 1989:278). C. Peter Wagner published his findings in the controversial article 'Territorial spirits and world missions' in the *Evangelical Missionary Quarterly* in which he also draws on the experiences of YWAM missionaries, including the director of the organization, Loren Cunningham (Wagner 1989:283; also Wagner 1992b:149).

Frequent references to spiritual mapping can also be found in the literature of the Prayer Track of the 'AD2000 and Beyond' movement,[2] which is coordinated by C. Peter Wagner, one of the most outspoken spiritual mapping proponents. The 'AD2000 and Beyond' movement provided Wagner with a strategic platform to market his new ideas and will potentially influence millions of people for better or for worse (Greenlee 1994:507; Priest 1997:140). The AD2000 and

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[1] The so-called 'third wave' of the Holy Spirit movement, centring around Fuller Theological Seminary's School of World Missions, has a strong emphasis on signs and wonders, numerical church growth, evangelism and missions. Some of its well-known leaders include the late John Wimber, founder of the Charismatic Vineyard Churches, missiologists Charles Kraft and C. Peter Wagner, John White and Wayne Grudem (Powlison 1995:33). Also see footnote on page 3.

[2] The AD 2000 and Beyond movement was an initiative by various evangelistic organizations and was started at the Lausanne II congress in Manila in 1989. For a brief history of this movement one can view their website at www.ad2000.org/histover.htm (15 July 2000).

beyond movement is officially linked to the Lausanne Committee for World Evangelization (LCWE), one of the major ecumenical vehicles of Evangelicals world-wide (Van Rheenen 1997:169). Nevertheless, the Intercession Working Group (IWG) of the LCWE responded to these new trends in the area of spiritual warfare with a statement containing several warnings, especially against reverting to a (neo)pagan worldview, a preoccupation with the demonic, and concerning the danger of an adversarial mode of ministry among people of other faiths. The statement also called for careful theological reflection concerning the notion of 'territorial spirits' (IWG/CWE 1993).[1]

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[1] The text of this official statement on spiritual warfare can be found on the website of the LCWE on http:// www.gospelcom.net/lcwe/statements/spwar.html

CHAPTER 3

SPIRITUAL MAPPING

3.1 Defining spiritual mapping

Trying to define spiritual mapping is not an easy task: The term itself was coined by George Otis Jr. in 1990 (Otis 1993:32)[1], but it seems there are as many definitions of spiritual mapping as there are books written about it. However, most of the proponents of spiritual mapping will agree that it is about sincere Christians who are trying to discern and overcome those invisible realities that influence the visible world, especially those that may hinder the success of evangelism and mission (Priest, Campbell & Mullen 1995:19). According to Otis himself, spiritual mapping is a research tool - "the discipline of diagnosing the obstacles to revival," and it answers the questions: "What is wrong with my community? Where did the problem come from? What can be done to change things?" (Quoted in CSM 1999). Cindy Jacobs, another well-know leader in the field of spiritual mapping, sees spiritual mapping in terms of researching a city to discover any inroads Satan has made, which prevent the spread of the gospel and the evangelization of that city for Christ (1993:77). C. Peter Wagner describes spiritual mapping as a way for Christians to gather large amounts of information about Satan and the demonic world of darkness, in order to target their prayers, so that they become like 'smart bombs' hitting their targets, rather than 'scud missiles' which are fired randomly (Wagner 1997:75-82).[2] Other spiritual mappers liken spiritual mapping to espionage and intelligence, revealing the conditions behind enemy lines (Caballeros 1993:125), and compare it with the two spies, Joshua and Caleb who went out to spy out the land of Canaan in the days of Moses (Leithgöb 1996:44).

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[1] George Otis is a former missionary with the neo-pentecostal organisation Youth With A Mission (YWAM) and a pioneer in the field of spiritual mapping.

[2] The modern spiritual warfare movement tends to make extensive use of modern military terminology, for example the terms 'smart bomb' and 'scud missile' borrowed from the Gulf War. Terms like Strategic Level Spiritual Warfare (SLSW) may well reflect a case of theological art imitating life, since the term echoes Reagan's Strategic Defense Initiative (SDI) or 'Star Wars' programme (Tinker 2000:71).

Nested near the heart of the spiritual mapping philosophy is the concept of territorial strongholds with evil deities or spirits exercising extraordinary power over the behaviour of local peoples living in those localities (Otis in Wagner 1997:82-83; Moreau 2000). In the words of Timothy Warner, 'I have come to believe that Satan does indeed assign a demon, or a corps of demons to every geo-political unit in the world, and that they are among the powers and principalities against whom we wrestle' (1991:52; Lowe 1998a:16ff). Through spiritual mapping and spiritual warfare, often called strategic level spiritual warfare (SLSW), these territorial demons, demonic strongmen, or territorial spirits, which are holding people in spiritual bondage, can be overcome (Moreau 2000). The ultimate aim is to bring people to Christ and, in their words, "break spiritual strongholds" holding communities in their grip, whether they be vices, false religions, or territorial spirits (CSM 1999).

3.2 Spiritual mapping and territorial spirits

3.2.1 What are territorial spirits?

Spiritual mappers give special attention to what are generally called 'territorial spirits'. Territorial spirits are believed to be demonic forces, under the command of Satan, that keep a territory in spiritual darkness and prevent the Gospel to penetrate (Powlison 1995:33; Taylor 1993:13; Wagner 1989:278).[1] The territorial spirits are generally equated with the principalities and powers described by St. Paul in Eph.1:21, 3:10 and 6:12, and with the 'princes' mentioned in Daniel 10 (Taylor 1993:12ff; Wagner 1990:85). Satan, according to St. Paul in 2 Cor.4:3-4, blinds the minds of unbelievers, veiling the gospel so that they will perish. This, Wagner says, is only possible if Satan delegates responsibility through other evil spirits with jurisdiction over territories, neighborhoods, buildings as well as social organizations (Wagner 1990:84ff; Kraft 1992:19). The theological base for this assumption is that Satan, unlike God, is not omnipresent

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[1] There is no unanimity among proponents of spiritual mapping on whether territorial spirits are attached to geographical locations only, or also to people groups, cultures and even national symbols. The majority appears to apply the term broadly and consequently the name may be somewhat misleading (Lowe 1998a:18ff; Taylor 1993:12-16).

and can, therefore, only wield his power by delegating it to other evil spirit beings who work out his schemes in local contexts (Kraft 1992:20; Moreau 2000).

3.2.2 Territorial spirits and spiritual warfare

Wagner claims to have been told by God to take international leadership in the area of territorial spirits, and therefore organised the International Spiritual Warfare Network, which served as a forum in which issues relating to spiritual mapping, territorial spirits and SLSW were discussed (1997:61). Over time, a consensus developed within the forum that there are 3 levels of spiritual warfare (Frangipane 1991:171-175; Mostert 1997:177; Wagner 1995b:154; 1997:61):

■ Ground level spiritual warfare

Spiritual warfare at this level concerns itself with demonic spirits that molest individuals and involves the casting out of demons in personal deliverance. This type of spiritual warfare characterized the modern spiritual warfare movement until the 1980's.

■ Occult-level spiritual warfare

Spiritual warfare at this level concerns itself with organized forces of darkness, groups of demons, and the practices they encourage, such as witchcraft, shamanism, Satanism, Freemasonry, Eastern religions, New Age and the like. Most will also include African traditional religions under this heading. This type of spiritual warfare originated in the late 1970's, mainly in response to the revival of Eastern religions and magic.

■ Strategic-level spiritual warfare (SLSW)

Spiritual warfare at this level involves wrestling with principalities and powers, high-ranking demons, such as territorial spirits which influence and control nations, communities and people groups, promoting particular kinds of evil and sin. This level of spiritual warfare requires spiritual mapping in order to target the warfare prayers and was developed since the late 1980's.

3.2.3 Evidence for the existence of territorial spirits

Territorial spirits are frequently identified with the idols, or spirits worshipped in a particular geographical location (Wagner 1990:89,96). The actual existence of territorial spirits is considered proven by the fact that various people groups believe in guardian spirits, and specific evil spirits, which are believed operate in a certain geographical area and cause illness as well as mental afflictions, specifically in those localities (Sterk 1991:149-151; Wagner 1997:82-83). In various societies people recognize trees, mountains, rocks and other geographical phenomena as the homes of spirit entities, and often these spirit deities are associated with geographical and topographical phenomena (Loewen 1991:167-169). Missionaries working among these peoples recognize the knowledge the people have concerning the spirit realm (Wagner 1992b:99ff; 1997:147ff). Local pastors and missionaries claim to have first hand experience with the presence and power of territorial spirits on the mission field (Armstrong 1996:234-235; Greenlee 1994:511ff; Wagner 1989:282-283; 1990:77).

The proponents of spiritual mapping believe that the Bible is full of references to territorial spirits (Sterk 1991:162). A consultant on territorial spirits points at Eph.1:21, 6:12, Col.1:6, 2:5 as referring to principalities and powers that are fallen angelic beings who operate in Satan's domain, opposing the redemptive purposes of God (White 1991:59-60). Reference is also made to the LXX rendering of Deut.32:8 which seems to suggest the existence of angelic beings who were given charge to watch and rule over certain groups of people, and are interpreted by proponents of spiritual mapping as demonic territorial spirits (1991:60; Wagner 1992b:90-91).

References in the Old Testament to the high places used for the worship of pagan gods and spirits (Deut.12:2) is also interpreted as referring to the worship of territorial demons: 'God told the Israelites that they should destroy these places and cast out the names of the gods and spirits from these places' (Wagner 1992b:89-90). Deut.32:17 is referred to as proof that these idols actually represented demons (Sterk 1991:152). Joshua's battle for Jericho is also presented as spiritual conflict with territorial spirits: a satanic stronghold had to be pulled down (Bernal 1991:103). Before the battle of Jericho took place, the spies had mapped out the land, just as spiritual mapping today seeks to map out a particular territory before strategic level spiritual warfare takes place.

In the New Testament, support for spiritual mapping and SLSW, is presumably found in Mark 5:9, where Jesus casts out a demonic force called 'Legion': *'As a Roman legion in those days was made up of 6000, we can certainly be able to say that in this one small area of Gerasa at that time, there was a large number of territorial spirits actively working in Satan's hierarchy'* (Sterk 1991:148). Regarding St. Paul's encounter with an angry mob in Ephesus (Acts 19:23-41),we are told that Paul then got together with some other Christians and 'took their positions in the heavenlies', with heavenly armour to withstand the powers of evil that were manipulating the mob on the street as willing puppets. They forced Satan to yield ground as was evidenced in the town clerk quietening the mob (Mathews 1991:58). The territorial spirit at Ephesus is also equated with a principality named 'Artemis' (Sterk 1991:153-154; Loewen 1991:171). Wagner also points to Acts 16:16-24 and suggests that the apostle Paul dealt with such a high-level territorial spirit in Philippi, called 'Queen of Heaven', when liberating the demon-possessed slave girl, that he ended up in jail because of a demonic counter-attack (Wagner 1991b:20; 1995c:69-81). The harlot of Revelation 17 is also interpreted as a territorial spirit (Wagner 1992b:87-88,94).[1]

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[1] See section 3.4.5 concerning the Queen of Heaven.

3.2.4 The demonization of territories

Cindy Jacobs, C. Peter Wagner, John Dawson, Larry Lea and other spiritual warfare experts believe that specific demon principalities are assigned to specific geographical locations as well as geo-political institutions. Their domain can include a household, a neighborhood, a city, a nation, or a sub-culture. Each of these spirits can be identified by its dominant characteristic, such as a 'spirit of greed' in NewYork, 'a spirit of power' in Washington DC, or 'a spirit of pornography' in Los Angeles (Lawson 1991:32), but preferably by its proper name (Wagner 1992b:148ff; 1997:85ff). The activities of such territorial spirits account for the fact that countries like Japan are less receptive to the Gospel than Korea for example (Wagner 1990:100).

In developing their theology concerning the demonization of territories by territorial spirits, spiritual mappers rely on ideas developed in the modern spiritual warfare tradition that demonization is caused by sin or evil that has been perpetrated, either by the victim, or by his or her forebears (Kraft 1992:70ff). Demons are seen as 'spiritual' rats who may be attracted by 'spiritual' garbage and can be attached to emotional problems or unconfessed sin (Kraft 1992:166-167, 174; Wagner 1992b:129-130). Everyone in the world is potentially demonized in the sense of Satan exercising direct partial control over one or more areas of a human being's life. (Murphy 1990:65-66). To evangelize the demonized we must bind the demonic activity to undo the blinding of their minds (Gilbreath 1995:107; Lawson 1991:33). We can take control over these demons so that the person can exercise his or her own will to accept or reject Christ (Murphy 1990: 67). Demons may be attached to objects, rooms, buildings, neighborhoods, regions, cities, nations and even clusters of nations (Kraft 1992:198; Jacobs 1991:101, 226; Wagner 1990:76-77; 1997:151; 1997:60-61, 151).

Spiritual mappers allege that territorial spirits are able to keep a territory in bondage and maintain a demonic stronghold, because there is a legitimate reason, a right, for them to do so due to atrocities, evils or sins committed in that locality (Dawson 1994:34; Frangipane 1991:55; Harmon 1999:36; McClung 1990:27; 33). Satan and his powers have a legal right to rule in a territory because of sin and evil committed by the inhabitants or former inhabitants (Jacobs

1991:93ff). Demons are also believed to gain control through curses that have been proclaimed (Sjöberg 1993:108-109; Wagner 1991a:131; 1992b:130ff), or through the (past) worship of idols, other religions or ideologies (Caballeros 1993:145). Such 'legal entrances' for demons to hold a territory in spiritual bondage are also called 'gates of the city' (Jacobs 1991:235). These demonic entrances need to be discovered and mapped out, through historical, cultural and sociological research, charismatic inspiration (Arnold 1994:47; Dawson in Archer 1994:57; Frangipane 1991:168; Jacobs 1991:237-238, 243), and at times by questioning demons who are in the process of being cast out from individuals (Kraft 1995:118-119; Priest, Campbell & Mullen 1995:28-29). Equipped with 'spiritual' weapons, such as militant intercession (Kiesling 1994:26), the quoting of scriptures, identificational repentance (Sjöberg 1993:108-109), proclamation of forgiveness or deliverance, and by verbally breaking curses and/or ordering demonic forces to go (Jacobs 1991:245ff; 1995:64ff), spiritual mapping is followed by SLSW in an attempt to overcome the demonic powers that hinder the progress of the gospel in the target area. In support of spiritual mapping and strategic high level spiritual warfare, proponents report an increase in converts, openness for the gospel, church growth, miracles and other spiritual successes (Kiesling 1994:26-27; Wagner 1989:282-284; 1991:133ff; 1992a:162). However, many of these reported spiritual successes (Wagner 1990:91ff) have been disproved as insubstantial by other Evangelical missiologists and theologians (Greenlee 1994:513; Lowe 1998a:114ff; Moreau 1997:123ff; Taylor 1993: 59-70).

3.3 Spiritual mapping and church growth

The spiritual mapping movement is closely linked with the AD2000 and beyond evangelistic movement, and it is not surprising that many of its leaders have a close affinity with the Church Growth movement (McGavran 1988:92ff; Wagner 1990:77).[1] Reaching the world for Christ and planting a church among every people group and nation is the goal of the Church Growth

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[1] Both the church growth movement as well as the spiritual mapping movement is closely linked with the School of World Missions at Fuller Theological Seminary in Pasadena, California. It is in the context of studying church growth in South America that Wagner was attracted to Pentecostalism and some of their ideas concerning spiritual warfare (Wagner 1986:38-42). Also see footnote 1 on p.20.

movement and has been endorsed by the spiritual mapping movement. For 'mission as church growth', spiritual mapping and SLSW seem to promise unprecedented advances for the kingdom of God with millions of people being won for Christ in countries that are resistant to the gospel, such as Japan (Wagner 1990:77; 1992a:133; 1993:25). Spiritual mapping can help the church to discover and use SLSW to destroy the strategies and barriers Satan has used to keep people blind to the gospel (Mostert 1997:48). For SLSW to be effective against the demonic forces, it is recommended that their proper names are discovered through spiritual mapping (Wagner 1992b:147-150). An increased openness to the gospel (Jacobs 1991:222-223), an increase in converts, and the planting of new churches are generally taken as proof that spiritual mapping and SLSW have been successful (Mostert 1997:50-51; Wagner 1990:91-93; 1991a: 132ff; 1991b:43ff; 1997:78ff). Yet, the focus is not just on 'winning souls', or on church growth, as one of the proponents points out: "The goal of spiritual warfare and spiritual mapping is to clear the path so that Jesus and Jesus alone will be 'lifted up' ." (Ozawa 2000).

3.4   Spiritual mapping in practice

3.4.1   Spiritual mapping: Modus operandi

Though there are various ways in which spiritual mapping is undertaken, most of its proponents tend to see these various approaches as complementary, and often use them interchangeably. For this reason, we will look at spiritual mapping as a whole, rather than split it up into various methods. Generally the keyword in spiritual mapping is research (Mostert 1997:191). Research is done to draw up a spiritual map of a particular geographical location, be it a neighborhood, a suburb, a village, a city, a province, nation or even a continent (Wagner 1992:150ff; 1993:224). Some would extend spiritual mapping also to people groups and social-political structures, possibly even industries (Wagner 1997:85) as these could possibly also be under the control of a demonic principality.

The goal of spiritual mapping is to gather information about 'the enemy' before we can move

out to confront it (Wagner 1997:80-81). It is especially important to discover the names of the demonic principalities and powers that keep a territory in spiritual darkness, for someone who knows the name of a being can exert power over it (Wagner 1990:95ff; 1997:86-87). To start spiritual mapping in a city for example, it is important to select a manageable geographical area with discernible spiritual boundaries (Wagner 1992b:163). Next we should encourage the Christian spiritual leaders in the city to stand together in unity and to pray together (Wagner 1992b:167ff). The next step is that those involved in the exercise should prepare themselves spiritually through repentance, humility and holiness (Jacobs 1991:239ff; Sterk 1991:156; Wagner 1997:171ff). Only after these steps have been taken should we proceed with mapping out which spiritual forces are shaping the city, and battle them in SLSW (Wagner 1992b:172ff). It may also be necessary to start with training the Christians of that city in spiritual warfare (Jacobs 1991:243). When it comes to the actual mapping, Wagner (1997:87-89) suggest that one asks the following three simple questions and seeks to answer them through the means of spiritual mapping and SLSW:

1. What is wrong with the community?

2. How did it get that way?

3. What can be done about it?

Spiritual mappers seek to answer the first two questions by conducting: sociological, moral, religious, ideological, spiritual, cultural and historical research in the community they seek to map out (Jacobs 1991:237ff; Mostert 1997:193; van der Woude 2000:15; Wagner 1997:90ff). The third question is answered by SLSW (See section 3.5). Special attention is given to issues and obstacles that challenge the influence of the gospel in the community (McClung 1990:46ff), especially those ideologies, religious practices and cultural sins that may invite or perpetuate demonic bondage (Lawson 1991:37; White quoted in Wagner 1992b:153). Cindy Jacobs suggests that one should study the culture, music, architecture and art of a community because it may reveal which ruling spirits are at work in this territory (Jacobs 1991:238; Wagner 1992:157-158).

3.4.2   Spiritual mapping by means of supernatural inspiration

One should not underestimate the role of supernatural inspiration in spiritual mapping: More often than not, specific information concerning the demonic realm is gained through 'direct inspiration' or 'personal revelation', believed to be inspired by the Holy Spirit (Dawson 1991:xi; Jacobs 1995:243ff; Taylor 1993:91; Wagner 1990:13; 1991:13ff; 1992a:154). Christian leaders, and others involved in spiritual mapping, are encouraged to ask God in prayer for the names of the territorial spirits and demonic strongholds (Jacobs 1991:243; Taylor 1993:96ff). During prayer and intercession, spiritual mappers may receive visions, Scripture verses, inspirations, intuitions and supernatural discernment that provide them with clues as to the nature and the progress of the spiritual battle (Beckett 1993:165-166; Dawson 1989:24ff; Sjöberg 1993:105ff).

Another supernatural and controversial source of information are the demons themselves. It is believed that experienced demonic deliverance experts can compel evil spirits to tell the truth (Murphy 1990:60). Both Wagner and Kraft allege to have gathered useful and true information from demons that they allegedly encountered in possessed people (Kraft 1992:171-172; Priest 1997:140; Taylor 1993:103ff; Wagner 1992b:148).

3.4.3   Questions raised in the practice of spiritual mapping

To understand what kind of information spiritual mappers are looking for, when practicing spiritual mapping, it may be helpful to look at some of the questions raised and the areas of focus in various spiritual mapping manuals (Beckett 1993:159ff; Leitgöb 1996:44ff; Osawa 2000; Sjöberg 1993:111-113; Wagner 1993:224ff):

a.   Questions raised concerning the history of the city or territory:

- Were there any battles fought in this area?
- Who were the first inhabitants?
- Is there any evidence of spiritual defilement through bloodshed, crimes, murder?
- Is there evidence for dishonest acts by businesses, politicians, others?
- Is there evidence of racial or tribal prejudices? slavery?
- How and when was the city established? Any sacrifices done? Who laid the foundations?
- Was the city dedicated to spirits?
- Was the city won in a war?
- What pacts or covenants have been made?
- Were any pacts, covenants or contracts broken?
- Any local art that might tell a piece of history?

b.   Questions raised concerning cultural and religious situation:

- What is the national, racial, tribal and cultural background of people living in the area?
- Any special symbols in the city/geographical area? What do they mean? Flags? Crests?
- What are the symbols on the money?
- Are there any statues or monuments of any kind?
- What kinds of names are in the city/geographical area? What do they mean?
- Are there any prevalent superstitions? How did those superstitions come about?
- What is the prevailing religion of these people? How did it enter this area?
- Are there any Masonic temples or other cultic gatherings? Where are they?
- Are there any Buddhist, Hindu, Islamic temples or other non-Christian religious gathering places or shrines?
- Are there any witch doctors, Satanists, occult practitioners? Where are they located?
- Are there any places where you feel depressed or have difficulty in praying?
- Are there particular areas in the city/geographical area where no one is coming to Christ?

- Where are the churches? Are there areas of town with no churches or dying churches?
- What Christian organizations, schools and groups are at work in the town?
- Are there any idols, poles, altars, sacred stones?

c.   Questions raised concerning the socio-economic and political situation:

- Who are presently the heads of government?
- Any areas of poverty?
- Where are the areas of crime? Specifically, what crimes?
- Is there any prostitution, pornography or homosexuality in the area?
- Where are the sex shops, escort agencies and brothels located?
- Where are the entertainment centres, video shops, nightclubs, casino's etc.?
- Where are the businesses and what kinds of businesses are they?
- Where are the schools and other educational institutions? What kind?
- Where are the government offices? What kind?
- Are there any abortion clinics? Where?
- Where are the beer halls, cafeterias?

d.   Questions raised and recommendations concerning divine revelation

- What is God telling you to pray for?
- Are there any Scriptures God is giving you related to that city/ geographical area?
- What promises is God giving through His word, His voice, or signs along the path?
- Is God asking you to do some type of prophetic action?[1]

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[1] Prophetic actions involve actions that counteract the evil that has been identified in a given area which is hindering the progress of the Gospel: When a YWAM team identified a 'spirit of pride' in Cordoba, Argentina, they kneeled down publicly to pray, to counteract the pride by their humility (Dawson 1991:136ff). Other examples would be feeding the hungry, housing the homeless, sharing Christ's love in the red light district, planting roses in an area where there has been much bloodshed (Osawa 2000).

- Ask God to reveal the obstacles blocking these people from coming to Christ
- Is repentance needed for the sins of the forefathers of the people living in this area?
- Are there 'gates' (discernible entrances) to the city/geographical area? Ask God to show you how He wants to be proclaimed in the gates of the city and in the hearts of each person.
- Are there places in the area that feel particularly dark or oppressive when you go there?
- Ask God to give you a vision of how He desires that area or its people to be.

e.   Other questions:

- Any (re-occurring) natural disasters, such as famine, floods, locust infestation, etc.?
- Any prevalent illnesses, diseases, or deformities?
- Are there any discernible (Masonic/occult) designs in the geographical layout of the city or territory that may have spiritual significance?
- Where are the high places of the city, both physical and spiritual?
- Where are the rivers, dams and other important geographical features?
- What are the natural geographical boundaries of the area?

Next, spiritual mappers may use a map and indicate the various places they associate with good or evil, using different colours or symbols on their maps and try to discern any patterns that may indicate where the demonic strongholds are (Issachar 2000; Leithgöb 1996:44ff).

Harold Caballeros (1993:142ff) used the kind of questions described above while doing spiritual mapping in Guatemala. When he used his findings to come up with a spiritual map of the country, he allegedly discovered all kinds of cults and non-Christian religions flourishing along a 50 km road leading to the city of Antigua. He and his team then concluded that this road is a demonic corridor through which demonic powers move. This corridor was allegedly established through curses and incantations of territorial spirits and with the information gained in spiritual mapping these curses may be reversed (Caballeros 1993:142,145).

Another proponent of spiritual mapping derived the names of the ruling territorial demons in one city on the basis of its folklore and that another city was build along lines of Masonic symbolism (Lorenzo 1993:175; 184-188; Mostert 1997:52-53). Various similar examples of how spiritual mapping is primarily used for the identification of the ruling territorial spirits by name, in order to have them removed through SLSW, can be found in spiritual mapping literature (Lawson 1991:37; Jacobs 1991:103; Wagner 1990:95ff; 1992b:154-159; 1997:57ff).

3.4.4 Some examples of spiritual mapping in practice

In Russia, Cindy Jacobs and her team of intercessors tried in 1990 to hand out gospel tracts on Red Square in Moscow. However, since no-one took their tracts they concluded that a territorial demon ruled Red Square and blinded the people to the Gospel. After praying against the power of this demon they reported that people started taking their tracts more eagerly (Jacobs 1991:222-223).

In Orlando, Florida, Jim, Ann and Norma were warring against a territorial spirit called 'a spirit of lust' in Orlando, Florida. Ann commanded, 'we bind the spirit of lust and sexual perversion in this place'. Standing in front of a topless bar, she continued, 'we marshal angels to take charge and to speak to the hearts of men who enter this building'. (Lawson 1991:33).

Pastor Dick Bernall and a group of fellow Christians planned to 'attack' the city of San Jose in intercessory prayer. Some rented rooms on the top floors of hotels while others assembled on a nearby hill; still others gained access to the rooftops of tall buildings, all in an effort to confront the spirits in the 'high places' of San Jose. Specifically they declare that the skies of their city will be opened and the light of the gospel will get through to the unsaved (Lawson 1991:36).

Another North American pastor was claiming the north, south, east and west of his city and surrounding area for God in an attempt to dislodge the demonic 'strongman'. While praying, the pastor alleges, the demon appeared to him. When the pastor persevered in prayer the demon left

and gave up the territory. In the next 12 months some 3400 people were saved and became members of his church (Lea 1991:87-93).

In Latin America people are praying as never before. The prayer meetings are loud, powerful and attended by hundreds or even thousands of people: In Cali, Columbia, thousands of people gathered for spiritual warfare in a prayer rally for their city. They confronted by name the demonic powers and principalities that are spiritual strongholds in their region, including those demons related to the drug trade. In spite of one of the organizers being assassinated, the city reportedly was transformed by the power of the Gospel (Otis 1999: Witt 1996:41-42).

A North American pastor, Steve Nicholson, reported that he had an encounter with a territorial spirit, believed to be a demon of witchcraft. In the heat of his personal battle with this demon, Nicholson is said to have named the streets in the surrounding area. The spirit reportedly retorted 'I don't want to give you that much'. Nicholson then commanded the demon in the name of Jesus to give up the territory. Consequently the church doubled, mostly with people being converted from witchcraft to Christianity (Lawson 1991:31-32).

In East Africa we meet Pastor Thomas Meethu of the Kenya Prayer Cave. In 1988, he and his wife, Margaret, felt called by God to move to Kiambu, "a notorious, violence-ridden suburb of Nairobi" and a "ministry graveyard" for churches for years. They began six months of fervent prayer and research and discovered that the demonic principality over Kiambu was 'Witchcraft', and that its chief human channel was a spiritual healer called 'Momma Jane'. After months of prayer, Muthee held a crusade that "brought about 200 people to Christ." Their church in the basement of a grocery store was dubbed "The Prayer Cave," as members set up round-the-clock intercession. Mama Jane counterattacked, he says, but eventually "the demonic influence - the 'principality' over Kiambu - was broken," and she left town. The atmosphere changed dramatically: Bars closed, the crime rate dropped, people began to move to the area, and the economy took an upturn. The church now has 5,000 members, he says, and 400 members meet to pray daily at 6 a.m. (CSM 1999; Otis 1999; Wagner 1997:86).

In 1999, in Southern Africa a group of intercessors spend tens of thousands of American dollars on a prayer journey through Africa, from the Southern most tip of Africa to the Middle East. They sought to create a spiritual corridor, a spiritual highway through Africa. Believing that the spiritual foundations in Africa are witchcraft and idolatry, they sought to deal with these foundations of sin in the continent. A main component of the prayer team were Bushmen Christians, who were going to deal with the sins of their ancestors at the various Bushmen shrines on the continent (Graham 1999; NUPSA 2000a).

Many more anecdotes from SLSW literature could be referred to, but the examples cited suffice to provide the reader with a general perception of spiritual mapping and SLSW in practice. In the next section we look at one more example, which has received a lot of publicity recently.

3.4.5 War against the Queen of Heaven in the 10/40 window

The spiritual mapping movement has been especially interested in those countries where the gospel has been strongly resisted, in particular those located in the so-called 10/40 Window. The 10/40 Window represents the rectangular area on the globe extending from 10 degrees to 40 degrees north of the equator, eastward from North Africa and Southern Spain to Japan and Northern Philippines - an area dominated by non-Christian religions and lacking a substantial Christian presence (Gilbreath 1995:106). This area has received the special attention of the 'AD2000 and Beyond' movement and its related prayer networks (Wagner 1995a:47).

Spiritual mapping guru, C. Peter Wagner, and several others involved in the spiritual mapping of the 10/40 region, have identified a particularly influential demon which calls itself 'The Queen of Heaven' and operates directly under Satan's orders. In a previously secret operation, a team of intercessors traveled to the Mt. Everest region of the Himalayas, to carry out a direct prayer attack against one of the "Queen of Heaven's" presumed homes (strongholds). The locals call Mt. Everest 'Sagarmata', which means 'Mother of the Universe'.

Wagner identifies the key power behind Islam as the Moon Goddess, "one of the Queen of Heaven's most flexible and adaptable identities. Her symbol is the waxing half moon, on all mosques and on the flags of many Islamic nations (FridayFax 1998). According to C. Peter Wagner's booklet, 'Confronting the Queen of Heaven'[1], there are many idols throughout the Middle East that can be traced to the great harlot on many waters from Revelations 17. The waters she sits on are the peoples, tribes and tongues she has blinded to the gospel. This harlot is none other than the Queen of Heaven (Hopson 1999).

The Queen of Heaven is considered to be the same demonic power St. Paul 'encountered' in Ephesus, then known as Diana or Artemis (Wagner 1995c:172). This powerful demon is allegedly present in Roman Catholicism under the guise of the Virgin Mary, keeping multitudes in spiritual darkness (Jacobs 1995:247; Wagner 1995c:71; 2000a:6).

Through the prayer track of the 'AD2000 and Beyond' movement, armies of intercessors were mobilized from 1996-1999 to confront the Queen of Heaven in prayer, which culminated in Celebration Ephesus on 01 October 1999, an event master-minded by C. Peter Wagner and Cindy Jacobs (Hopson 1999; Wagner 2000a). Approximately 4000 Christians from 55 countries, mostly intercessors and worshippers, converged on Ephesus in Turkey (Hopson 1999). Celebration Ephesus was held at the archaeological site which used to be the ancient center of worship for the goddess Diana of Ephesus, mentioned in the book of Acts (Daywatch 1999). According to Wagner the event was intended to 'take another step in pushing back the same forces of darkness that are again, like in the days of Paul, preventing millions from hearing the gospel and getting saved,' and 'this goal was achieved,' (Wagner in Daywatch 1999).

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[1] Unfortunately the author of this paper failed to get hold of this booklet which was published in 1999. It can be ordered from Amazon.com via website Http://www.amazon.com (ISBN: 0966748131).

3.5 Spiritual mapping and strategic level spiritual warfare (SLSW)

Strategic level spiritual warfare normally follows spiritual mapping after sufficient information has been gathered about 'the enemy', especially the specific names and hierarchies of the evil demonic powers and principalities present in the area (Arnold 1994:47). Strategic level spiritual warfare is the answer proponents of spiritual mapping pose to Wagner's third question: 'What can be done about it'. Strategic level spiritual warfare can take many forms but generally it makes use of the techniques developed in the modern spiritual warfare movement. The move from spiritual mapping to SLSW is not always that clear cut, as the two practices are closely intertwined, and often take place concurrently. Strategic level spiritual warfare involves praying strongly and specifically against territorial demons by name and invoking the power and authority of Christ to bind and weaken the demonic domination over an area (Arnold 1994:47). Other important weapons are identificational repentance and proclamation. Often SLSW is accompanied, or followed, by a large scale evangelistic campaign.

3.5.1 The spiritual warriors: Prophets and apostles

Strategic level spiritual warfare, also called 'territorial warfare', should only be engaged in by specialists: Only those so gifted should attempt to deal with territorial spirits (Wagner 1990:101; 1991b:25). It is alleged that in some cases pastors fell in gross sin after having been involved in SLSW (Wagner 1991b:18-19). Warfare against territorial spirits must be done by specialists, or the consequences may be severe:. A Presbyterian pastor in Ghana died when he had a satanic shrine destroyed (Wagner 1991b:18). It is, therefore, important that SLSW starts with self-repentance and confession on the part of the spiritual warriors (Frangipane 1991:147-148; Sterk 1991:156). Confronting the territorial spirits through SLSW is not for everybody, but only for specially equipped intercessors, or 'prayer-warriors', who have the special power or anointing 'to tear down spiritual strongholds' and fight the evil powers and principalities to prepare the way for God's purposes in that area (Jacobs 1991:86,225; Wagner 1989:286, 1991b:18-19,25).

A special prophetic anointing and/or apostolic authority is needed to be truly successful in SLSW: 'Apostolic authority is a key measuring stick on how the Lord releases blessings or judgments on a territory. Apostles have the authority over demons of a region,' (Pierce 2000:3). Through apostolic prayer, or prayer with apostolic authority, regions can be unlocked for the gospel (Jacobs 1991:75ff; 1995:231ff; Pierce 2000:2-3). Prophetic intercessors may go to demonic 'hot spots' in the world, 'tear down the spiritual strongholds' and fight the demonic principalities and powers there (Jacobs 1991:86ff). Prophetic intercessors may sense things, see visions, have dreams and utter prophecies also called words of knowledge, revelations or words of wisdom in discerning the spiritual strongholds, demonic powers and their names (Jacobs 1991:85; Taylor 1993:95ff; 105ff). The prophetic intercessors provide intelligence and information about the spiritual battle, the enemies, the progress that is being made, and other important information. Prophecy is also employed to vindicate the practice of spiritual mapping (Jacobs 1995:232ff).

3.5.2 Aggressive warfare prayer

Prayer plays a major role in strategic level spiritual warfare. However, the emphasis does not lie on prayer as communicating with God, but rather on aggressive warfare prayer against demonic powers and the evils they have caused (Lowe 1998a:23). Some have objected against labeling this SLSW practice as prayer, since it really involves aggressively challenging demons, rather than supplication to God (Lowe 1998a:24). C. Peter Wagner, in his book *Warfare Prayer*, describes warfare prayer as commanding evil spirits to leave a place, in the name of Jesus (1992b:81), virtually equating warfare prayer with exorcism (1992b:84). Through warfare prayer, social structures like demonized human beings, can be delivered from demonic oppression by territorial spirits (1992b:96). Proponents of SLSW believe that God has delegated the task of dealing with territorial spirits and other demons to the church, because the church is God's legal representative on earth. God could easily retake the world from Satan, but his power is limited by moral law. Satan could accuse God of trespassing if He were to intervene directly, but whenever the church prays they provide the moral and legal justification for God to

release His power. For this reason prayer is so important in spiritual warfare (Silvoso 1991:114-115). According to SLSW theology, the barriers against the church and the gospel are not moved by God's omnipotence until believers take the initiative and stand ground in the heavenly places to engage the powers of evil, which cause the problems faced on the ground, and resist them in the name of Christ (Mathews 1991:58). In the same vein Larry Lea claims to have received from God through special revelation that the hands of the Christians are the extended hands of Jesus; they are actually the only hands he has today in his world. When we lift your hands up into the air and declare with your mouth that North, South, East and West must give up whatever belongs to God, and we will dislodge the strongman from his place over us (Lea 1991:87).

It appears that SLSW theology is based on a questionable interpretation of the authority of Peter and the church 'to bind and loose' in Matthew 16:19 and 18:18 which seems to take the authority out of God's hands and puts it in the hands of the church.[1] SLSW theology undermines the sovereignty of God and may reflect a functional rationalism which manages the power of God through spiritual technique and makes him almost redundant (Lowe 1998a:148).

Aggressive warfare prayer includes direct prayer against the powers of darkness, rebuking and speaking against demons verbally (Mostert 1997:188). It may also include praise and worship, persistent travailing prayer, identificational repentance and practical actions, sometimes called prophetic actions, to overcome evil by good (Dawson 1989:168-169; Jacobs 1995:251-253). For example, NUPSA, a spiritual warfare organization in South Africa has called for a 40 day fast from 01 November to 10 December 2000, in order to address Africa's problems, and to release the redemptive gifts and redemptive purpose for which God created the nations of Africa. 'We need to see a release of the resources of Africa for the gathering of the end-time harvest. But in order to see that happen, we as a continent will have to engage in serious intercession, fasting and spiritual warfare'. The major issues in the continent can only be properly addressed if, 'Through united, aggressive, focused, believing intercession, fasting and spiritual warfare we confront the principalities and powers that are affecting the entire continent (NUPSA 2000b).

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[1] Also see section 3.5.3 on p. 42.

The NUPSA website for the 40 day fast includes suggestions for intercession, identificational repentance and other practices closely related to SLSW.

Another common concept in SLSW is 'releasing the redemptive gift', or God's special purpose in a territory, as opposed to Satan's plan for a territory. This concept was developed by John Dawson of YWAM, who suggested that every city and town has received a special redemptive gift or purpose from God through which it can contribute to God's plan in the world if not prevented from doing so by sin, evil and demonic bondage (Dawson 1989:41). Dawson, for example, suggests that the name 'Los Angeles', actually reflects God's redemptive gift to the Californian city, namely being an 'angel', a messenger of good news (Dawson 1989:44-45). Yet, while God in his sovereignty may use a certain group of people for a specific purpose at a certain time, trying to discern the redemptive gift may be a highly subjective affair. There is also the anger of imposing a 'redemptive gift' on a community and neglecting the individual gifts of people in that community. Nevertheless, many proponents of spiritual mapping and SLSW incorporate this concept of redemptive gifts in their theology on spiritual warfare (Brigada 1998; HOP 1999; Leithgöb 1996:34; NIM 2000).

3.5.3   Binding and loosing territorial spirits

The concepts of binding and loosing play an important role in SLSW.   Interpreting St. Paul's words from 2 Corinthians 2:11 concerning fighting strongholds, and the words of Jesus in Matthew 16:19, C. Peter Wagner teaches that the key to victory against territorial spirits is, 'binding the strongman', the strongman being the demon ruling over the territory (Moreau 2000; Taylor 1993:49ff; Wagner 1989:279; 1990:89). In the Bible 'binding' is frequently used to describe tying up an animal. Likewise Jesus says, 'How can one enter a strong man's house and plunder his goods, unless he first binds the strong man?' (Matt. 12:29), (Dawson 1989:70; Wagner 1991b:15-16).

In an SLSW style prayer, Satan or an evil spirit is declared bound in the name of Jesus and God's will is declared loosed, or released in the area (Villanueva 1992:38). Binding stops the enemy's attacks and loosing allegedly 'permits' God's will to enter the situation (Jacobs 1991:111). The binding is the most effective when the names of the specific demonic forces are known (Wagner 1990:95). The binding is done by the spiritual warriors themselves, they do not ask God to do it, for SLSW theology maintains that God delegated this authority to the church (Sterk 1991:156). In the context of spiritual warfare, binding means restricting the power of evil on all levels, or forbidding and permitting (Jacobs 1991:103, 105). We only bind and loose what already has been bound and loosed in heaven (Matt. 16:19), (Wagner 1991b:15-16). In order to know what is bound or loosed in heaven, and therefore needs to be bound by the church on earth, a rhema-word is needed (Wagner 1991b:15-16).[1] So called words of knowledge, prophecies and other forms of direct special revelation fall in the 'rhema' category. However, binding and loosing does not always work due to internal or external factors. Externally Satan can obstruct the process: The higher the rank of the evil spirit in the demonic hierarchy, the more spiritual power is needed to bind it, and the more intercessors need to be involved (Jacobs 1991:94-95; Wagner 1991b:17). Internally we may not be submitted enough to God, and as a result reduce the power and authority flowing through us (Wagner 1991b:17-18). This kind of understanding is based on a James 4:7 which is interpreted in almost mechanistic SLSW terms: To the level that the 'spiritual warriors' submit to God they get the spiritual power they need to resist the devil and cause him to flee (Dickason 1987:343; Lowe 1998a:63). This is a departure from the traditional interpretation of this Scripture passage as encouraging James' readers to turn back from their pride, arrogance and sin in repentance, humility and submission to God (Adanson 1976:165ff; Barclay 1976:101ff; Nystrom 1997:228-230).

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[1] Distinguishing between the two New Testament Greek words for 'word', 'logos' and 'rhema', when discussing the place of the word of God in spiritual warfare based on Ephesians 6:17, is common among pentecostal and neo-pentecostal/charismatic evangelicals: The logos is understood as the eternal and written word of God, while the 'rhema' is the 'here and now' spoken word from God which we do not find in the Bible (Wagner 1991b:12). Biblical scholars have pointed out that 'rhema' refers to the word of God in general, and that 'rhema' and 'logos' are used interchangeably in Holy Scripture (Foulkes 1989:184; Stott 1979:282-283). However, the context of Ephesians 6 seems to indicate that St. Paul had the message of the Gospel in mind, rather than Holy Scripture (Snodgrass 1996:344).

The binding, or exorcising, of demonic forces in a territory is considered temporary, just long enough to evangelize the inhabitants: 'We cannot drive away all demonic forces forever, but just for a season so that we can harvest then', (Jacobs 1991:81). Why the 'binding and loosing' does not have a lasting effect in a territory is not clear from SLSW theology.

3.5.4 Identificational repentance

As mentioned in section 3.2.4. it is commonly believed by proponents of spiritual mapping, that the demonization of a territory is caused by sin, atrocities, idolatry or other evils, perpetrated, in that territory, or by his or her forebears (Beckett 1993:160; Caballeros 1993:142-145; Jacobs 1993:93ff). Nations as a whole can harbor 'spiritual garbage' such as idolatry, shedding of innocent blood through murder, abortion or war, witchcraft, sexual perversion and an infinite number of other evils, which need to be cleaned up before the territorial spirits can be weakened (Wagner 1992b:130). Satan cannot oppress areas with territorial demons without being given the legal right to do so through the sins of those who live, or lived, in the region (Jacobs 1995:238). In this respect SLSW theology builds on the theology of the 'Positive Confession' movement which is a stream within the charismatic movement which has incorporated elements from the New Age movement, occultism, Christian Science and modern psychology. The roots of this movement are in the writings of the Pentecostals William Branham and E.W. Kenyon. Some well-known persons in this movement are Norman Vincent Peale. Kenneth Hagin, Kenneth Copeland, Paul Yonggi Cho, Robert Schuller and Bennie Hinn (BDM 2000). This theology emphasises positive confession, the power of proclaimed words and faith as a means of tapping into God's power, elements also adopted by the spiritual warfare movement. They believe that human beings were put in charge of creation by God in Genesis 1:28, but sin and rebellion against God brought humankind under Satan's dominion which resulted in Satan 'legally' getting control over creation (Kenyon 2000). Though, Christ has set the believer free from any 'legal' claims Satan may bring against him or her, sin may again give him again legal authority to attack you (Taylor 2000; Rivera 2000).

Just like individuals, territories and nations can be spiritually sick because of unresolved sins that need to be repented from (Jacobs 1995:238). Overcoming the territorial demons, therefore, involves healing the spiritual wounds of the nation or territory caused by the various evils. Identificational repentance features so large in SLSW that it may well be the most important aspect of SLSW warfare prayer (Orme 1997:155).

Identificational repentance plays an important role in the process of healing spiritual wounds. Building on 'proof-texts' such as Nehemiah's prayer in Neh.1:5-11 and Daniel's prayer in Daniel 9:4-19, proponents of spiritual mapping contend that it is possible to confess sins, and repent on behalf of a nation, or group of people, so that God may forgive their sins and the territorial demons no longer have the legal rights to hold the people in bondage because of atrocities, evils, idolatry or other sins committed in the past (Sjöberg 1993:108-109; Wagner 1992b:131; 1997:108ff). One of the functions of spiritual mapping is to identify the corporate or collective sins of the nation, city, and/or people living in a particular territory (Wagner 1997:103ff). Another step is confessing the national sin corporately and asking God for forgiveness so that 'prayer warriors' may remit such corporate sins by applying the blood of Jesus, and try to bring restitution and reparation to the victims of our corporate sins (Wagner 1997:103-105, 110-111). Proponents of spiritual mapping and SLSW believe that intercessors can confess collective sins, even if they did not personally participate in them. When this is done, God can pour out his Spirit and unbelievers can hear and understand the gospel and be saved (Sjöberg 1993:108-109). In an article on 'Healing America's wounds', which deals with racism and the history of slavery and atrocities against minorities in the United States, John Dawson encourages Americans to identify with the sins of their forefathers and writes: 'But unless we deal with the roots of sin, demonic powers hold the right to their territory,' (1994:33-34). In today's atmosphere of satanic oppression we must recognize that the strongholds of the enemy often correspond with places of wounding and unresolved guilt in our land and like Nehemiah, we are encouraged to use the tools of repentance, forgiveness, confession, reconciliation and restitution (Dawson 1994:34). Part of SLSW against the demonic principalities therefore involves identificational repentance for sins committed in the territory, preferably by residents.

In 1999, a group of intercessors of Native American and European heritage visited Cherokee massacre sites in the Southern states and did a prayer walk[1] there in order to repent of the sins of their ancestors and to break the curse which resulted from that bloodshed (Harmon 1999:36). Similarly, Christians in Salem, Massachusetts, the scene of the infamous Salem witchcraft trials in 1692, have conducted prayer walks and anointed the land with oil to break the hold of history (Butcher 1999:50).

In West Africa, recently a group of African intercessors, and representatives from the United States and the Caribbean, gathered at Ouidah, Benin on the invitation of president Mathieu Kérékou to witness his national apology for his ancestors' role in the capturing and selling of other Africans into slavery. They also sought to break the curses which were proclaimed by the slaves, and allegedly, at least partly, contributed to the unnatural poverty of Ghana and other African nations (Gaines 2000:77-80). The intercessors believe that the evils of slavery still have a spiritual effect on the descendants of the slaves in the Caribbean and Americas, as well as in the continent of Africa. Prayer, corporate repentance and proclaiming release in the spiritual realm are the weapons by which the intercessors for Africa seek to undo the effects of the slave trade (Nwankpa in Gaines 2000:84).

3.5.5 The power of proclamation

Proponents of spiritual mapping and SLSW believe that confessing, or declaring, actually influences what is going to happen in the heavenly realm and suggests that seers, spirit mediums and fortune-tellers use this same spiritual principle (Dawson 1989:201-202). This same principle is applied when verbally rebuking and denouncing, or even cursing demonic powers by name, or function, in aggressive warfare prayer (Lawson 1991:33, 36; Lea 1991:87; Sjöberg 1993:111-113). It is generally assumed that the Holy Spirit empowers the words spoken by the spiritual warriors. According to Charles Kraft (1988:65), in dealing with demons we do not

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[1] Prayer walks, combined with spiritual mapping and SLSW often takes place on site, because its practitioners allege that experience has shown that this has more spiritual impact (Lowe 1998a:26ff; Moreau 2000).

pray but we command in the power and authority of Jesus. Whatever the problem is, we command it to go in the name of Jesus so that it may be resolved, and with this use of authority we re-arrange things in the spiritual realm (Kraft 1988:66)[1]. In the same manner territorial spirits are addressed verbally, often by name, by proponents of SLSW and told to get out of a territory (Rogers 1999). Prophetic declarations, and praise and worship (intercessory praise) also play an important role in declaring the word of God to the demonic powers (Dawson 1989:168-169; Jacobs 1995:53; Wagner 1991b:13-14). Using Jeremiah 1:9 as an example, prophetic intercessors may declare what they perceive as God's will into a situation: 'Will of God, be done in Bhutan!'. Intercessors with this Jeremiah-type anointing experience very powerful emotions and these give them the impression that something has happened in the spiritual realm (Jacobs 1995:47).

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[1] The theology of proclamation and confession as a way of changing reality, or bringing things into being or getting things to happen in the spiritual realm, is common in Pentecostalism and can be found in the writings of E. W. Kenyon, Kenneth Copeland, Kenneth Hagin and others.

CHAPTER 4

EVALUATING SPIRITUAL MAPPING

4.1   Evaluation of spiritual mapping from a biblical perspective

Evangelicals affirm the Bible as God's self-revelation and as the final authority in matters of faith, morality, lifestyle and spiritual matters.   While there are variations with regard to theories of divine inspiration, all Evangelicals regard the Bible as God's self-revelation and as giving sufficient information for us to live godly lives in a world full of sin, injustice and wickedness.

In matters of epistemology, Evangelicals first and foremost approach Holy Scripture for answers (Lowe 1998a:145; Moreau 1997:129ff; Priest 1997:140ff).   Some Evangelicals approach the Bible rather literally, but the majority seek to understand what is written in the light of how the original hearers would have understood it, and use exegetical and hermeneutical tools to establish a bridge between the horizon of the ancient biblical text and that of our contemporary context.   Rigorous biblical scholarship and interaction within the larger hermeneutical community of the Christian church is thereby crucial

Several biblical scholars have questioned the Biblical validity of spiritual mapping and SLSW and demonstrating that its presuppositions and practices have little in common with the beliefs of the Bible writers or those held by the Christian church over the ages (Lowe 1998a:85ff; Taylor 1993:129ff).   There is also concern about the selective use of Scripture and the re-interpretation of certain Scripture passages from a spiritual warfare perspective, rather than trying to understand these as the Bible writers intended them to be understood.   For example the SLSW understanding of 'the binding the strongman', in the synoptics (Matt 12:22-30; Mark 3:22-27; Luke 11:14-23) as a matter of the believers binding territorial demons, is far removed from the traditional understanding that Jesus is the one who tied up the strong man, Satan, thus saving humankind from his hands (Powlison 1995:130; Taylor 1993:49ff; Wenham 1995:42).   It is also

highly questionable whether the angelic beings mentioned in Deuteronomy 32:8, Daniel 10:10-21 refer to territorial demons under the command of Satan (Arnold 1994:47; Taylor 1993:35ff; 43ff).[1] In the New Testament, linking passages such as Acts 13:4-12 (Wagner 1992b:69) to territorial spirits is to read a certain amount into the text based on prior assumptions (Greenlee 1994:510). There is even less support for other Scripture passages used as evidence for the existence of territorial demons (Lowe 1998a:31ff; Taylor 1993:52ff).

Nevertheless, the question remains: What do we the make of the apparent hierarchy of demons in Ephesians 6:12? Throughout Ephesians St. Paul repeatedly mentions ruling powers , including principalities and powers, who are below Christ, and below the church, which is seated with him in heavenly places (Eph. 1;20-23; 2:6-7) and who witness God's wisdom through the church (Eph. 3:10-11), but against whom we also wrestle (Eph.6:10ff). However, as the lists are different every time, St. Paul seems to be less concerned with giving us insight in the demonic hierarchy, than in piling up terms for emphasis and rhetorical impact (Snodgrass 1996:340). The purpose of Ephesians 6:12 is not to give exhaustive information about the spirit world, or satisfy human curiosity (Stott 1979:261), but rather to make us aware that in social, political, judicial, economic, cultural, and even religious oppression, evil and sin, the work of Satan and his demons is evident. In a sense St. Paul demythologizes the principalities and powers, not in a rationalistic sense as Barth, Rupp and Berkhof seem to suggest (Barth 1960:81ff; Berkhof 1962:19ff; Stott 1979:272-273), but rather by avoiding the apocalyptic speculations from inter-testamental Judaism and by unmasking the powers and principalities in the light of the gospel (Bruce 1977:422).

The emphasis in Ephesians 6:10-20 is on the need for the church as God's people [2], who are seated with Christ in the heavenlies (Eph.2:6), to resist the enemy and his evils, through God's power and by holding fast to the gospel. The distinction in terminology for the powers is never

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[1] The Septuagint rendering of Deut.32:8 as referring to 'Sons of God' is regarded less accurate than the Masoretic rendering 'Sons of Israel' (Stevens 1997:131ff).

[2] Ephesians 6:10-20 uses 'you' in the plural, a fact that is often overlooked but fits logically within the larger context of St. Paul's ecclesiology in his letter to the Ephesians.

clear in Pauline literature and is obviously not of importance to him (Berkhof 1962:8; Snodgrass 1996:340). The gospel (word of God) is the only weapon mentioned by St. Paul and consequently he prays for boldness in preaching the gospel, rather than for deliverance from the principalities and powers or from suffering or danger caused by them (Foulkes 1989:186). Proclamation of the gospel should not be understood in the modern (charismatic) evangelical sense of a passing on a short evangelistic message aimed at proselytizing and personal salvation only, but rather as proclaiming the whole counsel of God (Acts 20:27).

In Pauline literature we are continuously reminded of the cross where Christ defeated all hostile powers (cf. Col.2:15), as well as the fact that there comes a time that even the last enemy, death itself will be defeated forever (1 Cor. 15:24-28). In the meantime, however, the people of God who already enjoy part of the benefits and advantage of Christ's defeat of the enemy through his death on the cross, have to resist the temptations and works of the devil (Longman & Reid 1995:136-137). The war against Satan and his powers is portrayed in Pauline literature in line with the Old Testament picture of God as a warrior, and that of Christ in the gospels as the divine warrior: Not the church (people of God) attacks and defeats Satan and his demons, but rather God himself (Rom.16:20) or Christ (1 Cor. 15:24-26). Yet, at the same time the church is not a passive victim of the forces that battle in the heavenlies, but does have a role to play (Hiebert 1994:211). We are called to participate with Christ on the central stage in the heavenly realms (Eph.2:6) in his mission to subdue all the evil forces (1 Cor.15:24-26) by doing what is good (Eph.2:10). First and foremost by resisting the enemy and his temptations (Eph.6:10ff) and by demolishing arguments and sinful thought patterns, and making them captive to Christ (2 Cor. 10:3-5), while promoting what is good in word, deed and being (Eph.4-5).

Christians have been set free by conversion to Christ from the control of the powers, but can rearm them and become captive to the powers and their sinful ideas and ideologies (Cobble 1988:18). Christians should therefore resist, and have nothing to do with the deeds of darkness, but rather expose their true nature (Eph.5:11). It is not accidental that St. Paul's exposé on war with the powers in chapter six follows after almost two chapters in which he has been urging the Ephesians church to stand against a pagan lifestyle, sin and evil, and to maintain proper inter-

personal, family and socio-economical relationships (Snodgrass 1996:334ff). The church and the individual believer is repeatedly encouraged to stand for the truth of the gospel, to live it out and to spread its liberating message. They do this by resisting what is evil, and by actively promoting what is good in all spheres of human existence, and in the light of Christ and the gospel. In word and deed, and by its very being, the church is actively involved in the battle against Satan and his demons (Eph. 3:10; 6:10ff).

It is important that we avoid buying into the modern western tendency to dichotomize the spiritual from the material world (Wenham 1995:43) and to recognise that the powers are both personal and impersonal (Cobble 1988:20ff). The oppressive structures in society are in a sense impersonal human inventions, yet, at the same time the mindset creating and maintaining these structures may be demonically inspired. While we must disagree with Dawson that the system of apartheid is an evil (territorial) spirit (1989:153), we do not deny that this system was inspired by Satan and his demons.

In light of what we have discussed, it is evident that the proponents of spiritual mapping have little or no biblical support for their ideas and practices (Van Rheenen 1997:196). Consequently, proponents of spiritual mapping and SLSW rely heavily on extra-biblical revelation, and anecdotal evidence (Orme 1997:147ff), which has raised a lot of questions and concerns among many evangelical missiologists, as they have demonstrated that many of these reports and sources are unreliable and open to different interpretations (Lowe 1998a:115ff; McGee 1994:51; Moreau 1997:123ff; Priest 1997:136ff; Taylor 1993:59-70).

Mainline evangelicalism recognises that Christians are involved in a spiritual battle with the demonic powers, but the powers are disarmed and only wield influence through deceit, lies and intimidation. Satan and the demons have no more weapons to use than those we put their disposal. The battle then is a matter of refuting Satan's lies with God's truth, overcoming evil by doing good, injustice by promoting justice, and bondage to sin and the demonic world by preaching the liberating Gospel of Christ, claiming the entire world and all its realms, including the political, social, economical, cultural realms, as belonging to God (Bosch 1991:506), and

bringing all things under the Lordship of Christ (Eph.1:10): For the earth is the Lord's and all that is in it (Ps 24:1).

4.2 Evaluation of spiritual mapping from a contextual perspective

Evaluating the modern concepts of spiritual warfare, including spiritual mapping, is not just a matter of biblical evaluation, or of theological reflection, but is very much a matter of contextualization. We may well discover that the church, in the area of spiritual warfare, has become a captive itself, rather than setting the captives free. While, we may admit that there is some merit and biblical justification for some of the aspects of spiritual warfare[1], we may also discover that in much of spiritual warfare the church has become captive to the Indo-European concept of the cosmic battle between good & evil (Hiebert 1994:204ff; Horton 1992:17ff).

In the years after Word War II people have been desperately looking for power, amidst a general feeling of powerlessness in the face of modern warfare, nuclear threats and technological and environmental disasters.[2] Both the New Age movement and the neo-mysticism of modern Pentecostalism, including the spiritual warfare movement, may reflect this search for power. Consequently, the emphasis is on supernatural solutions for all kinds of problems faced by the believer, including problems on the mission field. The battle has become almost purely supernatural and we confront supernatural powers with supernatural weapons. Instead of being a transforming power in our societies today, the evangelical segment of the church may have succumbed to the patterns of the world around us, which provides a mindset other than the mind of Christ and a biblical worldview. Instead of confronting the real powers that are at work in the world, including the powerful dominant modern scientific worldview with its sins and evils,

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[1] To maintain that exorcism has no longer a place in the ministry of the church because it reflects a primitive understanding of reality reflects more the presuppositions of a modern rationalistic mindset and neglects the experiences and teachings of the biblical text and church-history (Page 1995:179ff).

[2] The revival of magic and the search for spiritual power in post-World War II western societies probably reflects the same quest for power.

much of the evangelical segment of the church keeps its spirituality in the unseen realm of private experiences without any real bearing on the realities of our context (Newbigin 1986:40).

The proponents of spiritual mapping and SLSW may well have been influenced by the emerging re-enchantment of the world, which is common in today's post modern world. While the mechanistic 'spiritual technology' still reflects the mechanistic modern worldview (Van Rheenen 1997:168), there is also a tendency towards the mystical and supernatural, similar to what we can observe in the New Age movement. While recognising that there is a supernatural dimension to the powers and principalities is more in line with the Biblical worldview than atheistic scientific materialism, it seems that proponents of spiritual mapping have gone beyond what the Biblical text warrants and have fabricated a syncretism of evangelical and animist beliefs, with its own set of "Christian magical" practices (Moreau 1995:166ff). The danger is that they may have become like warriors waving swords into the air (1 Cor. 9:26) without defeating anyone or anything, except their purpose. This kind of neo-mysticism , with its emphasis on the unseen and spiritual, and quick supernatural explanations for the complex problems of today's world, does not clearly stand in judgment of the modern materialist society, with its mechanistic and atheistic mindset; or the emerging post-modern society with its syncretistic and relativistic tendencies. It is not a transforming force in society, instead it simply co-exists. By virtue of peacefully co-existing with the status quo, without seriously and practically challenging its evils. Unwillingly, SLSW neo-mysticism actually collaborates with the powers it seeks to challenge.

The dichotomy between the private religious experience and the realities of the public world, has been part of the dominant ideology of western culture for several centuries (Newbigin 1986:132ff). Consequently, faith has become a private matter concerned with personal salvation, an inward righteousness, morality and peace, without much concern for justice, righteousness and peace in the socio-economic and political realm. Mission then becomes a matter of individual private conversion, promotion of inward moral righteousness and personal well being. Spiritual warfare then becomes a matter of battling those demons who allegedly hinder such conversion, or attainment of inward moral righteousness, as well as health and

prosperity, rather than challenging the demon-inspired evil structures, false ideologies and idols in society (Wagner 1991a:133).

It is important that we re-appreciate that Christianity has always sought to address the demon-inspired structural evils and idols in its mission to the world (Newbigin 1986:95). Therefore, the church in this present day and age, cannot afford to fight phantoms[1] and leave the idols that are served and promoted in our world unchallenged (Newbigin 1986:115ff). The world may indeed be 'enemy occupied territory', but he has no property rights, he is a usurper. We are not called to act as God's 5th columnists, carrying out commando raids (Bosch 1991:506), nor are we called to glorify individual heroes or knights who go out to challenge the dragons, or 'demonic windmills' like Don Quixotes. We must, rather, act and live in this world in the affirmation that 'The earth is the Lords and all that is in it' (Psalm 24:1), living out the victory already won by Christ. Spiritual warfare is, therefore, not a matter of power, for that matter has been permanently settled by God through Christ (Eph.1:16-23; Col.1:2:15), rather it is a matter of truth, love and reconciliation, of righteousness, holiness and peace, both individual and structural (Chester 1993:149ff).

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[1] The early Christian church often viewed demonic manifestations as mere phantoms, appearances, causing people to view reality as not reality, and what was not reality as reality (cf. Origen, Against Celsus, 1:9, 4:40; Tertullian, Treatise on the Soul, 2:4, 9:57.

CHAPTER 5

SPIRITUAL MAPPING IN AFRICA: A NEW WAY OF DOING MISSION?

5.1   Spiritual mapping in Africa: Some considerations

We have studied spiritual mapping and strategic level spiritual warfare and several of its presuppositions and specific practices in the previous chapters, but how does this relate to the church-in-mission in Africa? That spiritual mapping has been taking place in Africa has already been demonstrated by some of the examples given. Prayer initiatives such as NUPSA and Intercessors for Africa have clearly embraced spiritual mapping and its related beliefs and practices (NUPSA 2000; Nwankpa in Gaines 2000:84). What are the implications of spiritual mapping for the church-in-mission in Africa, and in the light of all that spiritual mapping stands for, how should we respond? If the claims by the proponents of spiritual mapping are true, our participation can mean the difference between heaven and hell for millions of people (Wagner 1991b:4). It will also mean that mission may not have been successful in parts of Africa, because spiritual mapping and SLSW were not practised (Jacobs 1994:26). Spiritual mapping and SLSW may then well offer the African church the greatest power boost since William Carey (Wagner in Lowe 1998a:12).

However, if the claims of spiritual mapping and SLSW are false, or presumptuous, then the church in Africa may well discover that it has wasted precious resources while chasing figments of the imagination of some western missiologists, theologians and others (Lowe 1998a:13) while in the meantime ignoring the real issues facing the church-in-mission in Africa. The ideas regarding spiritual mapping and SLSW are not intellectual novelties, that some theologians in an ivory tower are playing with, isolated from the rest of the Christian community. Instead, these ideas are being promoted and acted upon all around the globe. Their truth or falsity, therefore, has profound ramifications for millions of people including those in the African continent (Priest 1997:140). Critical evaluation of spiritual mapping, SLSW and its practices, within the

larger missiological and hermeneutical community of the Christian church, is therefore essential (Priest 1997:142ff).

5.2 Spiritual mapping and the African worldview

While few people will question that the African context is influenced by what is happening globally, there are also dynamics specific to the African context when it comes to evaluating spiritual mapping and SLSW. For example when it comes to spiritual mapping and SLSW as it interacts with the African traditional religions and beliefs, it is evident that there are many similarities. Like in spiritual mapping and SLSW thought, traditional religion in sub-Sahara Africa is focused on prosperity, health and the power to obtain or maintain this. Power is especially important for overcoming those evil forces and spirits which endanger life on earth and may hinder the achievement of health and prosperity (Pretorius et al. 1987:122-123; 127). In this respect spiritual mapping and SLSW may be received favorably within the African context as it caters to what many Africans perceive as their greatest need, namely the need for power to overcome supernatural obstacles.

Traditionally, the people of Africa recognize the existence of evil spiritual forces: malevolent spirits abound and are ready to harm people, especially when manipulated by witches and sorcerers (Imasogie 1993:62; Pobee 1979:99). There is a continuous search for power and protection against these potentially lethal forces (Bosch 1974:84; Lufuluabo 1967:53ff). African Christians, generally, acknowledge the existence of these powers, and often identify these with the demons and evil spirits mentioned in Holy Scripture. Some Christian traditions imported into Africa have insufficiently dealt with the issue of malevolent spirits and demons, and consequently many African Christians continue to live in fear of these spirits and of the sorcerers and witches who manipulate these powers (Mbiti in Bosch 1974:77).

Mainline evangelicalism, generally, has acknowledged the existence of malevolent spirits, identifying them as demons, and has stressed Christ's victory over the demons and that all those

on Christ's side have nothing to fear from these evil forces (Pretorius et al. 1987:127). Simple trust in Christ and obedience to God is enough to protect Christians from the attacks of the devil and his demons (Verkuyl 1992:273ff). To deliver unbelievers from the power of the devil and his demons is first and foremost helping them to get to know Christ and become his disciples. This must be accompanied by prayer for deliverance and protection. Pentecostal and neo-pentecostal, charismatic evangelicalism, in contrast, puts more emphasis on the believer having to conquer and disarm the powers through SLSW prayer-warfare (Mostert 1997:175ff). In a world teeming with demons it is human vigilance that strikes the deciding blow in battle (Powlison 1995:59).

In Indo-European mythology, as well as in many African Traditional Religions, prayer is a means to control and manipulate the gods or spirit-beings (Hiebert 1994:209). Much of prayer in African traditional worship is petitionary in nature with as objective to get as much out of the supreme being as possible. There does not seem to be any concern about the deity's will or plan, which is the opposite of the Christian perspective on prayer a communion with God (Muthengi 1998:254-255). Spiritual mapping and SLSW in Africa may well result in a syncretism of revived Indo-European mythology, African traditional beliefs and Christianity which undermines the sovereignty of God.

It is a human tendency to push God, slowly but surely, into the distant background and fill the gap with a focus on spirits, magic and other powers (Bavinck 1960:247-257). As much as Evangelicals would like to think this will not happen to them, there is a real danger in the excessive attention demons and spiritual powers receive within the spiritual warfare movement. When prayer, as submission to and communicating with God, is re-defined as a spiritual power-tool; and when Christian discipleship becomes a quest for spiritual power, then we have virtually reduced God to an impersonal source of power that can be manipulated at will, as long as we use the right techniques. The practices and beliefs of spiritual mapping and SLSW may, therefore, re-enforce a magical mindset, which makes the human being the agent who has to wield power against the spiritual enemies, rather than emphasizing faith in Christ and in the sovereignty of God (Pretorius 1987:128-129). Such a magical mindset, which is common in African traditional

religions, is predominantly focused on personal benefit, or that of one's community, rather than on pleasing the Creator (Moyo 2000a).[1]

Biblically speaking, and from the perspective of the history of the Christian church, the central issue in prayer and discipleship is not a matter of power, but rather submission to God and from that state of mind resist the devil's schemes and unmask them for the intimidation, temptation, sin, deception and delusion they really represent (Hiebert 1994:209-213). Consequently, we have to conclude that the spiritual mapping and SLSW worldview, is not a biblically and/or church-historically sound alternative to the African traditional worldview that keeps so many people bound in fear, strife and enmity. At the same time, Bible believing Evangelicals cannot agree with the modern western alternative of demythologizing the demonic powers; nor can we allow the post-modern myth-making and re-enchantment of the world to dictate a super-naturalism to us that is neither biblical, nor useful. Instead, it is crucial for us to re-appreciate the biblical teaching about the powers, the demonic realm, from the biblical perspective of Christ's victory on the cross.

5.3   Spiritual mapping and the demonization of African culture

The practices and beliefs of spiritual mapping and SLSW is a danger to Christianity in Africa as they may hinder the process of genuine inculturation and indigenization of the Christian gospel. This can happen by unnecessarily labelling features of African culture as demonic, something that happened regularly in the past missionary reflection on African culture and religion (Bujo 1992:45ff; Shorter 1987:27ff). From a biblical perspective, any human culture has some demonically inspired sinful and oppressive structures, beliefs and practices which need to be identified and carefully addressed, preferably by indigenous believers (IWG/LCWE 1993). Nevertheless, it is essential that we do not label things as demonic just because some expert in spiritual warfare labels them as such from the perspective of his or her beliefs and worldview.

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[1] Mr. F. Moyo is a colleague of the writer of this study and a research assistant at Harare Theological College and also lectures in (Christian) ethics, African Traditional Religions & Christianity, and apologetics. He is also the director of Lovemore House in Harare, a Christian NGO which runs a home for abandoned street children.

For example, on 16 July 2000 a testimony was given in a Presbyterian church in Zimbabwe, in which it was alleged that the Zimbabwe national symbol, the Zimbabwe bird, represents an idol and is at least partly responsible for the problems Zimbabwe has wrestled with since independence. In typical SLSW style, it was suggested that Satan and his demons influence the country through these symbols (Pascoe 2000). Several African Christians walked out of the church service deeply offended at this demonization of their cultural and national heritage.

One Zimbabwean leader from a Pentecostal background has suggested that there are high ranking territorial spirits over Zimbabwe, set out over the two major people groups in the nation, the Shona and Ndebele: The two-level high powers in the heavenlies over the Shona people, the 'princes of the Shona' are Nehanda and Chaminuka. Next in the hierarchy are the Mhondoro, or demonic rulers over the various Shona clans who live in distinctly separate territories in Zimbabwe. The lowest ranking demons are the Mudzimu, the ancestral or familiar spirits (Chiundiza 1991:123-124). Chiundiza, who spend some time with C. Peter Wagner at the School of World Missions at Fuller Theological seminary, has somehow combined African traditional religious elements, nationalism and spiritual mapping in making his suggestions. The Mhondoro Nehanda, Kaguvi are connected to the anti-colonial struggle in Zimbabwe as their human mediums played a major role in encouraging armed rebellion against the colonial regime (Banana 1989:37-38; Beach 1986:100-114; Chandomba 1986:78-79). The Mhondoro Chaminuka, through its human medium, inspired Shona resistance against the Ndebele forces and was killed by Ndebele chief Lobengula in 1883 (Beach 1986:34). Nehanda, Kaguvi and Chaminuka are actually Mhondoro and political heroes of the Zezuru clan. However, with a Zezuru president, and the capital city located in Zezuru territory, this clan has dominated the political scene in Zimbabwe and has sought to popularize their heroes in the history textbooks as national rather than tribal heroes. While many people belonging to the other Shona clans do not object to their status as national heroes, most intellectuals do, as they see it as part and parcel of the unwarranted Zezuru domination and oppression (Moyo 2000a). Therefore, to identify the Zezuri war-heroes Kaguvi, Nehanda and Chaminuka, as the territorial spirits of Shona Zimbabwe, reflects the oppressive political situation in Zimbabwe characterized by Zezuru domination over the other Shona clans, and an antagonistic attitude against the Ndebele tribe.

The Mhondoro are believed to be ancestral spirits of chiefly lineage that order natural things such as rain, wind, pests, diseases and other natural phenomena (Chandomba 1986:77). The Mhondoro is generally identified with the ancestral spirit of the founder of the clan: The founder settled long ago in the area, which means that the area is now under his spirit's jurisdiction (Gelfand 1973:112-113). Individuals belonging to the clan may migrate to other areas in Zimbabwe, yet, they still return to the dwelling place of the Mhondoro when it comes to issues that fall under the spirit's jurisdiction (Chandomba 2000; Ngundu 2000).[1] If, however, the whole clan would migrate to another territory of Zimbabwe their Mhondoro would go with them (Moyo 2000a; Ngundu 2000). The Mhondoro can, therefore, only be viewed as linked to the soil, in as far as the roots of the clan are there, and is consequently more a tribal spirit than territorial (Moyo 2000a).

It also needs to be pointed out that many of the Shona and Ndebele people no longer follow the traditional religious protocol due to westernization, urbanization and other factors. We also need to take into consideration that there are significant sections of the population of Zimbabwe which do not fall under the Shona, or Ndebele tribes. There are the Tonga, Venda, Shangani, Kalanga, as well as Indians, descendants of European colonists, and other immigrants (Moyo 2000a).

While we may agree that African culture, just like any other culture, is subject to the fall into sin, and may reflect demonic influences, there is the danger that we overly focus on traditional cultural elements as demonic and overlook the demonic in the contemporary socio-economic and political realm. It is unfortunate that many Christians, even African Christians, tend to suspect the demonic predominantly in traditional culture and religion, and often fail to recognize that Satan and his demons are very active in the socio-economic and political aspects of life. The church as salt and light in society must critically examine anything within our context from a biblically informed point of view, and avoid being conformed to the world by being renewed in our minds (Rom. 12:1-3).

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[1] Mr.F. Chandomba and Dr.O. Ngundu are senior colleagues of the author of this study at Harare Theological College and have contributed greatly to his understanding of Shona traditional beliefs and culture.

5.4 Spiritual mapping and Africa's socio-economic and political problems

The socio-economic and political scenario in the continent of Africa is complicated and subject to interpretation, from speculations concerning an African renaissance to depressing predictions of a total collapse of the African nation states. Detailed discussion of these matters, however, fall outside the scope of this study, except that spiritual mapping and SLSW potentially presents Africa with simplistic answers to complicated problems by encouraging spiritual short-cuts rather than progressive transforming action, which is actually a form of escapism. In spite of all the claims and suggestions concerning societal reformation after spiritual mapping and SLSW, as for example in the case of the alleged social transformation of Kiambu, Kenya (Otis 1999; Wagner 1997:86) or the exposure of corruption in Tokyo (Sjöberg 1993:109ff), it appears that many of the changes are due to other factors than spiritual mapping and SLSW, even though its proponents attribute it to these practices (Lowe 1998a:119-128).

When John Dawson suggests that apartheid is a spirit, or someone in Zimbabwe attributes the countries woes to the spiritual significance of the Zimbabwe bird symbol, they are offering simplistic solutions to complicated socio-economic, political and even spiritual problems (Dawson 1991:137; Pascoe 2000). Prayer meetings abound when countries are in turmoil, and in as much as we may appreciate this revival of spirituality we must also be aware that too often prayer has become a substitute for right actions. Instead of trying to bind ancestral spirits (Mhondoro) at their shrines in the Matopos region of Zimbabwe, Christians should get involved promoting what is good in society and confront what is evil (Dube 2000). Spiritual mapping and SLSW provide other-worldly solutions to worldly problems and often overlook the reality of dehumanizing social structures, and the human involvement, choice and responsibility involved with such demonic evils (Moreau 1995:180ff).

The case mentioned in section 3.5.4 of this study, where intercessors descended on Benin to break the curses which are allegedly contributed to poverty in West Africa (Gaines 2000:77-80), is a good example of how spiritual mapping and SLSW may actually hinder proper social analysis in that particular context by providing simplistic spiritual explanations for complex

socio-economic issues. In as much, Evangelicals do, and should appreciate prayer and confession, this should never replace critical social and spiritual analysis of the context which is necessary to identify the real problems at hand and address these from a Biblical prophetic perspective.

Prayer and action are two sides of the same coin. We do not take action apart from submission and obedience to God, nor can obedience and submission to God be genuine if it is not translated into action. In a context of oppression, human rights abuse and marginalization of weaker groups in society, prayer against the demons inspiring these evils will not suffice. Even supplication to God for a solution is not enough. Instead, the prayers of the church must be accompanied by prophetic action against evil in society, not in a merely symbolic sense as happens in SLSW, but really unmasking and bringing to light the evil that happens in secret, challenging the sin, and thereby resisting the devil in society. The church's involvement in mission to the people of our continent should go beyond pious prayer and verbal proclamation as we live out the Gospel, and testify to its truth in the way we live and act, promoting what is good for everyone. However, if the church only preaches the Gospel verbally, and lives comfortably in cohabitation with the powers of this age, instead of challenge the powers of darkness by bringing the ideologies, structures, systems and evils they promote in submission to Christ, the church may be in danger of divine judgement (Newbigin 1989:140).

We should appreciate the emphasis in spiritual mapping on careful research in a context: It is important to map out, and identify the problem areas, entrenched evils, moral deficiencies, religious errors, oppressive structures and dehumanizing systems in any given territory and culture. It is certainly important to recognize that our wrestling is not against flesh and blood, but against the demons inspiring and incarnating the evils entrenched in our societies. But, at the same time, we must recognize the human factor in allowing or disallowing these evils to continue, by either challenging them in submission and obedience to God; or by condoning or even collaborating with them. In the case of Zimbabwe, focusing on the allegedly existing territorial spirits of Zimbabwe and on aggressive prayer against these, may actually divert the

attention from doing something about the corruption, nepotism, tribalism, racism, human rights abuses and other evils oppressing society.

While we must appreciate that most practitioners of spiritual mapping and SLSW are concerned about socio-economic and political problems, their actions usually do not transcend symbolic action against these problems, such as praying against the spirit of Hermes in the Tokyo stock market, or against other alleged spiritual causes for socio-economic and political ills (Sjöberg 1993:101-113). While, intercession is sometimes accompanied with acts of charity, it also appears that any social involvement in the context of spiritual mapping and SLSW is just a tool for the purpose of proselytizing through trying to find 'favor in the eyes of the people,' rather than part and parcel of what the Gospel of salvation is all about (Mostert 1997:117-118, 123).

The oppressive political climate, inter-tribal strife, and massive human right abuses in many African countries require of the church to resist captivity to the ruling ideologies and the status quo in its context (Pretorius 1987:68ff). In Zimbabwe we find that many evangelical Christians are involved in events such as the National day of Prayer and other prayer initiatives and pray fervently against racism, tribalism and socio-economic and political injustices. Unfortunately, few Evangelicals speak out concerning what Holy Scripture teaches concerning such issues, and very few are actively involved in society transforming groups like the National Constitutional Assembly[1] (Moyo 2000b). It is disturbing to see the Evangelicals in Zimbabwe binding 'spirits of racism' or 'spirits of corruption' in prayer, while at the same time perpetuating the demonically inspired dehumanization of other races and ethnic groups by continuing the categorization of human beings along racial and tribal lines, in speech, actions and interaction (Verkuyl 1970:54). In the Zimbabwe 2000 elections we have seen several high profile Evangelicals rallying behind the ruling political party, in spite of an enormous amount of

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[1] The national constitutional assembly is a body of trade unions, academics, churches and human rights organizations which seeks to contribute to the formation of a new and more democratic constitution for Zimbabwe and has been a major player in calling for peace, reconciliation and an end of corruption and oppression in Zimbabwe.

evidence concerning their corruption, human rights abuses, discrimination and genocide[1].
Rather than rebuking the demons of tribalism, racism and socio-economic and political injustice,
we should be involved in speaking out on these matters in accordance with God's word and
actively resist what is evil and actively promote what is good. Many Western Christians
involved in missionary work in Africa have rightly been rebuked for condoning colonial or racial
oppression and exploitation, at most praying for, and comforting the victims, rather than
prophetically challenging the perpetrators and the dehumanizing

structures, from the perspective of the Gospel of Christ. However, the church-in-mission in
Africa today must be very cautious not to fall in the same trap as their European predecessors
(Bediako 1995:165ff; 245ff; Van der Meer 1999:7-9). We do have a responsibility to oppose
what is evil and affirm what is good in every aspect of the context in which we seek to
participate with God in His liberating mission.

5.5   Spiritual mapping in Africa and the involvement of the laity

One of the challenges facing the African-church-in-mission is the traditional religious heritage
which makes people rely heavily on the expert in spiritual matters, and have little input except
obeying the spiritual leaders commands. This is reflected in the almost divine status of many
church leaders, who often like to stress their high position in the spiritual hierarchy by
employing titles of apostle, prophet, arch-bishop, often further qualified by words like
'anointed', 'chosen', 'holy'. This is particularly common in Pentecostal, Charismatic and
Independent churches. In African traditional society titles, both religious and secular, denoted
authority and power (Moyo 2000b). Similarly, the use of titles among Christians, including
'spiritual warriors', 'generals of intercession', 'spiritual warfare experts', may be an attempt to
emphasize one's authority and power. Nevertheless, such an emphasis on authority and power

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[1] At present this is a hot topic within the Evangelical Fellowship of Zimbabwe after the present president Rev.
Andrew Wutaunashe has been questioned in an internal circular by for having used EFZ funds to support the ruling
ZANU (PF) party of President Robert Mugabe. The president has since stepped down from his position (Staff
reporter 2000).

negates the biblical concept of servant leadership as characterized in Christ (Moyo 2000b; Osei-Mensah 1990:8ff). In Phil. 2:5-11, the apostle Paul calls us to a humble approach to ministry by pointing at Christ's kenosis. Though, occasionally St. Paul emphasized his authority as a Christian leader, he also indicates that this is not his preferred mode of dealing with issues (2 Cor. 10:1 ff; 11:21ff). The emphasis within spiritual mapping and SLSW circles on 'apostolic authority' and 'prophetic anointing' is a departure from the biblical ideal of a servant-leader.

In many African churches the ordinary believers are often left with the impression that their only role is obedience, tithing, attending the various church services, and be involved in prayer and home devotions (Osei-Mensah 1990:40ff). One of the dangers of promoting spiritual mapping and SLSW in Africa, is that its emphasis on spiritual warfare experts will even further reduce the involvement of the laity to that of the obedient intercessor in mass prayer sessions, passive spectators, or even to being the helpless victims of demonic influence.

5.6   Spiritual mapping in Africa and inter-religious dialogue

Another danger in spiritual mapping and SLSW are the assumptions that non-Christian religions are totally demonic and to see their adherents and their geographical locations as demonized. Suggestions that the religions of the so-called 10/40 window reflect demonization of these regions and their inhabitants by powerful territorial demons[1], is to say the least, presumptuous, if not extremely harmful to honest and open dialogue.

Among Evangelicals in Africa, Islam is regarded as a major threat, both for historical reasons and because of its progress. Generally, the evangelical church tends to view Islam as a threat to its existence and attributes its spread to Satan's work in the world (O'Donovan 1992:329). Spiritual mapping may re-enforce this negative perception of Islam with its labeling of Islam as demonic. Also the emphasis on aggressive spiritual warfare and the use of militaristic terms may remind the Muslim more of the crusades of the Middle Ages, than of the love of Christ.

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[1] See section 3.4.5 of this study.

Reaching out to Moslems must occur in an atmosphere of respect and Christian love, which is the best way to witness to them (Pretorius 1987:146ff). Unfortunately, many Evangelicals continue to see them as enemies who need to be resisted or at best avoided. However, if we are really concerned about witnessing to these people, and we should be, we must put aside the crusaders mentality and pursue a compassionate rather than an antagonistic mode of ministry (IWG/LCWE 1993).

CHAPTER 6

RECOGNISING A SPIRITUAL WARFARE DIMENSION IN MISSION

6.1   Some biblical considerations concerning a spiritual warfare dimension in mission

Throughout this study it has become increasingly clear that spiritual mapping and SLSW may be inadequate models for dealing with the demonic in the world. Nevertheless, we must give credit to the spiritual warfare movement for bringing to our attention that there is need for missiological reflection on issues concerning the demonic, its nature and influence in the world. In the ministry of Christ, as well as that of the apostles we are confronted with demonic influence in the life of individuals (cf. Mark 1:23-27; 5:1-20; 9:17-25), in opposition to the gospel (Acts 13:6-12; 16:16-18) and in false teachings within the church (1 Tim. 4:1ff). The apostles recognized and warned the church against Satan's activity in the world (Eph. 6:10ff; 1 Pet. 5:8; Rev. 2:12ff; 3:7ff).

It is in the context of spreading the Gospel that Paul talks about the demons and demonic inspired structures and opposing forces in Ephesians 6:10-18. The church-in-mission is encouraged to resist the demonic as it faithfully wields the word of the gospel as a sword. The church is seated with Christ above every power and dominion (Eph. 2:6) and works along with Him as his workmanship (Eph. 2:10) to destroy all dominion, authority and power that is opposed to God (1 Cor. 15:20-28) by promoting what is good and exposing (Eph. 4:11-13) and resisting what is evil (Eph. 5-6). In this manner the church becomes a sign and a vehicle through which God shows his manifold wisdom to the rulers and authorities in the heavenly realms (Eph. 3:10-11).

6.2 Contextual considerations concerning a spiritual warfare dimension in mission

In the continent of Africa as in much of the non-western world there is a felt need for power to overcome the evil spirit world. To simply ignore this, or worse to label this as 'pagan superstitions', is pastorally insensitive and presumptuous. In the African worldview the world is pervaded by evil spirits, ghosts and demons and protection is sought to ward these off (Imasogie 1983:55ff; 63ff; 75ff). Unfortunately, most colonial powers and even missionaries have dealt ineffectively with the problem of witchcraft and the evil spirit world in Africa (Opler in Mpolo 1985:126). This failure to address these 'spirit' needs of the African has hindered the penetration of Christianity in the African soul and led to syncretism (Salala 1998:133).

However, the African worldview identifies more naturally with the biblical worldview than do western ideas, where scientific knowledge has often led people to categorise belief in the spiritual powers as ignorant (Olowola 1993:31). For the African Christian to deny the existence of the devil, evil spirits and demon possession is to deny reality (Olowola 1993:31). Bewitchment and other spirit-related afflictions are common in Africa even among educated Africans and needs to be addressed in a pastorally sensitive way (Mpolo 1985:124ff; Nxumalo 1985:29ff; 37). We may well need to learn from the psychiatrist who does not dismiss his clients anxiety as irrational, but seeks to help his client find a way out (Imasogie 1983:70).

Several of the concepts in Spiritual mapping and SLSW are likely to appeal to many African Christians in search for spiritual power to overcome the afflictions of the spirit world, both real and imagined, but may not provide them with a biblically responsible solution. Instead, we need to emphasise the biblical concept of the efficacy of Christ's power over evil spirits as well as the biblical concept of the sovereignty of God (Imasogie 1983:79ff). Only if both the real and the felt needs of the African are addressed in a biblically responsible manner we can avoid that in times of existential crisis he or she reverts to the African traditional religious practises.

6.3   Some recommendations for reflection on a spiritual warfare dimension in mission

Considering the biblical picture of spiritual warfare in relation to the church's mission in the world there is a need for the contemporary church to reflect on what a spiritual warfare dimension in mission could mean today in our context. Several questions need to be raised:

■ How do we identify and overcome demonic influence in people or societal structures? This is even more relevant in an African context where the evil spirit world is an issue of concern to many within and outside the church. We need to reflect on these issues both biblically and contextually, regardless of our Christian tradition.

■ How do we avoid becoming captive to either a secular rationalist worldview or to a magical or animistic worldview? We need to reflect on this both biblically and contextually.

■ How has the Christian church throughout the ages and in other context handled the demonic in their historical and cultural contexts?

■ What is the place of prayer within the context of spiritual warfare? We may well have to re-think our theology of prayer.

■ How do we interpret and validate anecdotal evidence and experiential data? What are some of the epistemological pitfalls?

In conclusion we may safely state that there is still a huge task ahead for the church in the 21st century to deal with the issues concerning spiritual warfare within the global hermeneutical community. There is indeed a pressing need for more input from biblical scholars and missiologists from all continents (IWG/LCWE 1993) so that the church can stand firm against the powers in faith, truth and righteousness.

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