Section Six:

Culture, World View, and Spiritual Conflict

Introduction

. . . No matter how hard man tries it is impossible for him to divest himself of his own culture, for it has penetrated to the roots of his nervous system and determines how he perceives the world. Most of culture lies hidden and is outside voluntary control, making up the warp and weft of human existence. Even when small fragments of culture are elevated to awareness, they are difficult to change, not only because they are so personally experienced but *because people cannot act or interact at all in any meaningful way except through the medium of culture*. (Hall, The Hidden Dimension, p. 188)

1.   Characteristics of culture (adapted from Schusky and Culbert, Introducing Culture, pp. 4-5):

    a.   We are all born without culture, but we have a very important capacity to learn it. The process of *learning* our culture is called enculturation, and begins the moment we are born.

    b.   Culture is not only learned, it is also *shared* and transmitted.

    c.   Culture is *an integrated whole* or a *system*, and all of its parts are related in complex and often surprising ways.

    d.   Culture is *cumulative*, with knowledge being passed on from one generation to the next, and new information being added more quickly than the old is being lost. The process of enculturation takes place from the moment of birth, and we usually enculturate our children without consciously thinking about the process.

    e.   Culture is *diverse*. Humans solve the same problem in a multitude of ways!

    f.   Culture is *constantly changing* (not just Western culture--all cultures change over time).

    g.   People within every culture think that their culture is the *right* one.

    h.   A change in culture from the outside can result in a temporary disorientation, until the resulting new cultural rules are established.

2.   How can we define the term "culture"? Culture as a total complex, involving:

    a.   A set of assumptions which determine our view of the world (world view)

    b.   A methodological plan (functional/structural/cognitive) for applying those

assumptions in interpreting and explaining everything around us as well as determining how to live in the world

c.   The manifestations of the assumptions and methodological plan, seen in the system of living exhibited by the people of the culture (symbolic and ecological).

       We add that any one person's view of culture is

d.   His or her understanding of his cultures assumption and plan, and

e.   His or her ability to "properly" apply the plan to the assumptions so as to live within the net culture as he or she perceives it.

Edward T. Hall notes that, though the definitions vary, there are still several areas of agreement among anthropologists on culture:

      . . . [I]n spite of many differences in detail, anthropologists do agree on their characteristics of culture: it is not innate, but learned; the various facets of culture are interrelated--you touch a culture in one place and everything else is affected; it is shared and in effect defines the boundaries of different groups.   Culture is man's medium; there is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function. However, . . . it is frequently the most obvious and taken-for-granted and therefore the least studied aspects of culture that influence behavior in the deepest and most subtle ways. (Hall, Beyond Culture, pp. 16-17)

3.   Characteristics necessary in any Christian approach to analyzing a culture (the first three are from Schreiter, Constructing Local Theologies, pp. 43-4). To adequately explain culture and maintain fidelity to the Word of God, any approach to understanding culture must:

       a.   Be *holistic*--it cannot concentrate solely on one part of a culture and exclude other parts from consideration;

       b.   Be able to address the forces that shape *identity* in a culture;

       c.   Be able to address the problem of *social change*;

       d.   Acknowledge that people are made in God's image and seek to grapple with the implications of this;

e.   Recognize the reality and extent of sin as a pervasive aspect of all human interaction;

f.   Include the real salvific needs of all human beings within the framework of their culture.

4.   What do we as human beings have in common? Biblical revelation suggests that there are certain aspects which all people share. The following are given as suggestions in this regard:

We are spiritual creatures made in the image of God	Genesis 1:26-31: Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And God created man in His own image, in the image of God He created him; male and female He created them.
We are physical creatures with basic, foundational physical needs	Genesis 2:7: And the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.
We are cognitive creatures with psychological needs and abilities	Genesis 2:16: And the LORD God commanded the man . . . Genesis 2:20: So the man gave names to all the livestock, the birds of the air and all the beasts of the field
We are social creatures with relational needs	Genesis 2:18: Then the Lord God said, "It is not good for the man to be alone; I will make a helper suitable for him."
Apart from Christ, all people are sinful creatures	Romans 3:23: for all have sinned and fall short of the glory of God Romans 5:12: Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned . . .
Christians have been given a new nature	2 Corinthians 5:17: Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

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All people have access to the general revelation about God	Romans 1:20-21: For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse. 21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.
We have the law of God written on our hearts	Romans 2:14-15: Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.
We have a purpose for our existence	Genesis 1:26b: "And let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

5.   Satan's overall goal is to prevent God from being glorified in any way he can (see Wagner, Warfare Prayer, p. 61). Though we will expand on this later, for now we mention some objectives and strategies Satan has.

   a.   Two objectives:

      i.   Stop people from coming to Christ (and having the freedom to glorify God)
      ii. Stopping Christians from living the level of lives to which they are called in Christ

   b.   Intertwined with these two objectives are two primary strategies. They share a common theme of deception:

      i.   *Knowledge* deception: attacking **our understanding of truth**
   ii. *Relational* deception: Attacking **our relationships** (with God and with people)

World Views and Powers

1.   World view is

a.   Essentially pre-theoretical in character; it is the foundation upon which theories and the methods of theorizing are built (Walsh, 1992, 16).

b.   A belief system (Dodd, 1991, 75; Olthius, 1985, 155) of the basic assumptions we make about reality (Hiebert, 1985, 45).

c.   Generally not found at the conscious level. The assumptive areas of world view include:

i.   The nature of the world we inhabit (time and space),
ii.   The nature of us as people (existence and being),
iii.   The nature of the One we image (powers), and
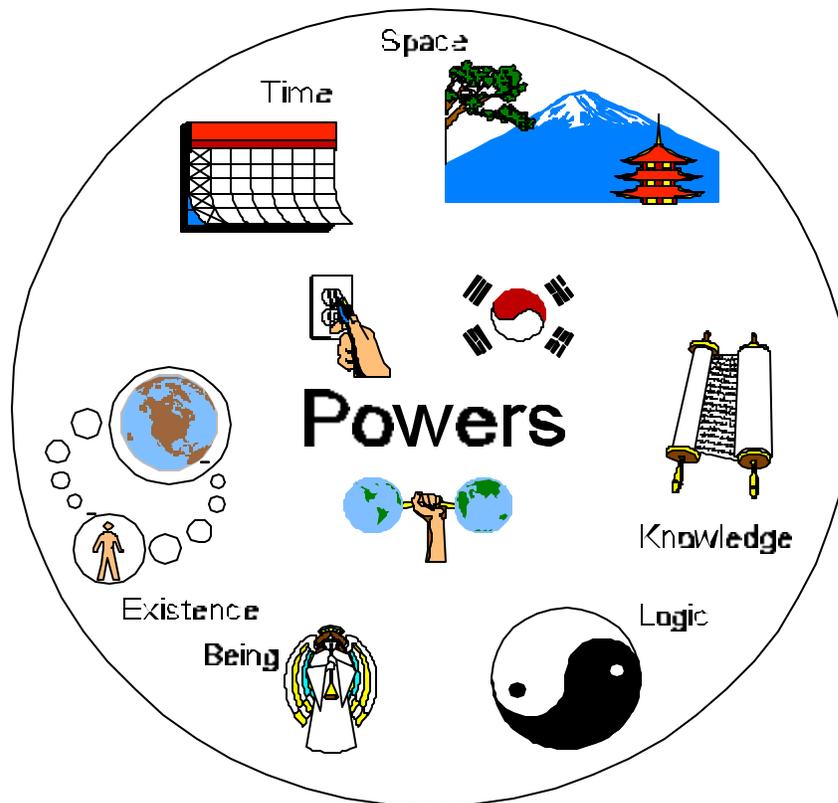
iv.   How we know (knowledge and logic)

d.   Thoughts about the assumptive areas of world view:

i.   Our assumptions are conditioned and established through the concepts and training we received from our culture as we were growing up.

ii.   The assumptions at every level are in some way distorted because of our sin natu

iii.   Each set of assumptions is intertwined with the others and cannot be viewed in isolation from the total framework.

iv.   Our world view is dynamically changing all the time, as new events and circumstances unfold around us. For the Christian, our core assumptions should be more and more conforming to the ima

v.   These assumptions are not limited to the cognitive. They also include the affective and the evaluative (from Hebert's model).

2.   Several elements are involved in the construction of world views
3.   The heartbeat of our world view is founded on the fact that we are made in God`s image.
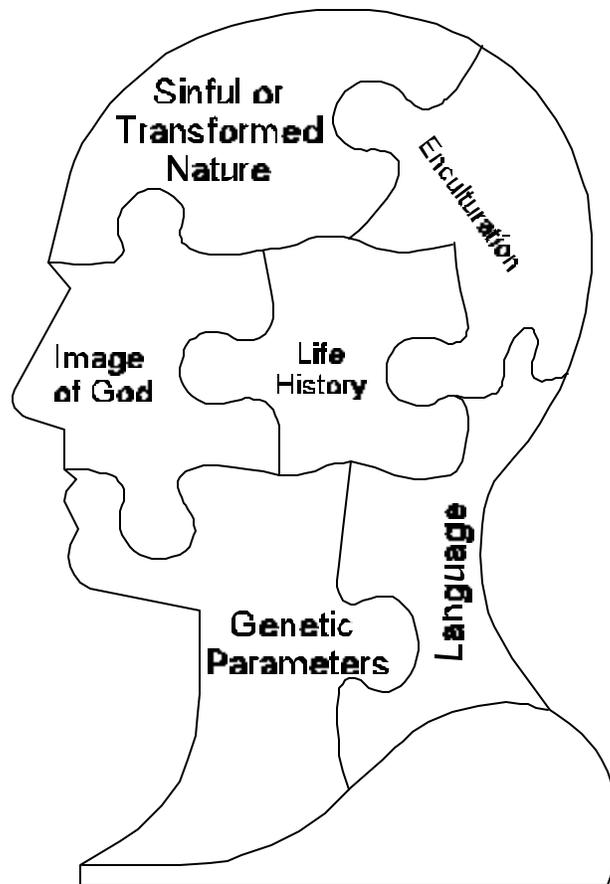
a.   Being in the image of Someone, we have a built in desire to link with the One whose image we bear.

b.   As a result of Adam and Eve`s fall and their consequent expulsion from the Garden (Gen. 3:1-24), our direct link was sundered. However, we retained the image of God (Gen. 9:6), and our search for intimate re-connection with the Creator continues, though it is now distorted and is expressed as a deep concern with the powers that govern the world we inhabit (Jacobs, 1979, Conn, 1979; see also Wink, 1992, 3-10).

c.   This concern has resulted in an almost infinite variety of postulated cosmic powers, the total geography of which is composed of a multitude of what may be called powerscapes.

d.   We do not have the space or time to develop a full geography of powerscapes, but we may trace the outlines of significant aspects of the terrain for this discussion.

4.   The first issue is that of identifying the power(s).

a.   People of every culture postulate a rich variety of power sources which impact their world (Jacobs, 1979; Hiebert, 1982; Burnett, 1990).

b.   Their understanding of these powers forms the religious landscape they inhabit, and their assumptions about these powers gives them the range of answers to the questions of life and faith that they ask.

c.   The types of powers accepted as real by the culture, whether they are ascribed personality or considered impersonal, and their respective names are learned early in life.

d.   They are deeply embedded in the cultural fabric, and inform life not just in the religious arena, but in every aspect of daily living.

5.   Three types of powers may be considered:

Impersonal Spiritual Powers

Karma, Fate
Mana
Magic
Omens
Taboos
Astrology

Personal Spiritual Powers

Gods
Ancestors
Spirits, Demons
Avatars

Human Powers:

Psychological Powers

Drives
Appetites
Guilt/Shame
Enculturation
Conformity

Social Powers

Government
Associations
Alliances
Ideologies

a.   **Impersonal spiritual powers** (see below for examples)

    i.   People do not have a relationship with impersonal powers. They are the spiritual equivalent of gravity. Therefore relational issues are not as important, though knowledge of how the powers work (folk science) and how they may be harnessed (as we use electricity) is extremely important (see Hiebert, 1982).

    ii.   This knowledge may require training (schooling or apprenticeship) and is usually guarded closely. Accessing these powers may be exacting and dangerous (just like electricity), though they do exist in benign forms (e.g., baseball magic described by Gmelch, 1985).

b.   **Human powers**

    i.   Bridging the gap between personal and impersonal spiritual powers are the forces in the domain of the "soft" sciences, namely *psychological* and *social* powers.

    ii.   These range from the individual to the social levels, including physical drives or motivations we have as human beings (see McClelland's

massive *Human Motivation*, 1990) as well as the power social systems (ideologies, bureaucracies, economic systems, etc.) have in determining our existence. Earlier in the course we spent more time in the personal side (see especially Unit Three).

iii.   It is only relatively recently that evangelicals have begun to acknowledge the social side of powers in our lives--the way systems and cultural attitudes shape us from early in life.

iv.   Biblically speaking, the social powers are typically arrayed against God (what Wink refers to as the domination system, or the "world"). The story of the tower of Babel (Gen. 11) portrays the issue of social powers and their defiance of God clearly.

c.   **Personal spiritual powers** (see below for examples)

i.   These are the powers perceived to be personal entities by the culture. The way people will relate to each other will often extend in rules of how they are to relate to these powers (gods, spirits, etc.) In what may be called the "relational grammar" of the culture.

ii.   The powers will require the appropriate respect, means of initiation, and methods of supplication and petition. The rules for these will be relationally founded and parallel the rules used for normal human relationships (e.g., respect for elders).

iii.   The powers will be expected to respond in light of their interpretation of whether the proper communication methods and channels were used and whether their needs are being appropriately met by the supplicant.

6.   Types of impersonal spiritual powers:

a.   Kismet (Turkish term for fate), karma, fate

b.   Mana (discussion from Allan R. Tippett, "The Concept of Mana"; class notes for *Introduction to Animism*):

i.   Defining mana

(1)   Taken from Melanesia, originally defined by R. W. Codrington:

"It is a power or influence, not physical, and in a way supernatural; but it shows itself in physical force, or in any kind of

power or excellence which a man possesses. This mana is not fixed in anything, and can be conveyed in almost anything; but spirits, whether disembodied souls or supernatural beings, have it and can impart it, and it essentially belongs to personal beings to originate it, though it may act through the medium of water, a stone or a bone."

"A force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which is of the greatest advantage to possess or control."

(2)   R. R. Marrett (anthropologist) used it in a world-wide framework:

"cases of magico-religious efficacy where the efficacy has been automatic or derived--i.e., proceeding from the nature of a sacred person or thing, or put into a person or thing by a ghost or spirit."

(3)   Hiebert: an impersonal transempirical force that acts for good and evil. It affects everything that is beyond the ordinary power of humans, and outside the common processes of nature. To be able to possess and control it is a great advantage, but to handle it without proper knowledge and ritual is dangerous.

(4)   Other similar terms from different cultures:

(a)   *Orenda* (Iroquois; "mystic power derived from a chant")
(b)   *Wakan* (Sioux; "power that brings things to pass")
(c)   *Maxpe* (Crow)
(d)   *Manitou* (Algonquin; same as two above)
(e)   *Hasuia* (Madagascar; "efficacy")
(f)   *Baraka* (Morocco; "Holiness"; Swahili, "Holy")
(g)   *Toh* (Indonesia)
(h)   *Magit* (New Britian and Western Solomons; "soul stuff; one's personality or spirit force")

ii.   Points to note:

(1)   It is supernatural

(a)   Beyond the ordinary power of men
(b)   Outside the common processes of nature

(2)   It is impersonal

      (a)   Resembles a contagion or infection
      (b)   May have a material object as its vehicle
      (c)   Belongs to a personal being to activate it
      (d)   May be accidentally transmitted

(3)   It is a-moral

      (a)   Good or evil according to the intention of the user
      (b)   Goor or evil according to the rite used

(4)   It is the product of a ritual act (sacrifice, dance, etc.)

      (a)   Operated by the correctly approved person
      (b)   Performed in the correct ceremonial manner
      (c)   Performed on correct occasion or emergency

(5)   Correctly used it is social

      (a)   Good

            (i)   For the prosperity, preservation and growth of the people in peace and war
            (ii)   For the maintenance of law and order and custom
            (iii)   For control of weather and harvests

      (b)   Evil

            (i)   Against the enemy and the foreigner
            (ii)   Disciplinary--against the idiosyncratic person among the group

(6)   Used individually it represents a corruption (many forms of black magic)

(7)   It is quantitative

      (a)   Efficacy may depend on the degree or quantity or strength of the mana produced
      (b)   Mana used for good and evil compete (good protects against evil; strongest wins)

    c.   Magic:

        i.   Defining magic: use of this-worldly, supernatural power to achieve one's desired goals. "A system of conceptual laws of cause and effect, operating regularly through spell and ritual, handed down by tradition, and manipulating the impersonal supernatural power of mana" (Grant, "Folk Religion in Islam," 28)

        ii.   Theories of magic (Grant, "Folk Religion in Islam," 22-33)

            (1)   E. B. Tylor (<u>Primitive Culture</u>): A basic unity with science, in that both assume constant laws of the universe, both employ the association of ideas. However, overall it was a false pseudo-science based on a false philosophical foundation.

            (2)   James G. Frazer (<u>Golden Bough</u>): Agreed with Tylor that is was a type of pre-science.

                (a)   Magic is founded on two major premises:

                    (i)   Law of Similarity: like produces like
                    (ii)   Law of Contagion: Once things have been in contact, they act on each other from a distance.

                (b)   A magical rite acts on its own; it causes an automatic, immediate result (the magician is powerful only because he/she knows the spell, not because he/she has personal power which makes the magic work).

            (3)   Bronislaw Malinowski (<u>Magic, Science, and Religion</u>): magic is found whenever a people comes to an unbridgable gap and must continue their pursuit. Magic is a means to an end, and belief in magic is simple with a straightforward and definite aim.

                (a)   There are three typical elements involved:

                    (i)   Phonetic effects (imitation of natural sounds in the spell)
                    (ii)   Use of words to command the desired effect
                    (iii)   References to mythological illusions (namely ancestral and cultural heroes)

                (b)   Surrounded by strict conditions

(i)   Exact remembrance of the spell
(ii)   Rite must be performed exactly
(iii)   You must always be aware of counter-magic

iii.   Major types of magic (Dupré, <u>Religion in Primitive Cultures</u>, 144-47):

(1)   *Substitute magic:* Magical power is released by substituting a part of the one against whom the magic is being worked (hair, nails, footprint, etc.).

(2)   *Contagious magic:* Magical power is released by a contagious object which has been empowered (similar to the spread of disease).

(3)   *Sympathetic magic:* Magical power is released by symbolization of the object against which the magic will be used (e.g., drawings or sculptures of an animal to ensure a successful hunt of that animal).

(4)   *Gnoseological magic:* Magical power is released by having and using appropriate knowledge about sequences, timing, words and accents, etc.

iv.   Categories of magic:

(1)   White magic: used to achieve good goals (bringing rain, victory in battle, success in group ventures)--estimated that 90% of all magic is "white"; can be used privately, but it is not necessary to keep it a secret (socially acceptable)

(2)   Black magic: to harm or destroy someone in the society. Used in secret (an anti-social activity!)

d.   Evil eye: Power in one's eye(s) that harms those being seen. Particulary susceptible are children, brides, pregnant women, and people in ritual states. Some are born with it, and learn to warn others about it. To avoid the effects of the evil eye, compliments may be withheld (to say a child is pretty is to solicit the looks of people who may have the evil eye). Also, food is susceptible, and so may be eaten in private (to avoid the look of others). Handicrafts cannot be perfect so as to attract attention, so a fault is purposfully made. Similar to this are evil mouth, touch, etc.

e.   Omens: objects or events that warn people about the presence of power (or mana) or of the consequences of certain acts; a type of supernatural NORAD.

f.   Taboos: prohibitions based on the belief that certain objects and actions have power are are therefore potentially dangerous. They may be associated with people, objects, places, calendar events, actions, words, expressions, etc. They may apply to all or be restricted (e.g., to women, to a particular clan). The one universal taboo is incest, though it takes many different defnintions around the world.

g.   Stars (astrology):   Astrology is the "science" of deciphering the cosmic influence resulting from the positions and movement of celestial objects. It is built on the assumption that there is a causal relationship between people and those objects

7.   Types of personal spiritual powers:

a.   Gods and goddesses: a belief in powerful spirit beings who were never human (or were once human but have now been transformed) and who control the "forces of nature" as they desire. They may take on very human characteristics (infighting, jealousy, anger, revenge). Beliefs range from overt polytheism to hierarchical polytheism to hierarchical montheism to pure monotheism.

b.   Animated objects: Rocks, rivers, trees, lightening, ocean, volcanos, etc. thought to be alive in some way.

c.   Metamorphosis (or metampschosis): the belief that objects and beings can change their state of being to other objects and beings. *Lycanthropy* is the belief that people can change into animals or plants (werewolves, leopards, snakes, etc.)

d.   Totemism: The idea of an integral link between certain types of people and certain types of animals and/or plants. This may result in the ritual killing and eating of the totem, or in the taboo against any harm to the totem.

e.   Ancestors: the belief that the dead have only passed into a new phase of existence in which they overlook the fortunes of the living and continue in vital relationship with them.

f.   Fetishism: the belief that spirits empower *(kalalose* night gun of the Shona) or possess (*mayembe* horn of Uganda) or may be captured in (e.g., Aladdin's lamp) certain material objects.

g.   Inspiration/prophetism to Possession: the belief that spirits can in some way control or speak through people. The range of control is from inspiring to possessing (taking over control of bodily functions).

h.   Incarnation: the belief that divine beings take on human form (e.g., the avatars of Vishnu)

i.   Gaia (a literal "Mother Earth"; seen in New Age ecology and wiccan traditions)

8.   Further, each power within the cultural world view will have defined lines of authority, responsibility, and accessibility which can be thought of as spheres of operation.

   a.   The culture may not perceive these powers as always seeing eye to eye; at times they are thought to conflict and at times they are recognized as joining together.

   b.   This results in a type of religious equation of power interaction, which is reasonably stable though open to change. It enables a people to know which power to call on for each of the problems or needs in life.

9.   The ascriptions to the powers are not limited to names and spheres of influence.

   a.   Corresponding to the vocabulary and sphere of influence will be emotional responses and attachments to each power.

   b.   This in turn will define types of cultural scripting embedded in the culture which enables a person to know what power(s) to call and how to call on the power(s) in the varied circumstances and situations of life (Jacobs, 1979).

10.   In animistic world views, these powers are placed on center stage in the daily events of life (more on this in the discussion on phenomena).

   a.   Animism is *the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and, frequently, to manipulate their power* (Van Rheenen, 1991, 20; emphasis his).

   b.   Nothing is perceived to take place naturally; everything has a cause framed in spiritual terms.

THE FLAW OF THE EXCLUDED MIDDLE

One analytic model for exploring powers is that of Paul Hiebert ("The Flaw of the Excluded Middle", *Missiology* January 1982, 35-47), which splits the powers into two dimensions:

1.   The immanent-transcendent dimension:

Transcendent: that which is above or beyond direct sensory experience	
Unseen or not sensed physically (transempirical)	Other worldly: not part of this physical universe as we know it
	This worldly: part of the physical universe and under its laws
Seen or sensed physically (empirical)	(always this worldly because it is perceivable)
Immanent: that which we perceive by immediate experience	

2.   The personal-impersonal dimension: in explaining how the universe operates, people develop two opposing analogies: personal powers and impersonal powers (see above diagram on personal/impersonal powers). Hiebert refers to these as organic analogies and mechanical analogies.

Organic Analogies	Mechanical Analogies
* like a living creature	* like a machine
* relational	* impersonal
* life processes	* forces that can be controlled and manipulated
* ethical in nature	* amoral in character

Combining these two analytic approaches, Hiebert proposes this grid as a model for understanding magic, animism (or spiritism), religion, and science:

"Powers" As Personal Beings
Based on concepts of living beings relating to other living beings. Stresses life, personality, relationships, functions, health, disease, choice, etc. Relationships are essentially moral in character.

"Powers" As Impersonal Forces
Based on concepts of impersonal objects controlled by forces. Stresses impersonal, mechanistic and deterministic nature of events. Forces are essentially amoral in nature.

Unseen or Supernatural

Beyond immediate sense experience. Above natural explanation. Knowledge of this based on inference or on supernatural experiences.

High Religion Based on Cosmic Beings

Cosmic gods
Angels
Demons
Spirits of other worlds

High Religion Based on Cosmic Forces

Kismet
Fate
Brahman and karma
Impersonal cosmic forces

Other Worldly

Sees entities and events occurring in some other worlds and in other times.

Folk or Low Religion

Local gods and goddesses
Ancestors and ghosts
Spirits
Demons and evil spirits
Dead saints

Magic and Astrology

Mana
Astrological forces
Charms, amulets and magical rites
Evil eye, evil tongue

This Worldly

Sees entities and events as occurring in this world and universe.

Seen or Empirical

Directly observable by the senses. Knowledge based on experimentation and observation.

(Folk) Social Science

Interaction of living beings such as humans, possibly animals and plants

(Folk) Physical Science

Interaction of natural objects based on natural forces

a.   Analyzing religion, animism, magic, and science in Hiebert`s analytical framework (note that all three levels may focus on organic or mechanical analogies):

Level	Focus	Questions
Religion	Ultimate truth	Ultimate origins and destiny; meaning and purpose in life
"Animism" (magic, spiritism, etc.)	Pragmatic power	Well-being: disease, famine, drought, etc.; Guidance: fear, uncertainty of the future; Success: wealth, power, education, love; Peace: dealing with spirit possession
Science (social and physical)	This worldly empirical control	Taming or harnessing nature by technology: facing a hostile physical environment; Achieving social harmony: social conflict, wars, rivalries, feuds, etc.

TERRITORIAL SPIRITS

Strategic-level Spiritual Warfare: The Basic Idea

1.   Theology:

   a.   Satan is not omnipotent or omniscient, which are God's alone.

      i.   Therefore, Satan can only wield his power by delegating it to spirit helpers who work out his schemes in local contexts. These spirit helpers are also limited, and need help in turn. The Bible gives no information as to how many layers this may extend.

      ii.   These spirit helpers must be organized in some fashion, or else chaos would be the only result.

> *SATAN DOES INDEED ASSIGN A DEMON OR CORPS OF DEMONS TO EVERY GEOPOLITICAL UNIT IN THE WORLD, AND . . . THEY ARE AMONG THE PRINCIPALITIES AND POWERS AGAINST WHOM WE WRESTLE.*
> —Tim Warner

   b.   Paul was not unaware of Satan's schemes--he knew them in order to combat them. (2 Cor. 2:11)

   c.   Jesus had to bind the strong man before He could plunder the strongman's house. Wagner says, "The 'house' is the territory controlled by Satan, or his delegated spirits, and that territory cannot be taken unless he is bound. But once the territorial spirits are bound, the kingdom of God can flow into the territory and 'plunder the strong man's goods,' as it were." (Wagner, "Territorial Spirits," p. 280)

   d.   Biblical examples of the types of demonic attachment:

      i.   People (demonization)

      ii.   Animals (Mark 5:11-13)

      iii. Idols (1 Cor. 10:20)

   e.   Biblical passages relating demons to territories

      i.   In the OT, the concept of gods of the nations exercising power in specific geographic localities

         (1)   Gods of the **high places** (some 63 times in the NIV, including Num. 26:30; Deut. 33:29; 1 Kings 3:2; 2 Kings 21:3; 2 Chron. 11:15; Ps.

78:58; Isa. 15:2; Jer. 7:31; Ezek. 6:6; Hos. 10:8; Amos 7:9)

    (2)   'Gods' of the hills vs 'gods' of the plains (1 Kings 20:23)

    (3)   The idea that gods could be established in new locations (2 Kings 17:29-31)

    (4)   Deut 32:17 links all false gods to demons.

ii.   Daniel 10-11:1: The princes of Persia and Greece appear to be demons in charge of the respective geopolitical units.

iii.   Nations set according to the number of angels of God (?)

> *When the Most High gave to the nations their inheritance*
> *When he separated the children of men*
> *He set the bounds of the peoples*
> *According to the number of the angels of God*
> *Deut 32:8, LXX*

iv.   The demons begged Jesus not to send them out of an area (Mark 5:10).

v.   Vocabulary of spirit powers as given in the NT:

Term	#	Passages
Principalities (αρχων) Powers (ἐξουσίαι, δυναμεις)	9	Acts 10:8; Rom. 8:38-39; 1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15
Dominions (κυριοτητες) Thrones (θρονοι) Names (ὀνοματα)	4	Eph. 1:21; Col. 1:16; 2 Pet. 2:10; Jude 1:8
Princes (ἄρχοντες)	3	John 12:31; 1 Cor. 2:8; Eph. 2:2
Lords (κυριοι) Gods (Θεοι)	3	1 Cor. 8:5; 2 Cor. 4:4; Gal. 4:8
Angels (ἀγγελοι)	10?	Mat. 25:41; Rom. 8:38?; 1 Cor. 4:9?; 6:3?; 2 Cor. 12:7; Col. 2:18; 2 Pet. 2:4; Jude 1:6; Rev. 9:11; 12:7
Demon (δαίμων)	1	Matt. 8:31
Demon (δαιμόνιον)	60	Matt (10), Mark (12), Luke (22), John (6), Acts (1), Paul (5), Jas (1), Rev. (3)
Demonic (δαιμονιώδες)	1	James 3:15

Term	#	Passages
Spirit (πνεῦμα)	≤18	Matt 8:16; Mark 9:20; Luke 9:39; 10:20; 24:37; Acts 16:18; 23:8, 9; 1 Cor. 2:12; 2 Cor. 11:4; Eph. 2:2; 1 Tim. 4:1; 2 Tim. 1:7?; 1 John 4:1, 2, 3, 6?
Unclean spirit (πνεῦμα ἀκάθαρτον)	21	Matt. 10:1; 12:43; Mark 1:23; 26, 26; 3:11; 5:2, 8; 6:7; 7:25; 9:25; Luke 4:35; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7; Rev. 16:3; 18:2
Wicked spirit (πνεῦμα πονηρόν)	8	Matt. 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; 13, 15, 16
Mute spirit (πνεῦμα ἄλαλον)	1	Mark 9:17
Deaf and mute spirit (πνεῦμα ἄλαλον και κωφόν)	1	Mark 9:25
Spirit of infirmity (πνεῦμα ἀσθενείας)	1	Luke 13:11
Spirit of python (πνεῦμα πύθων)	1	Acts 16:16
Unclean demonic spirit (πνεῦμα δαιμόνιου ἀκάθαρτου)	1	Luke 4:33
Spirit of bondage, stupor	2	Rom 8:15, 11:8

2. Levels of spiritual warfare (Wagner, <u>Warfare Prayer</u>, pp. 16-18):

   a. *GROUND-LEVEL* warfare: the ministry of casting out demons

   b. *OCCULT-LEVEL* warfare: warfare against powerful practitioners of the occult and the occultic movements around the world

   c. *STRATEGIC-LEVEL* warfare: contending against territorial spirits

3. Selected examples of strategic-level warfare

   a. John Dawson: A team of evangelists in Cordoba, Argentina during the World Cup soccer matches there was powerless to witness, so they set aside a day to pray and fast:

   > During that day of prayer and fasting, the Holy Spirit began to reveal the nature of the unseen realm over Cordoba. We realized that our timidity and weakness in proclaiming the gospel was partly due to satanic forces at work in the culture. We discerned a principality attempting to rule the city with 'pride of life.' The only way to overcome a spirit of pride is with the humility of Jesus. So, with the Holy Spirit guiding, we decided to come against the principality in the opposite spirit.
   > The next day our entire group went downtown. We formed smaller teams of about 30 and walked into the open-air malls. We knelt down right there in the midst of the fashion parade, surrounded by

expensive bistros, sidewalk cafes, and boutiques. With our foreheads to the cobblestones, we prayed for a revelation of Jesus to come to the city.

Breakthrough was immediate--breakthrough in us and breakthrough in the city. Large crowds of curious people began to gather around each group.

. . . .

All over downtown Cordoba that day, team members preached to attentive audiences. We reaped a harvest of souls. The people were receptive to the point of insisting that we autograph the gospel tracts we gave them! The warm response continued for several weeks until our departure.

Now tell me: how could a city so resistant to the gospel suddenly become a place of harvest? Satan holds the cities and nations by accusation and deception. These are his only weapons. When we minister in a city, we are hindered by that which is deceiving the people. In Cordoba, we were hindered by the spirit of pride that filled the city.

How do we overcome the enemy? We discern the nature of his deception and come in the opposite spirit. Being careful to resist temptation ourselves, we continue in united prayer until authority is gained and God breaks through.

--Dawson, "Seventh Time Around", pp. 136-7

b.   Carlos Annacondia (Argentina; Wagner, The Third Wave, 94-6):

   i.   Lay evangelist (owner of a nuts and bolts factory)
   ii.   Led over 1,000,000 people to Christ during a four year period.
   iii. He begins all of his crusades by praying before the crusade with all of the volunteers (around 1,000!).
   iv.   At the start of the crusade itself, he prays a prayer of deliverance over the whole audience until demons begin to manifest.
   v.   He has a tent set up for deliverance of the demonized, with thousands coming to the tent to be delivered during his campaigns (which may last for months in a given city)

c.   David (formerly Paul) Yonggi Cho (pastor of Yoido Full Gospel Church, with some 700,000 members)

   i.   Encourages visualizing the things you are praying for as a means of energizing God's answer (The Fourth Dimension)

   ii.   All night prayer meetings with 10,000 in attendance.

   iii. "City taking"

When I first pioneered my church, nobody would come to our old, torn marine tent because there was great demonic oppression over the village. The key to breaking that bondage was the casting out of a demon from a woman who had lain paralyzed for seven years. When, after months of prayer, the demon oppressing her was cast out and she was healed, our church exploded with growth. The sky above the village was broken open and the blessings of God began pouring down."

Cho, "City Taking in Korea," p. 118

d.   Larry Lea (pastor, Church on the Rock, Rockwall, Texas) conducts "Breakthroughs" in which he calls together thousands of intercessors who will pray corporately against the strongholds over cities. "Over some cities are spirits of avarice and greed. Over others are spirits of violence. Over still others are spirits of addiction." ("Binding the Strongman," p. 87). Feels God has called him to raise up 300,000 intercessors who will pray daily and intercede for America.

> Today God is raising up a company of people who know what the score really is, where the action really is in God. They're aware that unclean spirits are roaming this earth, seeking places to dwell in order to destroy men and women. This emerging company will have listening ears for what the Holy Spirit is saying to the church today, and they'll answer His call to battle. They know that this battle is a battle in the spirit realm, and they are ready for combat"
>
> Lea, "Binding the Strongman," p. 85

e.   Eduardo Lorenzo (pastor of a middle class suburb of Buenos Aires called Adrogué)

   i.   When he came in 1974, his church had 70 members after 70 years of ministry, but none from Adrogué itself. No one could remember a single resident of Adrogué being converted. By 1987, the church had reached 250 people, but very few were from Adrogué.

   ii.   In 1987, Lorenzo called together a selected group of 35 to 40 members of his congregation to pray against satanic attacks they faced.

   iii.   They prayed and fasted from Monday to Friday of a certain week. On Friday night, almost the whole congregation (200) joined for prayer, taking authority over the principality in charge of the city. At 11:45 that evening, they collectively felt something break in the spiritual realm, and knew the battle was over.

   iv.   A growth surge began. By mid-1991, more than 1,000 were coming, with some 40 percent from Adrogué. Lorenzo attributes it to the breakthrough that came with the 1987 prayer meeting.

f.   Richmond Chiundiza (director of Disciples in Action Ministries in Zimbabwe). reports that he has identifies the high ranking spirits over Zimbabwe as Nehanda and Chaminuka, both people in history who became legends among the Shona because of their exploits. Below them are the Mondoro, the spirits in charge of clans. The lowest ranking demons (the ancestral spirits) are the Mudzimu. Chiundiza says

> Almost every person in Zimbabwe is under the authority of a chief. And every chief is chosen by the clan spirits through a demonized spirit medium. So it is accurate to say that every person in Zimbabwe is traditionally under the control of spirits.
>
> The chief's main function is to be a steward to the spirits. He responds to their directives and controls over the people. When a chief is selected, the clan spirits, the Mondoro, come on a person recognized as a medium during a demonic seance.
>
> The spirits literally select the next chief. He is pointed out by the possessed medium who know the secrets of his life and the controls that other demons already have over him. This man, when he is chosen, knows that he owes his job, his income, his privileges, to the spirit for the rest of his life. This commitment will involve the whole clan.
>
> The chief sees that all the traditions in keeping with the Mondoro are followed. The practical implications are obvious. Millions of Zimbabweans are under the direct control and authority of demons.
>
> <div align="right">Chiundiza, "High Level Powers in Zimbabwe", pp. 124-5</div>

4.   The issue of the "receptivity" scale: Wagner hypothesizes that the reason some peoples (or nations) are less receptive is that the territorial spirits over them have not been bound. For example, he maintains the growth of the Korean church has been largely due to prayer of the strategic-level.

5.   The strategy of strategic-level praying:

a.   Discern the territorial spirits assigned to a city (get their names through spiritual mapping and strategic-level prayer)

  i.   Spiritual mapping

   (1)   Defined:

> Spiritual mapping ... involves ... superimposing our understanding of forces and events in the spiritual domain onto places and circumstances in the material world. . . .
>
> Spiritual mapping is a means by which we can see what is beneath the surface of the material world; but it is not magic. It is subjective in that it is a skill born out of a right relationship with God and a love for His world. It is objective in that it can be verified (or discredited) by history, sociological observation and God's Word.
>
> <div align="right">Otis, "An Overview of Spiritual Mapping," p. 32-33</div>

> To summarize, we have learned that it is to our advantage to know who the strongman is in order to bind him and divide his spoils. Spiritual mapping helps us identify the strongman. In come cases, spiritual mapping will give us a series of characteristics that will guide us directly to the territorial prince or power. In other cases, we will find ourselves facing a natural person whom Satan is using. In still others, we will find ourselves face-to-face with a corrupt social structure.
> Caballeros, "Defeating the Enemy with the Help of Spiritual Mapping," p. 136.
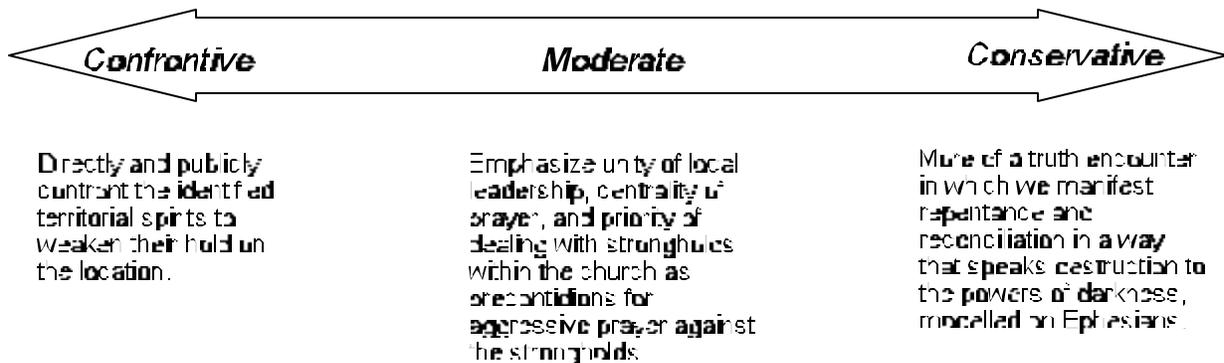
(2)   The strategy outlined:

Historical Research
1. The history of the city
   A. The founding of the city
   B. The later history of the city
2. History of religion in the city
   A. Non-Christian religions
   B. Christianity
   C. Relationships

Physical Research
1. Examine maps of the city, especially older ones.
2. Look for significant signs or symbols in the city architecture.
3. Look for significance in the location and position of the key central buildings, monuments, and statues.

Spiritual Research
1. Non-Christian (principal deities or spirits)
2. Christian (receptivity, ease of prayer in city, unity of Christians)
3. Revelational (what are mature, recognized intercessors hearing from God about the city?)

b.   Strategic prayer:

i.   Foundations for strategic prayer (Wagner, "Summary")

Rule 1: The Area

Select a manageable geographical area with discernible spiritual boundaries

Rule 2: The Pastors

Secure the unity of the pastors and other Christian leaders in the area and begin to pray together on a regular basis.

Rule 3: The Body of Christ

Project a clear image that the effort is not an activity simply of Pentecostals and charismatics, but of the whole body of Christ.

Rule 4. The Spiritual Preparation

Assure the spiritual preparation of participating leaders and other Christians through repentance, humility and holiness.

c.   Engage in warfare prayer:

       i.   A spectrum of prayer approaches has been identified (adapted from White, <u>Breaking Strongholds</u>, 142-4):

Confrontive	Moderate	Conservative
Directly and publicly confront the identified territorial spirits to weaken their hold on the location.	Emphasize unity of local leadership, centrality of prayer, and priority of dealing with strongholds within the church as preconditions for aggressive prayer against the strongholds.	More of a truth encounter in which we manifest repentance and reconciliation in a way that speaks destruction to the powers of darkness, modelled on Ephesians

       ii.   Concerning those who will pray, Wagner writes ("Summary"):

> Work with the intercessors especially gifted and called to strategic-level spiritual warfare. seeking God's revelation of: (a) the redemptive gift(s) of the city; (b) Satan's strongholds; (c) territorial spirits assigned to the city; (d) corporate sin; (e) God's plan of attack and timing.

       iii.   Many put particular emphasis on getting the names of the territorial spirits:

> I cannot be too emphatic. In dealing with the princes and rulers of the heavenlies, they must be identified. Even the ancient Greeks know how to approach their gods (whom we now identify as 'principalities'). They were always approached by name and title.
> —Dick Bernal, *Storming Hell's Brazen Gates*, p. 57

Points of Appreciation

1.   Taking Satan and powers more seriously

2.   Emphasis on prayer

3.   Stress on the unity of the church in fulfilling its mission

4.   Goal of saving the lost (many of the proponents emphasize that the ultimate goal is not casting down spirits, but bringing the lost to Christ).

5. Recognition of evil spiritual dimension of culture

6. Explicit recognition that this concept/strategy is new and pioneering

Points of Disagreement

1. The fundamental strategy is not warranted biblically or in church history.

2. Discerning and *naming* is unbiblical and a form of Christian magic (Eph. 1:18).

> The same angelic beings that tempted Israel tempt us today and even use the same tactics.
> There is nothing new under the sun. These demons may merely change their names and
> create a new 'front of operation' suitable to modern sophistication. And I do not believe that
> learning the name of a ruling Spirit *(sic)* is necessary to overcome its influence. **Seeking to
> know names is a speculative and slippery matter.**
>
> White, Breaking Strongholds, p. 141 (emphasis mine)

3. Concept of "discern" the names and the functions will **always** be subjective at best.

4. Prayer thought of as smart bombs vs scud missiles:

    a. Informed prayer is important, but seeking information about the spirit realm is not
        sanctioned by God

    b. There is a danger of glorifying "spiritual violence" which can lead us to overlook the
        possibility of becoming that which we struggle.

> The primary activity envisioned in strategic warfare is *intercession* before the throne of God,
> not *interaction* with fallen principalities. We *are not* called to wield laser beams of biblical
> authority to destroy heavenly strongholds. We *are* called to destroy in the lives of people
> (Christian and non-Christian) 'strongholds ... arguments and every pretension that sets itself
> up against the knowledge of God' (2 Cor. 10:4, 5). We are called to faithfully reflect the glory
> of Jesus Christ through our obedience to his commands.
>
> White, *Breaking Strongholds*, pp. 141-2

5. Role of Bible demeaned (if this strategy is SO significant, then why is it not found in the
    Bible?)

6. Detaching demons from people de-emphasizes our own participation in the rebellion

against God

> We must ask a question here. How can we know if the negative influence in a given spiritual
> environment originates primarily from the heavenlies downward or from the corrupt leaders
> hearts of men outward? Before we plunge into projects designed to weaken 'territorial spirits'
> (we hope to be agents of positive change for the populace) we must consider the possibility
> that the greater bondage may rest with the wickedness of human hearts.
>
> White, <u>Breaking Strongholds</u>, p. 150

7. Ephesians 6:12 does not refer to territorial spirits. Even if it does, this is ontology, not strategy. Additionally, Ephesians 3:10 cannot be used as a mandate for proclaiming the gospel to the powers (the verb is passive; the existence of the church is the issue, not the action of the church)

8. Concept of serving notice, evicting and binding spirits over territories does not have biblical warrant.

9. Too much emphasis is on a "bottom line" of effectiveness

Some Suggestions for Refinement

1. Do not confuse coincidence with causation.

2. Recognize the validity of the spectrum of prayer types.

3. Emphasize spiritual diagnosis over spiritual mapping, and be more cautious in pronouncements.

4. Stress more strongly the need for discipleship than just "warfare".

5. Be extremely careful with power confrontations--they are exciting, but can become addictive. Keep the eternal perspective in mind, rather than the here-and-now battles.

6. We must not overlook the need to die to the powers rather than the desire to overcome them:

> One does not become free from the Powers by defeating them in a frontal attack. Rather, one dies
> to their control. Here also the cross is the model: we are liberated, not be striking back at what
> enslaves us--for even striking back reveals that we are still determined by its violent ethos--but by
> dying out from under its jurisdiction and command.
> Wink, <u>Engaging the Powers</u>, p. 157

We need to die not only to our privatized egos, but to the outer network of social beliefs

also. In self-denial, the task is not a conquest of ego by ego, but ego-surrender to God's redemptive initiative. In the social arena, the task is not one social structure conquering another social structure, but the human beings who inhabit the social structures surrendering those structures to God's redemptive initiatives.

7.   Integrate the spiritual, the personal, the cultural, and the social--stop placing all the blame on the spirits and start recognizing the human side of choice to rebel against God's established order.

Unmasking the Domination System
(Wink, Engaging the Powers)

The delusional apparatus (Rev. 12-13):

> God *permits* delusion because we handed the system over to the powers. In the temptation of Jesus, Satan says the kingdoms have been handed over to him--this was done *by us*!

The manufacture of idolatry (Rev. 13)

> The domination system, built on a lie, **must** use propaganda to sustain itself. The essence: if you can cause people to worship the beast, you have created a public immune to truth.

The foundational assumptions underlying the propaganda of the domination system include:

⇨   The need to control society and prevent chaos requires some to dominate others.
⇨   Those who dominate may use people as a means to achieve their goals.
⇨   A valued end justifies the use of any means.
⇨   Violence is redemptive, the only language enemies understand.
⇨   Property is sacred, and property ownership an absolute right.
⇨   Institutions are more important than people.

Liberation from the delusional system requires a social psychology of domination and the recognition that we are never completely powerless.