

SPIRITUAL WARFARE: A STUDY IN CONTEMPORARY THOUGHT

Jerry Gardner

Spiritual Warfare is real. It is a part of Christian life (2 Cor. 10:3-4). Though there is spiritual war, the weapons are not carnal weapons like guns, tanks, planes, and ships. Rather, the weapons are spiritual weapons, that is, “the whole armour of God” as Paul explains in Ephesians 6:11f. In that passage, Paul gives us the reason for our armour, our battle dress:

for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.... [We] put on the whole armour of God...praying always with all prayer and supplication in the Spirit.

Millard Erickson’s *Concise Dictionary of Christian Theology* gives us a workable definition of spiritual warfare: “the Christian’s struggle against otherworldly forces.”¹ Stewart Custer, as quoted by Rob Reynolds in the July/August, 1997 issue of *Moody*, defines true spiritual warfare as “learning and meditating on Scripture, not focusing on spirits.” Dr. Custer continues, “When you’re meditating on Scripture, you’re clearing your mind of things that are wrong and focusing instead on the things of God.”² Similarly, Paul writes, *but yet I would have you wise unto that which is good, and simple concerning evil* (Rom. 16:19).

That spiritual warfare exists, most Christians won’t deny, though most Christians are content to have others to engage the enemy. But some of those who engage the enemy are so deeply involved that they emphasize signs and wonders, miracles and demons. That emphasis concerns many. Is spiritual warfare that focuses on demons scriptural? That is, is the current practice of spiritual warfare based on Biblical truth, or is it based on empirical evidence? To answer these questions, we need to look at the leaders in the movement and the teaching of the movement. Then we need to draw some conclusions as we analyze the movement.

Spiritual Warfare Leaders

Several individuals and organizations are on the “cutting edge” of the movement: C. Peter Wagner, John Wimber, Donald A. McGavran, David Allan Hubbard, and Benny Hinn. Others are John Dawson, Esther Inisky, Cindy Jacobs, Francis Frangipane, and Tom White.³ Organizations include Fuller Theological Seminary, more specifically, Fuller’s School of World Missions, BIOLA University, Talbot School of Theology, Moody Bible Institute.⁴ Also included are Vine Books, Vineyard Churches, and *Charisma*. We must also include Frank Peretti, an Assemblies of God minister and noted author.⁵ Peter Wagner and John Wimber are representative of the movement.

C. Peter Wagner

Peter Wagner is a professor of church growth at the Fuller Theological Seminary's School of World Missions. Wagner has authored several books: *Your Church Can Grow*, *Your Spiritual Gifts Can Help Your Church Grow*, *Your Church Can Be Healthy*, *Church Growth and the Whole Gospel*, *On the Crest of the Wave*, *Leading Your Church to Growth*, *Strategies for Church Growth*, *The Third Wave of the Holy Spirit*, and *Signs & Wonders Today*. Wagner's writings show that his major concern is church growth. The books we want to look at are *The Third Wave of the Holy Spirit* and *Signs & Wonders Today*.

The Third Wave of the Holy Spirit

The title is interesting. What Wagner refers to is three distinct movements of the Holy Spirit: the Pentecostal movement at the beginning of this century, the Charismatic movement in the middle of this century, and the spiritual warfare movement at the close of this century. It is the spiritual warfare movement that Wagner dubs "Third Wave." "The name 'Third Wave' surfaced while [he] was being interviewed on [spiritual warfare] by *Pastoral Renewal* magazine.... It is simply a term which [Wagner] found convenient at the moment...to describe this new activity of the Holy Spirit." Of the movement itself, Wagner says he has no doubt that it will have "historical significance."⁶

Wagner is right. The movement itself is not confined to North America. In fact, North America lags behind the rest of the world since most warfare adherents live in such third-world areas as Latin America (Chile, Brazil, and Bolivia) and Asia (India and Korea). Wagner implies that it was from these countries that the movement spread to America. He writes, "No sooner did I develop 'church growth eyes' than I began to be aware of the tremendous surge in the Pentecostal movement in Latin America, especially in Chile. So I traveled there...and looked in on the Pentecostals."⁷

On one of his trips to Latin America, Wagner attended "the Jotabeche Methodist Pentecostal Church.... As [he] heard the preaching of Pastor Javier Vasquez and felt the presence of the Holy Spirit in the boisterous worship services, [Wagner] realized this was no fraud." This incident, along with a previous healing in his own life, caused a theological "shift" for Wagner. Previously, he believed that since the canon was complete and because there were no more apostles, that miracles, signs, and wonders had ceased. It was because of these two events that he began to rethink his theology. The "shift" itself took about 15 years.⁸ At the end of that period Wagner rejected his earlier beliefs in favor of what he called the "Third Wave of the Holy Spirit."

Signs & Wonders Today

Signs & Wonders Today is "the story of Fuller Theological Seminary's remarkable course on spiritual power." Edited by Wagner, it includes several contributing authors: Wagner himself, David Allan Hubbard—former president of Fuller Seminary, John Wimber who pastors in Southern California, Christiaan de Wet who pastors the Apostolic Faith Mission Church in South

Africa, and Donald A. McGavran who taught at Fuller. Other contributors are Karen Ball, Charles H. Kraft, and Eddie Gibbs.⁹

The book is valuable in that it sheds light on many of the individuals involved in the movement. For example, David Hubbard's article "Hazarding the Risks" is interesting:

The course [at Fuller Theological Seminary] taught recently by professors John Wimber and Peter Wagner is an expression of our long-term interest in preserving a biblical balance between the extremes.

Hazarding the risks of this approach to the life of the Spirit is part of what Fuller is prepared to do. Pentecostal excesses have sometimes led to what my parents, who came under Pentecostal influence in 1923, used to call "wildfire"—an exuberance which resulted in selfish exhibitionism rather than in spiritual ministry to the church.

The risk on the other side is equally dangerous—powerlessness. Life frequently puts us in places where we confront the forces of evil and need a power beyond our own. To engage in such conflict with intellectual equipment — doctrine alone, as vital as that is—may not be enough. We need all that the Holy Spirit is in order to cope with the secular, pagan or demonic forces that seek to limit our effectiveness as Christians.¹⁰

John Wimber

John Wimber is the founding pastor of the Vineyard Christian Fellowship in Anaheim, California. He contributed to Wagner's *Signs & Wonders Today*. His article, "Zip to 3,000 In Five Years," documents the zeal of the Vineyard Christian Fellowship in its quest for spiritual power for healing and growth. Regarding their zeal for the gift of healing, Wimber writes,

It was happening again! Sunday after Sunday I had been teaching from the book of Luke. Now, for almost twenty weeks, I had been teaching about God's healing power. Often God would prompt me to have an altar call so those who needed prayer could come forward.

Always I obeyed. Yet no one was healed.

Week after week I watched as dear people with high hopes—who believed what I told them from the Bible—came forward for prayer. Every week we prayed. But no one got well. In fact, some of those who prayed for the sick became ill. We were powerless. I was always so hopeful that God would honor what His Word said. Yet each week was the same. Nothing happened.... I was filled with despair. I was embarrassed, powerless and helpless to do any more than I had done. I couldn't go on!

I threw myself to the floor and wept. I cried and prayed until there was no strength left in me. I had done all I knew to do. I was mad at God. I was confused. How could I explain what was happening? Wasn't our faith good enough? When I

finally lifted my face off the floor, I saw several men who had been crying with me. It was a terrible Sunday!

That was only four years ago!

.... Today, in 1982, we see 50 to 100 people a week healed in our services.... The blind are seeing. The lame are walking. The deaf are hearing. Cancers are disappearing.

.... Today in our church of over 3000, I would estimate that as many as twenty percent regularly see someone healed through their prayers.¹¹

Wimber asks, "How did it happen." Then he answers his own question: "Fuller Changed Me." He credits the Fuller Evangelistic Association and seminary professors Paul Heibert, Charles Kraft, Peter Wagner, and Donald McGavran. It was McGavran who "inspired in [Wimber] a fierce pragmatism."¹²

Wimber, in the section labeled *When God Came*, continues,

"Today, our large and small gatherings are characterized by things that I had known about only from history books. Quaking, shaking, falling under the power of God and the public exercise of spiritual gifts such as words of knowledge and prophecy are commonplace. When this kind of thing first occurred, I was deeply troubled until I became convinced from the Scriptures and history that it was from the Lord."¹³

Wimber says that he was convinced by the Scriptures, but he does not provide references. To his credit, he does quote Ezek. 34:4 and Lk. 4:17-18, but he quotes those verses in different contexts.¹⁴ Notice that Wimber credits Fuller Seminary for the change in his ministry.

Spiritual Warfare Teaching

Much spiritual warfare teaching is similar to charismatic teaching. In fact, charismatics would feel at home in the spiritual warfare movement since both groups allow for extra-biblical revelation. Wagner affirms this in *The Third Wave of the Holy Spirit*:

In the early years I knew very little about intimacy with the Father. I focused mostly on Bible study and not enough on a personal relationship with God. Now I know more about worship, reverence, and praise. I seek a daily refilling of the Holy Spirit in a way I can actually feel his presence. Jesus said about the good shepherd that "the sheep hear his voice." I am beginning to distinguish the voice of God from my own thoughts and to allow him to speak to me directly.

I still study the Bible, of course, but I find this other dimension of personal intimacy equally important. Then I ask God to give me the ability to obey both the Scriptures and his direct word to me.¹⁵

Regarding his personal devotions, Wagner says,

I see a daily time alone with God as indispensable for intimacy. I was taught this when I first became a Christian thirty-five years ago and practiced it. But it eventually became boring and I stopped the practice for a time. More recently, however, since becoming involved in the Third Wave, I have taken it up again. Now it is anything but boring.¹⁶

Spiritual Gifts

Regarding spiritual gifts, Wagner writes,

As we preach the gospel to all nations, ministering with signs and wonders, God gives gifts of many kinds. Healing and deliverance... are no longer the property of Pentecostals and charismatics alone. Nor are they to be relegated to a distant age in the past. But other gifts are being revived as well and shared out among many Christians.... God has richly blessed the work of evangelism with miraculous gifts.¹⁷

Wagner attributes the growth of his Sunday School class to “a group of strongly gifted and motivated people whom God gave to the class early on.” Then he lists the gifts: “administration, service, helps, mercy, healing, exorcism, prophecy, exhortation, pastoring, discerning of spirits, intercession, giving, and many others.” Further, Wagner has “discovered that twelve class members have the gift of pastoring: eight women and four men. One of the women, Cathy Schaller, leads the team. They... make sure the pastoral needs of the whole flock are met.”¹⁸

Further, Donald McGavran was asked about the spiritual gifts enumerated in Corinthians and Romans. The question was, “Would you say that the manifestation of the Spirit of God in this way is responsible for 10 percent, 20 percent or more of conversions?” McGavran answers, “That depends on circumstances. In some places, it’s responsible for 80 percent.” McGavran bases his belief on theology and experience, or more specifically, “observation of evidence.”¹⁹

Doctrinal distinctives

Warfare advocates attribute the failure of orthodox Christians to embrace spiritual warfare to the Westerner’s lack of discernment. Western civilization emphasizes rationalism and materialism to the extent that Westerners are unable to accept what spiritual warfare advocates call a “three-tiered world-view.”

Three-tiered worldview

The Westerner looks around and acknowledges two inhabited levels of activity. The highest region is the cosmic and includes those entities that are very distant, presumably God and the angelic hosts. The bottom level “is everyday life: marriages, raising children, planting crops,

rain and drought, sickness and health....” But the Westerner is blind to the middle level which consists of “superhuman and supernatural forces:...spirits, demons, ancestors, goblins, ghosts, magic, fetishes, witches, mediums, sorcerers, and any number of other powers.” Wagner does not say that he believes in each of these entities, but he does give credence to this “three-tiered worldview.” It is in this context that he reports a telephone conversation with John Wimber: “John Wimber phoned me to report on a healing seminar he had just conducted in Seattle. With several physicians present, a woman’s toe, which had been cut off, completely grew back, toenail and all. John’s worldview has not excluded the middle.”²⁰

Territorial spirits

Territorial spirits form a “hierarchy of demons.” According to Mike Wakely in the April, 1995 issue of *Evangelical Missions Quarterly*, these demons include those authorities and powers that “have been assigned to specific geographical areas.” Warfare advocates base their teaching on the book of Daniel where the prince of Persia is mentioned in Dan. 10:13 and 20, along with the prince of Grecia also in verse twenty.²¹

Strategic-level spiritual warfare

Strategic-level spiritual warfare refers to “a certain kind of intercession.” Peter Wagner says that

ground-level spiritual warfare refers to the casting out of demons from people, occult-level spiritual warfare deals with shamans, New Age channelers, occult practitioners, witches and warlocks, satanist priests, fortune-tellers and the like, and strategic-level spiritual warfare contends with “an even more ominous concentration of demonic power: territorial spirits.”²²

According to Wakely, the strategic-level spiritual warfare movement “owes more to Frank Peretti than Scripture....” Peter Wagner says:

Undoubtedly, the single most influential event that has stimulated interest in strategic-level spiritual warfare among American Christians was the publication of Frank Peretti’s two novels, *This Present Darkness* and *Piercing the Darkness*.... Even though they know better, many find themselves reading *This Present Darkness* as a documentary rather than as somewhat fanciful fiction.²³

Spiritual mapping

“Spiritual mapping” describes the practice of “research and spiritual discernment.” Warriors “attempt to see a city or a nation or the world ‘as it really is, not as it appears to be.’” The practice includes discovering the location and activities of various demons, their names, and their power. “The AD 2000 and Beyond Movement is establishing a Center for Spiritual Mapping.”²⁴

Pastor Tai Ming Yip of Toronto refers to spiritual mapping also in the April 1995 issue of *Evangelical Missions Quarterly*. He believes that warriors should focus on the binding work of demonic spirits because these spirits seek to “distract people through the details of life and their desire for power and prestige.”²⁵ Since a purpose of “spiritual mapping” is world evangelization, it becomes important “to find out the past sins and traumas of a society. In deliverance ministry it is sometimes necessary to deal with generational sin.”²⁶

The 10/40 Window

The 10/40 window refers to “the spiritually barren nations between the latitudes of 10 and 40 degrees north.... The garden of Eden (Iran and Iraq) are [sic] the ‘geographical bull’s eye’ of the window.” According to Wakely, George Otis believes that

of the many ideas on the subject of how God might intend to wind down the historical process and bring closure to world evangelization, one of the more interesting is the theory that the armies of the Lord are currently being vectored toward Eden.... In fact the only thing necessary for this theory to become reality is for the evangelistic forces currently surrounding the window to continue their inward advance at a more or less uniform pace.²⁷

Wakely writes, “This new theology of intercession and missions . . . has become a central plank of the AD 2000 and Beyond Movement.”²⁸

Power evangelism

Power evangelism is synonymous to “power encounter.” The spiritual warrior does battle with the forces of darkness often casting out demonic entities. The result then is salvation. Sometimes there is healing involved. According to Wagner, the “phrase ‘power evangelism’ [was] first popularized by John Wimber.” Wagner continues,

I am proud to be among those who are advocating power evangelism as an important tool for fulfilling the great commission in our day. One of the reasons I am so enthusiastic is that it is working. Across the board, the most effective evangelism in today’s world is accompanied by manifestations of supernatural power.”²⁹

Gift of prophecy

“The gift of prophecy is the special ability that God gives to certain members of the body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance”³⁰ (italics in original).

Demonic possession.

Wagner writes,

In my research, I have noticed several things. For one, almost all those who themselves are actively involved in a ministry of exorcism or deliverance affirm that Christians can be demonized. Those who deny it, by and large, have had little or no direct contact with the demonic.

Continuing, Wagner quotes Charles Swindoll's booklet *Demonism*: "Wicked forces are not discriminating with regard to which body they may inhabit.... On a few occasions I have assisted in the painful process of relieving [Christians] of demons." Wagner summarizes the article: "Some evangelical leaders are now helping believers to be delivered from invasions of evil spirits."³¹

Raising the dead:

Wagner lists several accounts of actual resurrections from the dead: John Eric Cadenhead; "three distinct accounts" in Brazil; a Nazarene pastor to whom [Wagner] talked and who had been raised from the dead himself; an Argentine pastor's wife; and other incidents of resurrections in "the Philippines, Indonesia, and India." Regarding his personal beliefs Wagner says, "I, too, now believe that dead people are literally being raised in the world today."³²

Spiritual Warfare Analysis

Wagner says that he has no doubt the movement will have historical significance. He is right. Though many of those who are caught up in the movement are sincere in their beliefs, their beliefs are sincerely wrong. They often quote Scripture, particularly the Gospels—and in no way would I defame the gospels of our Lord and Saviour, Jesus Christ—but these individuals seldom quote the Pauline Epistles, those Epistles from which we get Church doctrine.

Because Christ cast out demons, healed the sick, and raised the dead, or because the apotles did, is not grounds for our doing the same. When Christ said, *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father* (Jn. 14:12), what did He mean?

Our Lord was referring of the gospel—the death, burial, and resurrection of Jesus Christ—when He spoke those words to his disciples. The saints of all the ages would preach the gospel, and souls would be saved through that preaching. That was Christ's meaning. Souls would be saved *by the foolishness of preaching* (1 Cor. 1:21). The book of Acts tells us that *many wonders and signs were done by the apostles* (Acts 2:43), but the book of Acts emphasizes preaching as the major tool of evangelism: "cf. Chs. 2:32; 3:15; 5:32; 10:39; 13:31; 22:15, etc."³³ Thus, the followers of Christ were to bear witness of Christ by preaching Christ.

Wagner believes the reason the gospel spread so rapidly during the first centuries after Christ was that the preaching of the gospel was accompanied by miraculous signs and wonders.³⁴ It is on this basis that Wagner justifies his practice, and that is a reason for the rapid spread of the gospel during those early years. Paul says, *through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached*

the gospel of Christ (Rom. 15:19; see also Gal. 3:5; Heb. 2:4). In 2 Cor. 12:12, Paul writes that these mighty deeds were *truly the signs of an apostle*. Objectively speaking, it cannot be denied that Christ did mighty signs and wonders through the apostle in order to validate the gospel and to validate Paul's apostleship (refer again to Acts 2:43: *through the apostles*). But because Christ "wrought" signs and wonders through Paul, does that mean we must do signs and wonders? And, too, can anyone of us rightfully claim apostleship today?

The miracles that Christ did are recorded in the gospels. They are there, written down *that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name* (Jn. 20:31). Our responsibility then, is to preach the Word, including the miracles of Christ and the apostles. We are to preach the Word to a lost and dying world that sinners might be saved. After all, it is the preaching of the Word that is God's chosen method of reaching the lost (Rom. 10:13-17). Faith does not come by signs, wonders, and miracles—that is, by sight: *faith cometh by hearing, and hearing by the word of God*.

Spiritual warfare advocates claim that miracle-working deliverance ministries are necessary for effective evangelism. History doesn't make such a claim. Neither does the Bible make such a claim, but in his article *Seeing Is Believing*, Donald McGavran says that it was "partly by a theological position and partly by the observation of evidence" that he came to his present position on the miraculous.³⁵

There is no doubt that God heals and that He heals today (Jas. 5:14-15). But to base an entire ministry on empirical evidence (seeing is believing) is not Biblical. Regarding empirical evidence or eyewitness accounts, Peter says that

we were eyewitnesses of his majesty... [and] this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (2 Pet. 1:16-19).

Peter's account of what he saw "in the holy mount" (1:18) and what he heard while he was there, though without error, was empirical evidence of Christ's glory and of the Father's approval. But the Word of God was then and is now "more sure" than any empirical evidence regardless of the source of that evidence. Regarding that Word, Peter continues,

knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Pet. 1:20-21).

Man, therefore, has no authority to accept empiricism over God's Word.

Paul said, *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek* (Rom. 1:16). Notice that it is the gospel that is the power of God unto salvation, not the gospel, and miracles and signs and wonders. Paul could speak in *tongues more than ye all* (1 Cor 14:18), but Paul never "emphasized" language or spiritual gifts as evangelistic tools. Paul could and did cast out

demons, but that was not his common practice. Paul preached the gospel, even to those who were “too superstitious” (Acts 17:22).

Surely, Paul could have practiced “power evangelism,” but power evangelism is essentially absent from his writings. Perhaps the reason for that is that Paul knew *Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness...* (2 Cor. 11:14-15) who can and do work miracles, signs, and wonders (Ex. 7:10f). Christiaan de Wet in *Signs & Wonders Today* writes, “The main function of [signs and wonders] is to draw public attention to the power of God in order to open unsaved people’s hearts to the message of the gospel.”³⁶ Surely, if that is the main purpose of signs and wonders today, it was a purpose for signs and wonders in Paul’s day, too. But Paul never emphasized the miraculous as Wagner, Wimber, and de Wet do. Was Paul negligent? Was he not concerned with the state of the lost? Paul was an apostle, one who undoubtedly could have been a major participant in “power evangelism.” But Paul preached the gospel, and for all practical purposes, without the aid of “power evangelism.” And too, Paul never commanded the church to practice such miracle works. Surely, if miracles would “open unsaved people’s hearts,” Paul would have urged the church to practice such works. Instead, Paul relied on God to open the hearts of the lost (Acts 16:14). Why didn’t Paul admonish the Church to rely on “exorcism,” healing, and resurrection to open hearts for the gospel?

The answer to that question is in the passage warfare advocates claim as the basis for much of their practice. Look closely at Daniel 10. Other than prayer, Daniel does not participate in spiritual warfare. It is obvious, however, that the warrior who speaks to Daniel is a superhuman individual who receives help from another superhuman individual: *Michael, one of the chief princes* (Dan. 10:13). Together these two entities withstand *the prince of the kingdom of Persia*, and *the prince of Grecia*. But what happened to Daniel when he was confronted by one of these warriors? When he was left alone in the presence of the first warrior, Daniel lost all his strength, and his *comeliness was turned.., into corruption and [he] retained no strength* (Dan. 10:8). Surely, Daniel relied on the power of God, but Daniel was incapable of standing before this friendly being.

That is an important point, especially in light of Jude 9. There, Michael the archangel, a mighty soldier for God, refused to rebuke the devil. The text says, *Michael the archangel... durst not bring against him a railing accusation, but said, the Lord rebuke thee*. It is common practice for spiritual warfare advocates to rebuke the devil and his legions. The practice is common in “power evangelism,” in healing services, and in exorcism.

Regarding the Pentecostal period, the charismatic era, and spiritual warfare practice, there is a common thread: experience over doctrine. As part of the church growth movement, it is a “whatever works,” mindset that often degenerates into the “wildfire” of emotionalism. It is an ecumenical tool that crosses denominational lines and unites protestants and Roman Catholics together under one pragmatic umbrella.³⁷ Gross says, “It is yet another evidence of capitulating to phenomena, rather than accepting God’s Word.”³⁸ Professor Gross is right.

¹ Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids, MI: Baker Book House, 1987), p. 159.

² Robert Reynolds, "Is There Spiritual War?" *Moody*, July/August 1997, pp. 15-17. Regarding spiritual warfare, Custer adds, "I would attribute [it] to the New Age movement.... People are pulling spiritualistic influences into society, so there's going to be more attention to it. It used to be you could hardly find anyone involved in spiritism in this country. Now the whole thing is wide open; Ouija boards are sold as parlor games. Spiritual warfare is a reaction against this."

³ John Archer, "The Devil, Demons & Spiritual Warfare," *Charisma*, Feb. 1994, pp. 52-57.

⁴ Miles J. Stanford, "Demongelicalism," in *The Biblical Evangelist*, Sept. 1, 1991. Vol. 25, No. 9.

⁵ Reynolds, p. 16.

⁶ C. Peter Wagner, *The Third Wave of the Holy Spirit*, (Ann Arbor, MI: Vine Books, Servant Publications, 1988), p.15.

⁷ *Ibid.*, pp. 22-23.

⁸ *Ibid.*

⁹ C. Peter Wagner et al., *Signs & Wonders Today*, (Altamonte Springs, FL: Creation House, Strange Communications Company, 1989), p.1.

¹⁰ *Ibid.*, p. 14.

¹¹ *Ibid.*, pp. 27-28.

¹² *Ibid.*, pp. 29-30.

¹³ *Ibid.*, p. 31.

¹⁴ *Ibid.*, p. 30.

¹⁵ Wagner, *The Third Wave*, p. 129.

¹⁶ *Ibid.*, pp. 128-129.

¹⁷ *Ibid.*, p. 101.

¹⁸ *Ibid.*, pp. 48-51.

¹⁹ Wagner, *Signs & Wonders*, p. 67.

²⁰ Wagner, *The Third Wave*, pp. 31-35.

²¹ Mike Wakely, "A critical look at a new 'key' to evangelization," *Evangelical Missions Quarterly*, April 1995, p. 152. Wakely writes from a traditional, orthodox perspective. His article catalogues spiritual warfare error and is recommended for those individuals who are interested in more information.

²² *Ibid.* Much of the information on strategic-level spiritual warfare as well as the information on spiritual mapping which follows is secondary source material. Wakely cites Wagner's *Warfare Prayer*; C. Peter Wagner, *Warfare Prayer* (Ventura, Calif.: Regal Books, 1992), pp. 17, 18, 151, and 153.

²³ *Ibid.*, p. 158.

²⁴ *Ibid.*, pp. 152-153.

²⁵ Tai M. Tip, "Spiritual mapping: another approach," *Evangelical Missions Quarterly*, April 1995, p. 166.

²⁶ *Ibid.*, p. 169.

²⁷ Wakely, "A critical look," p. 153. For this information, Wakely cites George Otis, *Last of the Giants* (Tarrytown, N.Y.: Chosen Books), p. 161. Evidently, Otis believes that man will usher in the kingdom of God.

²⁸ *Ibid.*, pp. 153-154. The writer regrets his limited information on the AD 2000 and Beyond Movement.

²⁹ Wagner, *The Third Wave*, p. 87.

³⁰ *Ibid.*, p. 106.

³¹ C. Peter Wagner, "Power Evangelism: Leaders Are Changing Opinions About Demons," *Ministries Today*, Mar/Apr 1987, p. 82. Bibliographical information on *Demonism* by Charles Swindoll is unavailable.

³² Wagner, *The Third Wave*, pp. 108-112. For the account of Cadenhead's resurrection Wagner cites *Christian Life*, Sept 1983.

³³ F. F. Bruce, "The Book of Acts," *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986), pp. 38-39.

³⁴ Wagner, *The Third Wave*, pp. 78-79.

³⁵ Wagner, *Signs & Wonders*, p. 67.

³⁶ *Ibid.*, p. 54.

³⁷ Edward N. Gross, *Miracles, Demons, & Spiritual Warfare: An Urgent Call for Discernment* (Grand Rapids: Baker Book House, 1991), pp. 159-162. Professor Gross writes from a traditional, orthodox position. His work relies heavily on the Scriptures and is recommended for those individuals who desire more information from an apologetic standpoint. Further, it is interesting to note that Wagner admits the ecumenical nature of spiritual warfare practices in *Signs & Wonders Today*, pp. 71-78, and in *The Third Wave of the Holy Spirit*, p. 92.

³⁸ *Ibid.*, p. 167.

About the **Author**

Rev. Jerry Gardner pastors Westminster Presbyterian Church in Brevard, North Carolina. He and his wife Linda left their teaching positions at Bob Jones University in Greenville, South Carolina, to establish the church two years ago. Westminster is a member church in the South Atlantic Presbytery of the Bible Presbyterian Church.