

The Church Militant:  
A Study of “Spiritual Warfare”  
in the Anglican Charismatic Renewal

by

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# ABSTRACT

This thesis uses a practical-theological methodology to explore the theology and spirituality of ‘spiritual warfare’ that developed in the charismatic renewal from the 1960s. Beginning with a study of twelve charismatic Anglican pioneers, a detailed case study then explores spiritual warfare praxis in a charismatic Anglican congregation. The ensuing theological reflection focuses on the ontology of evil, through dialogue with Nigel Wright, Amos Yong, and Gregory Boyd, as well as Karl Barth and Walter Wink.

The thesis argues for a positive ontology for evil powers, based on a charismatic hermeneutic of biblical texts; on the grounds that Jesus treated Satan and demons as real spiritual entities, the Pauline epistles refer to real evil spiritual powers in the heavenly realms, and charismatic experience supports this ontology. Such powers are in malevolent and wilful rebellion against God, deriving from a corrupted fallen angelic nature.

A Trinitarian model of theological praxis is presented, focused on responding to the goodness of God in repentance; renewing faith in the believer’s identity in Christ and His victory upon the cross; and resisting the devil in the power of the Spirit. This model emphasizes personal responsibility, helps bring freedom from fear, and re-connects with Anglican baptismal liturgy.

Dedicated to the memory of the late Michael Harper  
and the late Martin Knox

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## Chapter 1

# INTRODUCTION

### *1.1 The spread of Pentecostal and charismatic Christianity*

The unparalleled growth and spread of Pentecostalism has been described as ‘the most dramatic development of Christianity in the [20<sup>th</sup>] century’;<sup>1</sup> not just in terms of the Pentecostal churches that arose from the Azusa Street revival of 1906 (as well as other independent but parallel origins in other countries<sup>2</sup>), but also charismatic movements such as the one which widely penetrated the traditional historical churches from the 1960s, both Protestant and Catholic, in what has been termed the charismatic renewal. The total number of Pentecostals and charismatics worldwide numbers at least a quarter of a billion.<sup>3</sup> There is thus now a highly significant proportion of Christians and churches that can be termed ‘charismatic’, i.e. those that have a new emphasis on a dynamic experience of the Holy Spirit<sup>4</sup> and the operation of gifts of the Holy Spirit.<sup>5</sup>

A number of observers have attempted to account for this rapid growth of Pentecostalism worldwide.<sup>6</sup> From a sociological perspective, there has been a tendency

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<sup>1</sup> David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell, 2002) 1.

<sup>2</sup> See, for example, Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: CUP, 2004) 170-71, Paul Pomerville, *The Third Force in Mission* (Peabody, 1985) 52.

<sup>3</sup> e.g. A quarter of a billion is quoted in Martin, *Pentecostalism: The World Their Parish* 1. If the newer independent charismatic churches and the local indigenous churches (almost invariably Pentecostal in nature) are included it is probably nearer to half a billion. See Anderson, *An Introduction to Pentecostalism* 1.

<sup>4</sup> A variety of terms are used for the initial experience, notably ‘baptism in the Spirit’ (favoured especially by Pentecostals), ‘receiving the Spirit’, or ‘being filled with the Spirit’ – the latter being more prevalent in charismatic renewal, often favoured because it plays down the potentially divisive emphasis implicit in ‘baptism in the Spirit’, and enables openness to a number of significant ‘infillings’ in the Christian pilgrimage – see James H.S. Steven, *Worship in the Spirit: Charismatic Worship in the Church of England* (Carlisle: Paternoster, 2002).

<sup>5</sup> In particular, the specific gifts mentioned in 1 Cor 12-14, often with an emphasis on tongues (cf. Acts 2:1-4).

<sup>6</sup> Whilst I have consistently used ‘charismatic’ as a descriptive term as defined above (regularly with ‘renewal’ or ‘Anglicans’), I use ‘Pentecostal’ to more clearly link with classical or denominational Pentecostal churches; and following Anderson and others I use ‘Pentecostalism’ as an all-embracing term

at first to emphasise external social factors to account for this growth, with its origins predominantly among the Black American and working class population in America, and its phenomenal growth particularly amongst the poorer sections of Latin American society.<sup>7</sup> More recently, the ability of Pentecostalism to also leap across class and cultural divisions has led sociologists to emphasise its exploitation of the globalisation of a market culture.<sup>8</sup> Some sociologists have described this global spread in terms of a confident expansion into an ‘unbounded’ global space.<sup>9</sup>

Anderson, however, points out that it is reductionist to consider only such external factors; to fully account for the process it is also necessary to seriously consider internal religious and cultural factors.<sup>10</sup> Both Martin and Droogers begin to recognise this too.<sup>11</sup> Droogers identifies three broad features of the Pentecostal ideology that makes Pentecostals feel part of a global community, and one of these is a dualistic worldview that distinguishes between the ‘world’ and the ‘church’, the ‘devil’ and the ‘divine’, and between ‘sickness’ and ‘health’.<sup>12</sup> He points out that the simple war schema between

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to also include the charismatic movement and new Pentecostal or ‘neocharismatic’ churches of many descriptions. Anderson, *An Introduction to Pentecostalism* 1.

<sup>7</sup>An early commentator (Lalive D’Epinay in 1969) saw the movement as appealing especially to the exploited classes in unstable employment. Christian Lalive d’Epinay, *Haven to the Masses: A Study of the Pentecostal Movement in Chile* (London: Lutterworth, 1969).

<sup>8</sup>‘Pentecostalism takes advantage of that global culture and exports itself around the globe for mass consumption’. M. A. Dempster, Klaus, B. D., & Petersen, D., ed., *The Globalisation of Pentecostalism* (Oxford: Regnum, 1999). David Martin also recognises that, whilst it still represents ‘the religious mobilisation of the culturally despised’, it belongs by nature to open markets, and works by constant adjustment on the ground; thus in Britain, for example, it is able to appeal to many business people and professionals looking for an expressive tactile faith and networks of personal support. Martin, *Pentecostalism: The World Their Parish* 46, 154, 70-1.

<sup>9</sup>Coleman comments: ‘Pentecostal Christians create a global culture which creates a multidimensional, yet culturally specific, sense of reaching out into an unbounded realm of action and identity.’ He also sees the significance of mass communications, global travel and conferences in this global spread. Simon Coleman, *The Globalisation of Charismatic Christianity* (Cambridge: CUP, 2000) 6, 66-9. André Droogers (Lecture, Birmingham University, Oct 2003) made similar observations, describing the confidence with which Pentecostals move in the new global space.

<sup>10</sup> Anderson, *An Introduction to Pentecostalism* 238-9.

<sup>11</sup>Martin for example discusses how Pentecostalism can unite theology and social aspiration in its beliefs, and recognises the importance of understanding the repertoire of their religious images in order to understand their story. Martin, *Pentecostalism: The World Their Parish* 168.

<sup>12</sup>The other two are the central emphasis on the experience of the Spirit, and the conversion experience that accompanies acceptance into a Pentecostal community. Andre Droogers, "Globalisation and

God and Satan, and the combination of healing and/or exorcism that potentially offer a solution to almost any problem that may occur, are two of the few simple, ‘hard-selling’ schemas that make up the basic repertoire that forms the Pentecostal identity. He also recognises that the dimensions of ‘global space’ that Pentecostals seek to conquer includes a sense of ‘spiritual space’, where Pentecostals can combat the terror of the demons, through the Holy Spirit seeming to reduce their territory, using spiritual weapons such as prayer and healing.<sup>13</sup>

While some sociologists have begun to recognise the importance of a ‘spiritual warfare’ schema in the global spread of Pentecostalism, spiritual warfare has also begun to figure in theological analyses. Anderson, for example, points out that ‘the main attraction of Pentecostalism in the Majority World is still the emphasis on healing and deliverance from evil’, while others have identified deliverance from evil spirits as one of the main factors in Pentecostal growth.<sup>14</sup> This emphasis globally on spiritual warfare may well have increased alongside evangelistic initiatives around the millennium.<sup>15</sup> In this way

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Pentecostal Success," in *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America*, ed. Andre Corten & Ruth Marshall-Fratani (Bloomington, IN: Indiana University Press, 2001), 44-6.

<sup>13</sup> Lecture, Birmingham University, Oct 2003. He describes how schema repertoires of exorcism and spiritual warfare can be used to map what is happening in narratives of charismatic spiritual experience in Andre Droogers and Peter Versteeg, "A Schema Repertoire Approach to Exorcism: Two Case Studies of Spiritual Warfare," in *Coping with Evil in Religion and Culture*, ed. Nelly van Doorn-Harder and Lourens Minnema (Amsterdam-New York: Editions Rodopi, 2008), 105-24.

<sup>14</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: CUP, 2004) 234. A number of missiologists associated with the church growth school of Fuller Theological Seminary have attempted to analyse the main causes of Pentecostal growth. Paul Pomerville lists ‘encounters with demonic spirits’ among the 5 factors that church growth specialists have identified (also the mobilisation of the laity, aggressive evangelism, the total participation of the church in worship and ministry and prayer for the sick). Pomerville, *The Third Force in Mission* 100. Donald McGavran’s five causes include: ‘Pentecostals accept the fact that most men and women today believe that demons/evil spirits exist and can threaten them – and offer a solution, as well as healing, through the name of Jesus’; and Peter Wagner in the same volume gives four growth characteristics, one of which is that they are ‘churches of power’, including the ministries of both healing and deliverance from evil spirits – see L. Grant Jr McClung, ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Logos, 1986) 122, 29.

<sup>15</sup> It would appear that spiritual combat with evil spirits is seen by some Pentecostals as necessary for effective evangelism and church growth. In the 2003 edition of the *Dictionary of Pentecostal and Charismatic Movements*, Peter Hocken lists ‘Prayer Movements and Spiritual Warfare’ as one of the ten major global trends in his article on the worldwide Charismatic Movement. S.M. Burgess, & van der

the concept of ‘spiritual warfare’, which often encompasses healing and deliverance ministry on the individual level with more large-scale strategies for mission,<sup>16</sup> has become a key element in the theology and spirituality of the Pentecostal and charismatic worldview. As such it is the main focus of this thesis, as manifested primarily in the Anglican charismatic renewal.<sup>17</sup> Focusing in this study on the Church of England should illuminate how the charismatic approach to spiritual warfare (or the spiritual battle, a term used similarly by many Anglicans) operates contextually in a particular Christian tradition. As a practical theological study, it will also engage with wider theological discussions in pneumatology, particularly concerning the ontology of evil, and offer a model for the renewal of praxis in the charismatic Anglican context.

## *1.2 Theological study of charismatic spiritual warfare*

The increased attention on prayer and spiritual warfare in Pentecostal and charismatic churches worldwide, especially in the 1990s, has only recently been strongly reflected in more serious theological study. This is partly because Pentecostalism as a whole has often been stronger on the side of its oral theology,<sup>18</sup> and there has been a mutual suspicion between Pentecostals and academics. However, there has been a shift in Pentecostal thinking with the emergence of Pentecostal academics<sup>19</sup> such as Cecil

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Maas, F., ed., *New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2003) 500-05.

<sup>16</sup> Burgess, ed., *New International Dictionary of Pentecostal and Charismatic Movements* 502. One example is the use of ‘spiritual mapping’ and a variety of methods of ‘prayer warfare’ as popularised by Peter Wagner; although these did not come to the fore in the contexts I studied for this thesis. See for example, C. Peter Wagner, *Warfare Prayer: Strategies for Combating the Rulers of Darkness* (Kent: Monarch, 1992).

<sup>17</sup> This has not only influenced churches in Britain, the main focus of this study, but also particularly in areas where the worldwide Anglican church is growing most rapidly, e.g. Africa (particularly Nigeria) and South East Asia.

<sup>18</sup> Walter J Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997) 196.

<sup>19</sup> Hollenweger, *Pentecostalism: Origins and Developments Worldwide* 197.

Robeck or (more recently) Amos Yong.<sup>20</sup> In addition, the growth of charismatics since the 1960s within traditional denominations, with their long history of academic enquiry, has led to a growing body of serious study engaging with charismatic phenomena and their theology and spirituality.

There have been a few attempts at providing an overview of Pentecostal or charismatic theology, but until recently coverage of the spiritual warfare dimension was relatively brief.<sup>21</sup> Thus, in his classic study of Pentecostal history and theology, Hollenweger has a brief chapter on demonology;<sup>22</sup> Heribert Mühlen's presentation of the charismatic theology arising out of inter-denominational charismatic groups in Europe includes a few pages on discerning the activities of the evil spirit, Satan;<sup>23</sup> and Suurmond's approach to charismatic theology only makes indirect reference, in discussing in more psychological terms the dread of death, which is often transferred to other objects apart from God (idolatry) and can thus become a source of evil.<sup>24</sup> Despite the fact that Land's theological study of Pentecostalism, approaching from the direction of its spirituality, recognises that in the Pentecostal apocalyptic vision the central concept of the coming of the kingdom includes the final victory over death and Satan as a key element,<sup>25</sup> there is little discussion of the spirituality of spiritual warfare.<sup>26</sup> However, Warrington's more

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<sup>20</sup> Yong has published many books and papers, most of which will be referenced in chapter 6 relating to his metaphysics of evil – for example, Amos Yong, *Discerning the Spirits: A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield: Academic Press, 2000).

<sup>21</sup> But for an early example, see Chapter 9 'Demonology and Exorcism' in Ann Mather, "The Theology of the Charismatic Movement 1964 to the Present Day" (PhD, University of Wales, 1983) 265-98.

<sup>22</sup> Walter J Hollenweger, *The Pentecostals* (London: SCM, 1972).

<sup>23</sup> Heribert Mühlen, *A Charismatic Theology: Initiation in the Spirit* (London: Burns & Oates, 1978) 169-72.

<sup>24</sup> Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (London: SCM, 1994) 121-25. For Suurmond, whose main thesis is that a grateful life of grace can be characterised by a play of celebration through baptism with Word and Spirit (p220-221), such slavery to idolatry takes away the freedom without which 'no playful worthwhile human existence is possible' (p125).

<sup>25</sup> Steven J Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Academic Press, 1993) 70-71.

<sup>26</sup> Generally only brief comments such as 'spirit baptism equipped the believer to do spiritual battle in tearing down strongholds of the enemy and reaching the lost'; 'only the Spirit could enable the church to overcome the enemy.' Land, *Pentecostal Spirituality* 91.

recent study of Pentecostal theology has begun to correct this imbalance, with a significant section on exorcism and spiritual warfare.<sup>27</sup>

Serious study of specific elements of Pentecostal and charismatic theology and spirituality has mainly concentrated on issues such as baptism in the Spirit,<sup>28</sup> speaking in tongues,<sup>29</sup> or the nature of charismatic worship and ritual.<sup>30</sup> Studies at academic level focusing on issues relating to spiritual warfare have until recently been relatively few. There have been some studies dealing with the whole area of healing and deliverance, both its theology and practice, notably Thomas's careful biblical study of the Pentecostal approach to healing and deliverance, including the role of the Devil and the demonic in sickness and healing;<sup>31</sup> and there are a number of more popular but serious treatments, such as the influential work of the Catholic charismatic Francis MacNutt on healing and deliverance,<sup>32</sup> or the accumulated wisdom of a number of Anglican practitioners in healing and deliverance ministry.<sup>33</sup> On the international scene, Opuku Onyinah's thesis concerning exorcism in relation to Akan witchcraft in one of the main Pentecostal churches in Ghana is significant, and Meyer's *Translating the Devil* has become a classic from a more anthropological perspective;<sup>34</sup> and Ferdinando's thesis helpfully

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<sup>27</sup> Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T & T Clark, 2008) 293-302.

<sup>28</sup> James D.G. Dunn, (London: SCM, 1970), Max Turner, *The Holy Spirit and Spiritual Gifts* (Carlisle: Paternoster, 1996). Both concentrate especially on the biblical material.

<sup>29</sup> For example, Mark Cartledge, "Tongues of the Spirit: An Empirical-Theological Study of Charismatic Glossolalia" (Ph D, University of Wales, 1999), C.G. Williams, *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena* (Cardiff: University of Wales Press, 1981).

<sup>30</sup> See Daniel E. Albrecht, *Rites in the Spirit* (Sheffield: Academic Press, 1999), Steven, *Worship in the Spirit*.

<sup>31</sup> John Christopher Thomas, *The Devil, Disease and Deliverance* (Sheffield: Academic Press, 1997).

<sup>32</sup> Francis MacNutt, O.P., *Deliverance from Evil Spirits* (London: Hodder & Stoughton, 1995), Francis MacNutt, O.P., *Healing* (Notre Dame: Ave Maria Press, 1974).

<sup>33</sup> Michael Perry, ed., *Deliverance: Psychic Disturbances and Occult Involvement* (London: SPCK, 1987). See also John Richards, *But Deliver Us from Evil* (London: DLT, 1974), John Woolmer, *Healing and Deliverance* (Mill Hill, London: Monarch Books, 1999).

<sup>34</sup> A recent collection of case studies has augmented the anthropological material concerning charismatic and Pentecostal approaches to overcoming evil, especially contributions from Asamoah-Gyadu and Droogers/Versteeg - Nelly van Doorn-Harder and Lourens Minnema, eds., *Coping with Evil in Religion and Culture* (Amsterdam-New York: Editions Rodopi, 2008).

brings African traditional and charismatic worldviews into dialogue with the Biblical worldview.<sup>35</sup> Two collections of theological papers reflecting on angels, demons and the heavenly realm (and associated practice) have included charismatic and Pentecostal perspectives, and are a major contribution to the debate, particularly concerning the ontology of evil;<sup>36</sup> another collection, and two British doctoral theses relate to a fall of the angels and the origin of evil spirits.<sup>37</sup> Similarly, the recent book *Exorcism and Deliverance* looks at this key practical aspect of spiritual warfare from a multi-disciplinary perspective.<sup>38</sup>

The influence of the so-called ‘Third Wave’<sup>39</sup> on Britain from across the Atlantic brought new areas of interest and debate concerning spiritual warfare. John Wimber’s ministry gained considerable influence in Anglican churches in the 1980s and 1990s,<sup>40</sup> bringing his focus on signs and wonders in ‘power evangelism’, which included a strong emphasis on ‘power encounter’ as ‘the clashing of the kingdom of God with the

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<sup>35</sup> Keith Ferdinando, "Biblical Concepts of Redemption and African Perspectives of the Demonic" (PhD, London Bible College/CNAA, 1992), Birgit Meyer, *Translating the Devil: Religion and Modernity among the Ewe in Ghana, International African Library* (Edinburgh: Edinburgh University Press, 1999), Opuku Onyinah, "Akan Witchcraft and the Concept of Exorcism in the Church of Pentecost" (PhD, University of Birmingham, 2002).

<sup>36</sup> Anthony N.S. Lane, ed., *The Unseen World* (Carlisle: Paternoster, 1996), Peter G. Riddell and Beverley Smith Riddell, eds., *Angels and Demons* (Nottingham: InterVarsity Press, 2007).

<sup>37</sup> The *Fall of Angels* collection and the book based on Archie Wright’s thesis relate to intertestamental studies concerning the Book of the Watchers and the origin of evil spirits; the collection also looks more widely at the fall of angels hypothesis - Christopher Auffarth and Loren T. Stuckenbruck, eds., *Fall of Angels: Themes of the Biblical Narrative* (Brill: Leiden, 2005), Archie Wright, *The Origin of Evil Spirits: The Reception of Genesis 6.1-4 in Early Jewish Literature* (Tubingen: Mohr Siebeck, 2005). Lloyd’s thesis is an attempt to produce a more plausible Free Will Defence in relation to the philosophical problem of evil, involving a fall of angels - Michael Lloyd, "The Cosmic Fall and the Free Will Defence" (D Phil, Worcester College, Oxford University, 1996).

<sup>38</sup> William Kay and Robin Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* (Milton Keynes: Paternoster, 2009).

<sup>39</sup> See for example Vinson Synan, who picked up on Peter Wagner’s use of this term, and used it to describe mainline evangelicals who do not identify with either the Pentecostal or charismatic movements, and ‘do not teach a crisis experience of baptism in the Holy Spirit subsequent to conversion, and... see tongues as only one of the many gifts of the Spirit.’ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, 2nd ed. (Grand Rapids: Eerdmans, 1997) 271-4, 85.

<sup>40</sup> Wimber was himself influenced by charismatic Anglican writers such as Michael Harper, David Watson, Tom Smail and Michael Green. David Pytches, *Living at the Edge* (Bath: Arcadia, 2002) 255.

kingdom of Satan',<sup>41</sup> which has led to both popular and scholarly debate, most notably the analyses of Martyn Percy, and some discussion in journals.<sup>42</sup> This was also a catalyst for an increase in charismatic deliverance ministries with some associated controversy.<sup>43</sup> Then in the late 1980s and 1990s, a focus arose on a new arena of spiritual warfare, particularly following the high profile given by Peter Wagner to his ideas concerning 'territorial spirits', the suggestion that the biblical 'principalities and powers' include evil spirits assigned to particular pieces of territory that can be engaged through 'strategic level spiritual warfare'. The book he edited on the subject (which included a chapter excerpted from Michael Green's *I Believe in Satan's Downfall*),<sup>44</sup> caused some controversy, and the subject prompted at least two serious academic attempts to refute these ideas in the form popularised by Wagner – one from a Singapore-based American evangelical, the other from a British Pentecostal.<sup>45</sup> A further significant development considers the potential for community transformation primarily through prayer which takes seriously the spiritual warfare dimension, popularised particularly through a series of videos entitled *Transformations*.<sup>46</sup> These developments also gained the attention of

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<sup>41</sup> John Wimber and Kevin Springer, *Power Evangelism* (London: Hodder & Stoughton, 1985) 29. See also John Wimber and Kevin Springer, *Power Healing* (London: Hodder & Stoughton, 1987) 111-38.

<sup>42</sup> Stephen Hunt, "The Anglican Wimberites," *Pneuma* 17, no. 1 (1995): 105-18, Bonsuk Ma, "A 'First Waver' Looks at the 'Third Wave' - Charles Kraft's Power Encounter Terminology," *Pneuma* 19, no. 2 (1997): 189-206, Martyn Percy, *Words, Wonders and Power: Understanding Contemporary Christian Fundamentalism and Revivalism* (London: SPCK, 1996).

<sup>43</sup> Hunt's short but informative article helps to chart these developments and highlight some of the issues - Stephen Hunt, "Deliverance: The Evolution of a Doctrine," *Themelios* 21, no. 1 (1995): 10-16. See also the negative assessment of some such ministries in Stephen Parsons, *Ungodly Fear* (Oxford: Lion, 2001).

<sup>44</sup> Peter Wagner, ed., *Territorial Spirits: Insights on Strategic-Level Spiritual Warfare from Nineteen Christian Leaders* (Chichester: Sovereign World, 1991). This was published soon after Wagner put forward his ideas in C. Peter Wagner and F. Douglas Pennoyer, eds., *Wrestling with Dark Angels* (Ventura, CA: Regal, 1990). Charles Kraft has also written several books relating to spiritual warfare which to some extent take up this theme, e.g. Charles Kraft, *Behind Enemy Lines: Advanced Guide to Spiritual Warfare* (Ann Arbor, MI: Servant Books, 1994), Charles Kraft, *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life* (Tonbridge, Kent: Sovereign World, 1993).

<sup>45</sup> Chuck Lowe, *Territorial Spirits and World Evangelisation?* (Kent: OMF, 1998), Michael S.B. Reid, *Strategic Level Spiritual Warfare: A Modern Mythology?* (Fairfax, VA: Xulon Press, 2002). See also Erwin van der Meer, "The Strategic Level Spiritual Warfare Theology of C. Peter Wagner and Its Implications for Christian Mission in Malawi" (D Th thesis, University of South Africa, 2008).

<sup>46</sup> George Otis Jr, "Transformations: A Documentary," (The Sentinel Group, 1999). The research for this was not only conducted by Otis, but also by Alistair Petrie, a Scottish Anglican now based in Canada - George Otis Jr, *Informed Intercession: Transforming Your Community through Spiritual Mapping and Strategic Prayer* (Ventura, CA: Renew Books, 1999), Alistair Petrie, *Releasing Heaven on Earth* (Grand

Anglicans in Britain, as evidenced by three publications by Anglicans in the Grove series on strategic level spiritual warfare and community transformation.<sup>47</sup> Meanwhile, looking beyond Pentecostal or charismatic approaches, there has been considerable renewed theological interest in ‘principalities and powers’ prompted by Walter Wink’s innovative analysis in his ‘powers’ trilogy, espousing the practice of non-violence as a spirituality of resistance to the powers of the Domination System that take hold of our societies.<sup>48</sup> Wink in his writing discusses charismatic spiritual warfare,<sup>49</sup> and this study in turn will need to engage seriously with his radical re-visioning of Satan, demons and ‘the Powers’. A former Oneness Pentecostal, Gregory Boyd, has also produced a two-volume theological and philosophical presentation of what he terms ‘a spiritual warfare worldview’; Boyd has engaged the attention of some Anglican charismatics, and will be examined in this thesis.<sup>50</sup>

Focusing on the British charismatic renewal, there have been some studies which include historical aspects of the renewal, notably Peter Hocken’s excellent detailed analysis of its origins and early development,<sup>51</sup> as well as accounts of Anglican charismatic renewal, or studies of particular figures in the renewal;<sup>52</sup> these provide

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Rapids: Chosen Books (Baker), 2000). Petrie seeks to relate creation and evangelism in putting forward a theological rationale for ‘healing the land’.

<sup>47</sup> Pedr Beckley, *Mission in a Conspiracy Culture, Ev 60* (Cambridge: Grove Books, 2002), Andii Bowsher, *Demolishing Strongholds: Evangelism & Strategic-Level Spiritual Warfare, Ev 21* (Cambridge: Grove Books, 1993), John Leach, *Community Transformation* (Cambridge: Grove Books, 2001).

<sup>48</sup> See Walter Wink, *The Powers That Be: Theology for a New Millenium* (New York: Doubleday, 1998). See bibliography for details of the 3 volumes of which this is a summary.

<sup>49</sup> Wink, *The Powers That Be: Theology for a New Millenium* 197.

<sup>50</sup> Gregory A. Boyd, *God at War: The Bible and Spiritual Conflict* (Illinois: InterVarsity Press, 1996), Gregory A. Boyd, *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (Illinois: InterVarsity Press, 2001).

<sup>51</sup> Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain* (Carlisle: Paternoster, 1997).

<sup>52</sup> Josephine Bax, *The Good Wine: Spiritual Renewal in the Church of England* (London: Church House, 1986), Colin Buchanan, Colin Craston, and others, "The Charismatic Movement in the Church of England," (London: The General Synod of the Church of England, 1981), Michael Harper, *As at the Beginning* (London: The Fountain Trust, Hodder, 1965). For an excellent summary of the history of Anglican renewal, see chapter 2 in Steven, *Worship in the Spirit*. Concerning particular figures, see references in chapters 2 and 3, but notably Martin Robinson, "The Charismatic Anglican - Historical and

essential background to the context of this research but little direct reference to spiritual warfare issues. There have also been a number of reflective and self-critical studies of the charismatic movement in Great Britain, some of which have included sections assessing critically the approach to spiritual warfare.<sup>53</sup> The most theologically reflective of these is the volume on charismatic renewal by Smail, Walker and Wright;<sup>54</sup> Walker's chapter on demonology and the charismatic movement, significantly critiques the 'paranoid universe' which may be fostered by the approach of practitioners and teachers such as Derek Prince and Bill Subritsky (both of whom have had considerable influence in Britain).<sup>55</sup> Wright in his chapter takes issue with the 'heightened dualism' of the signs and wonders movement associated with John Wimber, where 'a high profile is given to the ideas of Satan and spiritual warfare', and develops his own theology of the ontology and nature of evil in a separate book which we will study in chapter 5.<sup>56</sup>

Within the Anglican context, a number of books have been written on Anglican spirituality, but there is usually only limited discussion of charismatic spirituality, and only incidental reference to issues of spiritual warfare.<sup>57</sup> In terms of theological

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Contemporary: A Comparison of the Life and Work of Alexander Boddy (1854-1930) and Michael C. Harper" (M Litt, University of Birmingham, Oct 1976), Teddy Saunders and Hugh Sansom, *David Watson: A Biography* (London: Hodder, 1992).

<sup>53</sup> MacBain includes in particular a critique of Wimber's approach - Douglas McBain, *Discerning the Spirits* (Basingstoke: Marshall Pickering, 1992) 181, Douglas McBain, *Fire over the Waters: Renewal among Baptists and Others from the 1960s to the 1990s* (London: DLT, 1997) 98-107. Scotland also has a chapter on 'The Spiritual Battle' - Nigel Scotland, *Charismatics and the New Millennium* (Guildford: Eagle, 2000) 129-51.

<sup>54</sup> T. Smail, A. Walker, and N. Wright, *Charismatic Renewal* (London: SPCK, 1995).

<sup>55</sup> Smail, Walker, and Wright, *Charismatic Renewal* 86-105, chapter 6. Andrew Walker has also written his own book on the subject of the Christian struggle for the modern world, Andrew Walker, *Enemy Territory* (London: Hodder & Stoughton, 1987). Walker critiques the influence of the popular Christian novels of Frank Peretti (eg *This Present Darkness*), something which is taken up in Guelich's paper - Robert A. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," *The Journal of the Society for Pentecostal Studies* 2, no. 1 (1991): 33-64. Jacques Theron focuses in particular on the church's ministry of deliverance from evil spirits, and also takes on the debate further from Walker's critical comments of the 'paranoid universe'. Jacques Theron, "A Critical Overview of the Church's Ministry of Deliverance from Evil Spirits," *Pneuma* 18, no. 1 (1996): 79-92.

<sup>56</sup> Smail, Walker, and Wright, *Charismatic Renewal* 71-85, Nigel G. Wright, *A Theology of the Dark Side: Putting the Power of Evil in Its Place* (Carlisle: Paternoster, 2003).

<sup>57</sup> For example, despite being written in 1988, Purcell identifies the spirituality of David Watson as typical of Anglican evangelicalism with no recognition of the distinctives of charismatic renewal; William

developments, Bishop John V. Taylor's theology of the Holy Spirit (partly influenced by his involvement with African Anglicanism, but largely preceding charismatic renewal) has been highly influential;<sup>58</sup> and the Church of England also reacted to the development of the charismatic renewal by not only producing its assessment of the movement in 1981<sup>59</sup> but also a decade later producing a guide to the doctrine of the Holy Spirit, which includes a brief section on good and evil power in relation to signs and wonders.<sup>60</sup>

However, apart from these brief references little has been written in secondary literature concerning the Anglican charismatic renewal's approach to spiritual warfare. This study, drawing together information from the primary sources written by Anglican charismatics and interviews with pioneer leaders and practitioners, together with detailed case study fieldwork in a charismatic Anglican congregation, thus aims to make a significant contribution to the theological understanding and assessment of this important area of charismatic experience and practice in an Anglican context.

### 1.3 Main research questions

In seeking to discover the significance of the 'spiritual warfare' motif in this renewal movement, my two initial research questions had a backward-looking, and a current,

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Purcell, *Anglican Spirituality: A Continuing Tradition* (Oxford: Mowbray, 1988) 85, Wright, *Theology of the Dark Side*. Gordon Mursell's comprehensive study of English spirituality has a brief but helpful section on Pentecostal spirituality, in which he recognises the significance both of tongues and of praise in terms of spiritual warfare; for example, 'In praise, Pentecostals follow... the Book of Revelation in anticipating *as though it were happening now* God's ultimate victory over the forces of evil.' (Gordon Mursell, *English Spirituality: 1700 to the Present Day* (London: SPCK, 2001) 407. He nevertheless identifies Pentecostal spirituality primarily with the Black churches and not explicitly with the charismatic renewal.

<sup>58</sup> John V. Taylor, *The Go-between God: The Holy Spirit and the Christian Mission* (London: SCM, 1972).

<sup>59</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England."

<sup>60</sup> Church of England Doctrine Commission, "We Believe in the Holy Spirit," (London: Church House Publishing, 1991). A subsequent practical report on healing ministry also includes a section on deliverance ministry - John Perry, John Gunstone, and others, "A Time to Heal: A Report for the House of Bishops on the Healing Ministry," (London: The Archbishops Council, 2000).

forward-looking emphasis. Firstly, what was the significance of a theology and spirituality of spiritual warfare in the growth and development of the Anglican charismatic renewal? And secondly, what significant contribution does this theology and spirituality offer to the Anglican church today?

These general questions gave rise to a number of questions of more specific interest. Soon after charismatic renewal began in Britain, the concept of ‘spiritual warfare’ started to be highlighted.<sup>61</sup> In view of the undoubted interest in spiritual warfare among early Anglican charismatics,<sup>62</sup> what were the origins of this and what were the original influences upon its theological formulation (and any significant subsequent influences)? What are the key elements of its theology and spirituality, in relation to the broader framework of charismatic theology and spirituality? And how do spiritual warfare concepts affect the thinking and practice of charismatic Anglican churches in England today, particularly in relation to mission?<sup>63</sup>

In this regard, some of my primary initial emphasis was both a historical investigation and theological description of charismatic Anglican spiritual warfare. However, as time

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<sup>61</sup> According to Ediger, the first published use of the term seems to be the title of Michael Harper’s book, *Spiritual Warfare* (1970, see next note) - see page 267 in Charles C. Ediger, "The Proto-Genesis of the March for Jesus Movement, 1970-87," *Journal of Pentecostal Theology* 12, no. 2 (2004): 247-75. However, the term was already being given a high profile in renewal circles within the first year that *Renewal* was published – hence a main article headline (probably by Michael Harper) referring to the visit of two Dutch evangelists - "Ministry in Spiritual Warfare," *Renewal*, no. 3 (Spring 1966): 18-19.

<sup>62</sup> Two of the early pioneer leaders of Anglican charismatic renewal soon published books on the subject - Michael Harper, *Spiritual Warfare* (London: Hodder & Stoughton, 1970), David Watson, *Hidden Warfare* (Bromley, Kent: STL Books, 1980). (Originally published in 1972, as *God’s Freedom Fighters*); another wrote a more theological analysis a few years later (Michael Green, *I Believe in Satan’s Downfall* (London: Hodder & Stoughton, 1980).).

<sup>63</sup> There is no doubt that one of the overriding questions facing the C of E at the beginning of the 21<sup>st</sup> century is how to see the mindset of congregations re-oriented from the predominantly maintenance-minded ‘pastoral mode’ that has been inherited with the Anglican parish system to an outward-looking ‘mission mode’ that seeks not only for church growth but also to make a significant impact on the communities in which churches are situated. See, for example, Robert Warren’s classic analysis - Robert Warren, *Being Human, Being Church* (London: Marshall Pickering, 1995) 13-20, Robert Warren, *Building Missionary Congregations, General Synod Board of Mission Occasional Paper No 4* (London: Church House, 1995).

developed my emphasis shifted more clearly to a practical theological methodology, in which the advantages of an in depth sociological study of one congregation rather than a much wider sampling became clear. The historical and descriptive aims thus became subsidiary to engaging with fundamental questions that came to the fore from this research – most notably the whole question of the ontology and nature of the evil powers that the charismatic Anglicans studied were envisaging. This question therefore became the main research focus of the critical evaluation of the three main dialogue chapters with key theologians (chapters 5 to 7), increasingly bringing such questions to the biblical material that forms the primary source of charismatic spiritual warfare theology, before attempting to construct a theological praxis model for charismatic spiritual warfare.

## *1.4 Methodology*

### 1.4.1 Practical theological methodology and structure of thesis

My primary locus for this research is one of contextual theology. There has been an increasing realisation for Christians of all backgrounds that ‘all forms of Christian expression are tied up with the cultural context from which they originate’.<sup>64</sup> The social sciences have realised that there is not just one universal classicist culture to which we should aspire, but instead many cultures throughout the world, each being an empirical set of meanings and values that inform a way of life; similarly there is not just one overarching theology, but theology is the way religion makes sense in a particular culture.<sup>65</sup> Schreier suggests that theological tradition is made up of a series of local (i.e.

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<sup>64</sup> Justin Ukpong, "What Is Contextualisation?," in *Readings in World Mission*, ed. Norman Thomas (London: SPCK, 1995), 179.

<sup>65</sup> Stephen B Bevans, *Models of Contextual Theology* (New York: Orbis, Maryknoll, 1992) 7.

contextual) theologies growing up in response to needs in certain contexts.<sup>66</sup> Each local theology can be formed from a number of factors, such as other theologies already in place, and events within the community or external theological developments in tradition that present themselves and call for a response.<sup>67</sup> The Anglican charismatic renewal is itself a complex religious culture, not as discrete and closed as for example some Pentecostal churches, but nevertheless having its own distinctive characteristics and tendencies arising from common experiences as well as elements of a shared cultural and religious background. In this study I set out to describe the theology and spirituality of spiritual warfare in its charismatic context (both in relation to the pioneers studied, and the specific context of the case study church). Along the way I also hope to illuminate some of the factors that have formed the theology of spiritual warfare of Anglican charismatic renewal, in terms of antecedent theological influences, and events within the experience of the Anglican charismatic community.<sup>68</sup> Schreiter also points out that theology often develops alongside the spirituality of a community, such that they properly belong together, as in this study.<sup>69</sup>

Within this general contextual approach, I have adopted a practical-theological methodology, taking my primary starting point as the present, concrete situation, in dialogue with the theological disciplines (including philosophical theology) and a degree of inter-disciplinary interaction with social science methodology.<sup>70</sup> It can be helpful to

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<sup>66</sup> Robert J Schreiter, *Constructing Local Theologies* (London: SCM, 1985) 32.

<sup>67</sup> Schreiter, *Constructing Local Theologies* 25-26.

<sup>68</sup> See in particular chapters 2 and 3.

<sup>69</sup> 'This context created by the movement of the Spirit and by the power of the gospel in a community... creates a certain spirituality among the believers. A way to God is charted out, a pathway to deeper faith and commitment opens out before the community. This pathway provides the essential context within which the local theology is then developed. That spirituality, lived out over a period of time, provides in itself a kind of history or heritage, which helps orient the community.' Schreiter, *Constructing Local Theologies* 24. The spirituality process search-encounter-transformation is also used as a broad framework for the structure of this thesis (see outline below).

<sup>70</sup> Paul Ballard and John Pritchard, *Practical Theology in Action* (London: SPCK, 1996) 62, 66, Helen Cameron et al., *Studying Local Churches - a Handbook* (London: SCM Press, 2005) 18.

distinguish between methodology, methods and models. Thus, my *methodology* (theoretical approach to my research) is fundamentally a theological one, although I will also use some sociological *methods* for which we will need to be aware of their original methodological basis.<sup>71</sup> My overall framework for thought and action follows the praxis *model* of theological reflection and inquiry, whose roots lie in liberation theology but have been appropriated in pastoral theology by Green and others as ‘the pastoral cycle’, which typically has four phases, experience, exploration, reflection, and response or action.<sup>72</sup>

However, a simplified version of Cartledge’s ‘Dialectics in the Spirit’ provides the most helpful framework for the approach I have adopted, particularly in relation to two significant features.<sup>73</sup> Firstly, Cartledge parallels the common spirituality process of search-encounter-transformation with the process of practical theology, noting that for the charismatic practical theologian there is a dialectic between his academic enquiry and his charismatic spirituality.<sup>74</sup> This causes him to ask what the Holy Spirit is doing in a particular context, to relate this to the Holy Spirit’s revelation in Scripture, and then to discern what the Spirit is saying to the church. A theologian thus seeks to encounter God

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<sup>71</sup> For example, as primarily using a qualitative method which is therefore interpretivist rather than positivist in its epistemological orientation – see Bryman, *Sociological Research Methods* (Oxford: OUP) 20.

<sup>72</sup> See Ballard and Pritchard, *Practical Theology* 66, 77, Cameron et al., *Studying Local Churches* 23-4, Laurie Green, *Let's Do Theology* (London: Mowbray, 2000) 24-30. Others have defined them slightly differently – for example Osmer defines practical theology as the interaction of four tasks in a cyclical form to answer questions raised from life situations. These are the descriptive-empirical task (gathering information to discern patterns and dynamics), the interpretive task (exploring the explanatory value of relevant theories), the normative task (using theological concepts to construct norms to guide our responses), and the pragmatic task (determining strategies and actions that will positively influence the relevant situations). My chapter 8, at the end of my reflective phase, plays a ‘normative’ role as I seek to construct a theological praxis model of charismatic spiritual warfare to guide response and action. Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008) 4.

<sup>73</sup> Mark Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster, 2003) 27-30. Cartledge’s model is there described in terms of taking two turns around the cycle, following van der Ven’s research model – see J.A. van der Ven and F. Schweitzer, *Practical Theology - International Perspectives* (Frankfurt am Main: Peter Lang, 1999) 323-39. However, I have simplified it to apply to my single cycle of investigation and reflection.

<sup>74</sup> Cartledge, *Practical Theology* 27-30. Osmer similarly argues that structure of practical theological interpretation is essentially the same for the academy as well as for the ministry, including the spirituality of leaders - Cartledge, *Practical Theology* 27-30, Osmer, *Practical Theology* 12-14.

and enable people to understand and speak of the encounter.<sup>75</sup> Secondly, whilst he recognises the cyclical (or spiral) nature of the theological process, he also notes that in reality this encounter oscillates dialectically between two poles: encounter with the ‘lifeworld’ of concrete reality (here, that of the Anglican charismatic pioneers, and the case study church), and that of the theological ‘system’ (centred on the love of God revealed in Jesus Christ and the normative role of Scripture) and its metanarrative and critical theory.<sup>76</sup> Interdisciplinary engagement is both at the level of the social sciences in the methodology of encounter with the lifeworld, and in the subsidiary engagement with other disciplines such as philosophy, anthropology and psychology in the critical dialogue with the ‘system.’ Out of this encounter emerges the recommendations for renewed ecclesial belief and practice that potentially brings ‘transformation’.<sup>77</sup>

This dialectic thus provides the methodological framework for this thesis:

1. ***The initial search phase (chapter 1).*** Having observed situations in the lifeworld that raised questions in relation to charismatic spiritual warfare, I initially explored literature relevant to the area (see literature review in 1.2 above), articulated some key issues, and decided to set up two main exploratory research projects.

2. ***Encounter with the ‘lifeworld’ (chapters 2 to 4).*** Here I undertake the descriptive-empirical task of describing what is going on when charismatic Anglicans talk about, or engage in, spiritual warfare. My first project was historical-theological, investigating the

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<sup>75</sup> Cartledge, *Practical Theology* 27, Mark McIntosh, *Mystical Theology* (Oxford: Blackwell, 1998) 5-6.

<sup>76</sup> The language of ‘lifeworld’ and ‘system’ is borrowed from Jurgen Habermas via the hermeneutics of Anthony Thiselton. Thiselton argues that a ‘system’ is required that is ‘transcontextual,’ providing ‘a frame or dimension for ideological and social critique’; for him the ‘system’ that provides this critique is primarily the love of God expressed in the cross (the critique of Moltmann’s ‘crucified God’) and the resurrection of Jesus Christ. Cartledge, *Practical Theology* 23, 29, Anthony Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Bible Reading* (London: Harper Collins, 1992) 388, 614-15.

<sup>77</sup> Cartledge, *Practical Theology* 28-29.

historical origins and outline of the Anglican charismatic renewal and its theology and practice of spiritual warfare, primarily through some of its main pioneer leaders in this area (through interviews and bibliographical research). The historical background and context are described in chapter 2; chapter 3 then concentrates on the theological developments, initially focusing on the three pioneers who published books concerning spiritual warfare, and then analysing them as a group. Secondly, I used case study qualitative research method to investigate empirically how spiritual warfare is conceived and practised in a charismatic Anglican congregation, through an extensive in-depth congregational case study (following an initial pilot study), written up in chapter 4.

3. *Encounter with the 'system' (chapters 5 to 8)*. The dialectic here moves (in anthropological terms) from the 'emic' categories and expressions of the everyday discourse of charismatic Christians to the 'etic' concepts of academic discourse, as I engage with critical theory from the 'system' of theological scholarship.<sup>78</sup> The primary question that arose from the case studies was the fundamental theological one concerning the reality and nature of evil forces; so I concentrated on systematic and biblical theology as the potentially most illuminating arena for dialogue, with some interaction with philosophy and anthropology. I chose to do this by engaging in chapters 5 to 7 with the theoretical models of three main dialogue partners (Nigel Wright, Amos Yong, and Gregory Boyd),<sup>79</sup> as well as their key sources (most notably Karl Barth and Walter Wink).

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<sup>78</sup> Thus moving from Cartledge's levels 1 and 2 to level 3 discourse. In practical theology this level 3 academic theology has a broader agenda than purely confessional charismatic theology, offering a mediating discourse between levels 1 and 2 and the wider Christian tradition and the social sciences. Mark Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* (Farnham: Ashgate, 2010) 18-20. This phase also approximates to Osmer's interpretive task, engaging with theory to better explain why observed patterns and dynamics are occurring. Osmer, *Practical Theology 4*.

<sup>79</sup> All three of these theologians have been positively influenced by experience in charismatic and Pentecostal contexts, but in developing their theoretical positions have engaged with wider Christian tradition. See also the introduction to chapter 5.

In Cartledge's model, 'theological normativity is located in Scripture and can challenge and modify the values embedded in theological praxis'.<sup>80</sup> Chapter 8 thus particularly focuses on the contribution of Scripture in seeking to construct a charismatic theology of spiritual warfare. I therefore begin with a discussion of the charismatic approach to hermeneutics that I have adopted, drawing also on the experience of the Anglican charismatic pioneers studied.<sup>81</sup> In a process of 'triangulation', the chapter seeks to combine insights from both the in-depth studies in the lifeworld (pioneer leaders and case study congregation) with the academic discourse of biblical scholarship and the analysis emerging from chapters 5 to 7. I thus proceed to examine specifically the nature of evil (referring also to some insights from psychology), the origin of evil, the extent of evil and how evil is defeated, particularly in relation to the most relevant biblical material highlighted in the encounter phase by the pioneers, case study church and the ensuing theological dialogue. I then present a simple Trinitarian theological model as a recommended basis for renewal of theology and praxis. This is essentially a rescripting exercise; having engaged with the norms of the Christian script of Scripture and the interpretative tradition, concepts used in the case study church are rescripted in a way that is both in continuity but also some discontinuity with their existing script.<sup>82</sup> It also takes into account some of the theological and pastoral criticisms from both inside and outside the charismatic renewal, which should help to assess how much the Anglican charismatic model of spiritual warfare presented might have normative value.<sup>83</sup>

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<sup>80</sup> Cartledge, *Practical Theology* 29.

<sup>81</sup> Osmer also notes the need for an open hermeneutic in the interpretive dimension of scholarship. Osmer, *Practical Theology* 22-3.

<sup>82</sup> The rescripting in the general model at the end of chapter 8 is moving Cartledge's level 3 to level 2, whereas the final recommendations for praxis specifically for the case study church in chapter 9 are at level 2. Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* 16-20, 179.

<sup>83</sup> In assessing normative value, Schreier gives various helpful criteria for attempting to assess whether a developing theology is truly Christian – e.g. its cohesiveness with broader Christian tradition, its congeniality and contribution to the worship of the community, whether it 'bears good fruit' (the test of

4. *Transformation phase (chapter 9)*. Having summarised the conclusions of the study and given suggestions for further research, specific recommendations are given for the renewal of praxis in the main case study church.<sup>84</sup>

This practical theological model thus begins and ends in practice, hopefully leading to better practice that more faithfully participates in the Trinitarian actions of God in the world.<sup>85</sup>

Within this broad contextual and practical theological approach, I shall in addition be using three subsidiary methodologies: church historiographical, biblical-critical theological and sociological qualitative research. Firstly, particularly in examining the origins and history of the spiritual warfare approach in the Anglican charismatic renewal in Britain, I used a church historiographical investigative method. Thus, I examined not only the secondary sources listed above,<sup>86</sup> but also primary sources from participants in the Anglican charismatic renewal. I used a number of the published writings of leaders and pioneers in this renewal, which tend to be of two kinds – books describing the new charismatic theological approach in popular or practical terms;<sup>87</sup> and more autobiographical accounts of key figures<sup>88</sup> or the stories of the renewal in churches in

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praxis), its openness to be tested by other churches and willingness of the community to share its benefits with others. Schreier, *Constructing Local Theologies* 117-21.

<sup>84</sup> Previously at the end of chapter 8, recommendations are also given as to how the proposed model might be applied generally in charismatic congregational praxis (8.6.3), and also in the context of Anglican tradition (8.7).

<sup>85</sup> As Swinton and Moffatt observe, ‘one of the main tasks of practical theology is to recognise distorted practice and to call the Church back to the theological significance of its practices and to enable it to engage faithfully with the mission of God.’ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006) 24-25.

<sup>86</sup> For example, the two most helpful overviews are given by Hocken, *Streams of Renewal*, and the chapter on Church of England renewal in Steven, *Worship in the Spirit*.

<sup>87</sup> Such as those already mentioned on spiritual warfare by David Watson, Michael Harper and Michael Green (the latter being more theological) - see footnote no 62.

<sup>88</sup> For example, Michael Green, *Adventure of Faith* (Harrow: Zondervan, 2001), Michael Harper, *None Can Guess* (London: Hodder & Stoughton, 1971), Pytches, *Living at the Edge*, David Watson, *You Are*

which they were involved.<sup>89</sup> Secondly, I conducted some archive research into magazine and newsletter publications of charismatic renewal, most notably *Renewal* and *Anglicans for Renewal*,<sup>90</sup> as well as examining some of the tapes and notes from charismatic conferences. In addition, some biographical information was obtained from biographies written by friends or associates of key figures.<sup>91</sup> Much specific information, regarding some of the pioneer leaders and the origins and influences upon them in the area of spiritual warfare, was obtained through semi-structured interviews (see fieldwork methodology below) with these pioneers.<sup>92</sup>

In my theological construction (in chapter 8), I shall be using some of the tools of biblical criticism and hermeneutics to consider some of the texts particularly favoured by Anglican charismatics in building a theology of spiritual warfare.<sup>93</sup> This will assist in coming to some tentative pneumatological conclusions concerning the nature, origin and defeat of evil powers, and then in constructing a charismatic model for a theological praxis of 'spiritual warfare'. However, I will first in earlier chapters (2 to 4) be presenting much qualitative research material based on fieldwork, whose methodology draws insights from the social sciences, to which I now turn.

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*My God* (London: Hodder & Stoughton, 1983). For full references used for each author, see the relevant sections in chapters 2 and 3.

<sup>89</sup> e.g. Robert Warren, *In the Crucible: The Testing and Growth of a Local Church* (Crowborough: Highland, 1989). for St Thomas Crooke's, Sheffield, and Tom Walker, *Open to God - a Parish in Renewal* (Bramcote: Grove, 1975) for St John's, Harborne.

<sup>90</sup> *Renewal* was the newsletter of the Fountain Trust, initially published under Michael Harper in 1966, continuing until it eventually merged with *Christianity* magazine in 2001. *Anglicans for Renewal* was initially the newsletter of the London Committee for Renewal launched at Ascensiontide 1979, by 1981 it announced the launching of Anglican Renewal Ministries under John Gunstone, of which it then became the newsletter – see Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 1. I also looked for relevant articles in the more theologically reflective *Theological Renewal*, published under Tom Smal's editorship from 1975 to 1983.

<sup>91</sup> For example, Saunders and Sansom, *David Watson*.

<sup>92</sup> With the obvious exception of David Watson who died in 1984. I did interview his worship leader and colleague at St Cuthbert's, York, Andrew Maries; this did not in the end yield much significant information in relation to Watson's approach to spiritual warfare, but much could be gleaned from Watson's writings.

<sup>93</sup> As mentioned above, this chapter opens in 8.1 with a discussion of my charismatic approach to hermeneutics.

## 1.4.2 Social science methodology

### 1.4.2.1 Participant observation

In sociological terms my methodology for fieldwork is essentially qualitative research from an approach of participant observation. This approach accords with one of my primary aims, to describe the ‘native’ Anglican charismatic insider’s understanding of spiritual warfare issues.<sup>94</sup> Steven has used this methodology in a similar context to my own, that of observing and describing charismatic worship in the Church of England. This relied both on participation in the worship at case study churches, and then on informal interviews with co-participants in the act of worship in his case study churches.<sup>95</sup> In my main and pilot congregational case studies (see chapter 4), I operated on similar principles, in that I was primarily an ‘observer-as-participant’, ‘whose contact with informants is brief, formal and openly classified as observation’.<sup>96</sup> And particularly in the main case study, just as Steven was able to participate in worship in his case study churches, I was also for a time an ordinary participant in the worship and meetings of the conferences and services at the church over a number of weeks, and participated in the form of prayer ministry they were recommending both as recipient and on a few occasions as part of the prayer teams.<sup>97</sup>

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<sup>94</sup> In anthropological terms, this compares with the goal of ethnography, which is ‘to grasp the native’s point of view, his relation to life, to realise *his* vision of *his* world’. Malinowski, B, *Argonauts of the Western Pacific* (London:Routledge, 1922), quoted in James P Spradley, *Participant Observation* (New York: Holt, Rinehart & Winston, 1980) v, 3.

<sup>95</sup> Steven, *Worship in the Spirit* 37-47.

<sup>96</sup> R.G. Burgess, *In the Field: An Introduction to Field Research* (London: Allen & Unwin, 1984) 79, Steven, *Worship in the Spirit* 42. This also accords with Howard Becker’s definition of a participant observer as one who not only watches people to see how they ordinarily behave in certain situations but also enters into conversation with some of these participants and discovers their interpretations of the events he has observed, as quoted in Burgess, *In the Field: An Introduction to Field Research* 79, Steven, *Worship in the Spirit* 45. Classifications such as ‘observer-as-participant’ and ‘participant-as-observer’ are not consistently defined; in Osmer’s terms (following Jorgensen), my role would more readily be classified as ‘participant-as-observer’ (more observer than participant), as I observed ‘activities and meetings I did not normally attend.’ Osmer, *Practical Theology* 61.

<sup>97</sup> Unlike Steven, however, I decided to concentrate on one in-depth study after the pilot study, rather than study in a number of churches.

#### 1.4.2.2 Reflexivity and epistemology

Reflexivity, being my critical self-reflection as the researcher in monitoring my contribution to the proceedings, plays an integral part in qualitative research, and thus also in practical theology.<sup>98</sup> I shall here consider it on three levels: methodological, personal, and epistemological.

Adopting a methodological role as ‘participant observer’ highlights the observer’s simultaneous experience as both an insider and outsider.<sup>99</sup> In general terms, I am an insider in that I have been an ‘ordinary participant’<sup>100</sup> in various activities of Anglican churches and conferences relating to charismatic renewal continually (but not continuously, due to long absences overseas in Sudan [1983-86] and China [1991- 2000] with only short breaks in the UK) from 1980 until the present.<sup>101</sup> This has the advantage of enabling me to reflect critically upon and seek to understand the experience from within; and furthermore my position as one sympathetic to renewal also enabled me to be received with a high degree of trust and openness by respondents in interviews, hopefully sufficient to be able to depend on the information gleaned.<sup>102</sup> This genuine rapport with the respondents is essential to enable them to become genuine ‘co-researchers’<sup>103</sup> - for example, seeking themselves during in-depth interviews to reflect critically in interpreting their experience as we work together in a process of phenomenological investigation and reflection. On the other hand, since deciding to embark on this research I have needed to overcome the relatively high degree of

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<sup>98</sup> Swinton and Mowat, *Practical Theology and Qualitative Research* 59-61.

<sup>99</sup> Spradley, *Participant Observation* 56-57.

<sup>100</sup> Spradley, *Participant Observation* 53.

<sup>101</sup> I also briefly intersected with and participated in some of the personal experiences referred to by Michael Green during my time at St Aldate’s, Oxford in 1980-82.

<sup>102</sup> Jorgensen speaks of the importance of this - Danny L. Jorgensen, *Participant Observation: A Methodology for Human Studies* (London: Sage, 1989) 69-71.

<sup>103</sup> Clark Moustakas, *Phenomenological Research Methods* (London: Sage, 1994), Peter Reason, ed., *Participation in Human Enquiry* (London: Sage, 1994) 10.

selective inattention typical of an ordinary participant, to observe a broader spectrum of information and possible interpretations of an event, and also to become more of a detached observer.<sup>104</sup>

Personal reflexivity takes seriously that all research is, to an extent, autobiography, being carried out in the context of my own experiences and beliefs.<sup>105</sup> Thus, my key research question (what can be learnt from the renewal's understanding and practice of spiritual warfare?) is relevant for me as an Anglican vicar engaging in local mission, but also in reflecting on my experience in mission both here in the 1980s (primarily in an Anglican charismatic context) and for many years in overseas contexts.<sup>106</sup> Such a question shows a willingness to take into account my precommitments, and to constantly consider and critically reflect on how and why an issue such as spiritual warfare affects the life of the church practically – hence my choice of a practical theological approach, in contrast to a purely systematic theology (that might instead examine the development of pneumatology under the influence of the charismatic renewal).<sup>107</sup> However, the fact that the main field research was undertaken in late 2007, when I was to some extent between clerical posts, assisted me from being too involved in my own pastoral context, and I was better able to immerse myself for a while in the context of the main case study church.

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<sup>104</sup> Spradley, *Participant Observation* 55-57.

<sup>105</sup> Swinton and Mowat, *Practical Theology and Qualitative Research* 60.

<sup>106</sup> I spent 3 years as a teacher in Southern Sudan, informally linked to the Episcopal Church of Sudan, and over 8 years teaching in NW China before returning to Britain in 2000.

<sup>107</sup> Ward et al. have noted that some of the distinctives of practical theology (apart from the interdisciplinary aspect) are that it utilises a theory of knowledge (epistemology) that is not 'from the ivory tower of pure theory', but immersed in cultural and contemporary issues, as it seeks to make a difference in the world; it is very self-aware in terms of the values and precommitments of the researcher; and finally that the practical theologian seeks to reflect upon and develop their practice through disciplined study and reflection. 'Reflective practice as an ongoing method of learning holds together action and reflection in a continual cycle of doing, being and thinking.' Frances Ward, in Cameron et al., *Studying Local Churches* 18.

Epistemological reflexivity recognises how my presuppositions, beliefs and values may have influenced how the research questions are framed and investigated, and how conclusions are drawn. For example, whilst the interview questions were drawn up after reading and considering some of the issues raised in the literature, they were also the ones that I considered to be of particular interest, as a charismatic theologian and pastor faced with the challenges of mission in Britain today (and influenced by my overseas mission experience). Nevertheless, in the end it was not so much my own interests (which might have been more in the role of prayer in evangelism and social transformation), as the issues raised in the research process following the main case study (notably the ontological question), that became dominant in this thesis.

In more general terms, a greater need has arisen in empirical research for reflexivity concerning a researcher's epistemology. This is in response to something of a crisis in relation to the scientific representation and legitimisation of the adequacy of the research, having recognised the strong influence of the researcher's metatheoretical perspective.<sup>108</sup> The use of qualitative research methods in a practical theological methodology also presents its own particular epistemological difficulties, particularly as many social scientists have very different presuppositions from theologians concerning the nature of reality and truth.<sup>109</sup> On the other hand, the popularity of the praxis model in theology is partly due to the cultural shift towards postmodernity, where experience as the prime mediator of truth and reality is preferred. However, I do not fully subscribe to the postmodern approach, since as a charismatic practical theologian I retain a strong

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<sup>108</sup> Osmer, *Practical Theology* 57-8. For example, in relation to legitimation, the classical criteria of validity, reliability and generalizability are only partially appropriate in relation to qualitative research; for example, where one or a few cases are studied in depth results can rarely be generalised to a broader population. However, a researcher may choose to 'generalising to theory' as in this study).

<sup>109</sup> For example, some constructivist social scientists propose that it is never possible to agree on a version of reality, which is nothing but a social construction; truth is always personal and subjective. N.K. Denzin, *Interpretive Ethnography* (Thousand Oaks, CA: Sage, 1997) 265-6, Swinton and Mowat, *Practical Theology and Qualitative Research* 36, 167-9.

commitment to truth as orthodoxy as well as orthopraxy (championed by liberationists), and more distinctively for charismatics a commitment to orthopathy (right affections).<sup>110</sup> I do however concur with aspects of the pragmatic theory of truth that truth claims are not infallible, but partial and limited, such that a *critical realist* epistemology is appropriate; our knowledge may need to be revised in the light of external reality – for example, true knowledge makes a difference because it works in practice.<sup>111</sup> But I also wish to hold on to the possibility of apprehending truth concerning reality through revelation (whilst recognising the inevitable interpretative dimensions in our interaction with scripture and tradition).<sup>112</sup> Cartledge thus argues that ‘in practical theology, there should be no doubt as to which is the dominant discourse, however sympathetically and critically other discourses are used’.<sup>113</sup> An attitude of *critical faithfulness* to revelation through Scripture and tradition can thus help to integrate the discourse of qualitative research into the praxis model above.<sup>114</sup> This also accords with my own personal convictions, which shares with many Christians a high regard for the inspiration of

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<sup>110</sup> See Mark J Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster, 2003) 17, 40.

<sup>111</sup> Much academic theology prescribes what should work; practical theology, like Astley’s ‘ordinary theology’, begins with the working – ‘to look and see what works in practice, and then to reflect theologically on that.’ Jeff Astley, *Ordinary Theology* (Aldershot: Ashgate Publishing, 2002) 73. At the same time a critical realist theory is also willing to modify or reject propositions that are acknowledged to be incoherent. See Cartledge, *Practical Theology* 44-45. Other practical theologians have proposed similar models which require an openness to revise knowledge; for example, Pattison proposes a model of open and ‘dangerous’ mutual critical conversation between the particular situation, the social sciences and Christian tradition, in his paper Stephen Pattison, “Some Straw for the Bricks: A Basic Introduction to Theological Reflection,” *Contact* 99, no. 2 (1989): 2-9. This model ‘gives the practical theologian a prophetic freedom to challenge both established interpretations of scripture and tradition in the light of ongoing practices and experience of the Church, and specific forms of practice in the light of scripture and tradition.’ Swinton and Mowat, *Practical Theology and Qualitative Research* 82. Osmer summarises the critical realist approach – ‘it is the interaction of empirical research and theory that leads to the formation of more adequate explanations of the natural and social world.’ Osmer, *Practical Theology* 74.

<sup>112</sup> Wright’s apprehension of a critical realist epistemology thus helpfully sees knowledge of particulars as taking place within the larger framework of the story or worldview that forms the basis of the observer’s way of being in relation to the world – principally here the story or ‘narrative’ and its associated worldview Christians believe to be revealed in Scripture. N.T. Wright, *The New Testament and the People of God* (London: SPCK, 1992) 37.

<sup>113</sup> Cartledge, *Practical Theology* 16, and 33-4 (footnote 29).

<sup>114</sup> See Swinton and Mowat, *Practical Theology and Qualitative Research* 93-97. Whilst offering ‘hospitality’ to qualitative research methods without accepting all their epistemological presuppositions, *critical faithfulness* wishes to remain faithful to ‘the givenness of scripture and the genuine working of the Holy Spirit in its interpretation’; but because of the interpretive nature of our grasping after divine revelation, a critical dialogue between situations, Christian tradition and knowledge from qualitative research methods can help truth to emerge.

Scripture, but also recognises that particular interpretations should always be open to re-examination, and tested against our experience and those of others in the Christian community, both now and in the tradition.<sup>115</sup>

#### *1.4.2.3 Case study approach*

The scope of my field research is relatively modest, adopting something of a case study approach, on two levels. Firstly, in my historical assessment I have chosen to study and interview the key leaders who first wrote books on spiritual warfare, as well as other influential pioneers of Anglican charismatic renewal. These were often associated with some of the early centres of Anglican charismatic renewal in England, which increased their influence.<sup>116</sup> Also amongst my interviewees were leaders and a few Anglican pioneer practitioners who became involved in particular areas of spiritual warfare,<sup>117</sup> and three leaders who had not to my knowledge been openly or explicitly so involved.<sup>118</sup> I used content analysis on their interview scripts to tabulate key issues that came to the fore in relation to their theology and spirituality of spiritual warfare and some of the influences upon it.

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<sup>115</sup> See chapter 8.1 for a more detailed discussion of the charismatic approach to hermeneutics that I have adopted.

<sup>116</sup> These centres not only affected those who were members for a period of time, but were also visited by large numbers of people from other churches, and so have represented a level influence well beyond their size; and the writings of many of these leaders further increased the influence of their views and experiences on the wider charismatic renewal. The leaders and centres are: Michael Harper (Fountains Trust); David Watson (St Michael-le-Belfrey, York); John Collins (St Mark's, Gillingham/Holy Trinity, Brompton); Tom Walker (St John's, Harborne, Birmingham); Michael Green (St Aldate's, Oxford – also John Woolmer, Jane Holloway); Robert Warren (St Thomas Crookes, Sheffield); and David Pytches (St Andrew's, Chorleywood/New Wine). David MacInnes was also associated with 3 of these centres (Gillingham, Birmingham, and St Aldate's, Oxford).

<sup>117</sup> David Pytches, John Woolmer, Jane Holloway. These Anglican charismatics became more practically involved in spiritual warfare in one form or another in a quieter way behind the scenes, but have remained significant and influential in the practice of spiritual warfare both in and beyond Anglican circles in this country.

<sup>118</sup> Bishop Simon Barrington-Ward, John Collins, and Canon Robert Warren. These might be described as 'spiritual fathers' who had helped to encourage the growth of Anglican renewal, but had not written anything publicly on the subject. See introduction to chapter 3 for more details concerning my selection of pioneers to study.

Secondly, as the main part of my fieldwork concerning the practice of charismatic spiritual warfare in the Church of England today, I conducted a pilot study and then the in depth congregational case study.<sup>119</sup> Both had a strong charismatic identity, with a focus on mission rather than pastoral maintenance.<sup>120</sup> In theoretical terms, both studies were primarily descriptive and inductive, but were chosen because they had the potential to be revelatory, in terms of the categories proposed by Robert Yin.<sup>121</sup>

#### 1.4.2.4 *The use of semi-structured interviews*

For my fieldwork, I have relied heavily on the methodology of qualitative research, especially the use of semi-structured interviews. Qualitative research is appropriate for studying theology in context, for, as Mason has pointed out, qualitative research ‘has an unrivalled capacity to constitute compelling arguments about how things work in particular contexts’; while on the other hand, it has the potential for facilitating inferences of wider general application, since ‘the qualitative habit of intimately connecting context with explanation means that qualitative research is capable of producing very well-founded cross-contextual generalities’.<sup>122</sup> It nevertheless requires me as the researcher to be constantly self-questioning, thinking critically about what I

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<sup>119</sup>Originally I had intended to do case studies on 5 contemporary charismatic Anglican churches considering ‘relatability’ in choosing these churches, to enhance the potential for generalising to the macro-level from these micro-level studies, following the arguments of Michael Bassey to which Steven refers - Steven, *Worship in the Spirit* 37. However, after the pilot study I decided that a more in depth study would also have potential for generalisation, but in terms of ‘generalising to theory’, which better suited my practical theological methodology here – i.e. the results and insights from the case studies were then brought into dialogue with general theoretical models (chapters 5 to 7) from which the conclusions of my own construction are drawn (chapter 8).

<sup>120</sup> For a description of ‘maintenance’ and ‘mission’ focused churches, see Warren, *Building Missionary Congregations*.

<sup>121</sup> A *revelatory* case study is one of a kind that had not previously been academically documented, so it is justified on the grounds that the descriptive information alone could be revelatory - Robert K. Yin, *Case Study Research: Design and Methods* (London: Sage, 2003) 42-44. See chapter 4.2.2 for more detail on my application of Yin’s case study methodology.

<sup>122</sup> J. Mason, *Qualitative Researching*, Second ed. (London: Sage, 2002) 1. This helps to explain how it is possible to ‘generalise to theory’ from the case study as I aim to do in this thesis.

am doing and why, confronting and challenging my own assumptions, and recognising how my thoughts, actions and decisions shape how I research what I see.<sup>123</sup>

In both my research projects I have chosen to rely heavily on semi-structured interviews for generating historical, theological and contextual data. The use of interviews in this way is supported by my view that people's knowledge, views, understandings, interpretations and experiences are meaningful properties of the ontological reality that my research questions are designed to explore, and that it is an epistemologically valid method of generating data on these ontological properties;<sup>124</sup> but also for more pragmatic reasons, in that a considerable amount of the data I wish to gather is not available in any other form.<sup>125</sup>

Semi-structured interviews seemed the best approach to encourage interviewees to express their views fairly openly, rather than in a questionnaire or fully standardised interview.<sup>126</sup> In most of my interviews, my approach has been closest to what Flick calls an 'expert interview',<sup>127</sup> being fairly extended (typically one and a half hours) but needing to use a fairly clear standard set of questions to keep the conversation focused and to steer it onto relevant areas. On occasions, I also needed to use the techniques of 'semi-standardised interviews', using a majority of open questions in a topic area, sometimes followed by a more confrontational question, such as a hypothesis-directed questions that raised issues oriented to the theological literature on the topic.<sup>128</sup> But overall, the earlier work of Spradley on ethnographic interviews helped provide the basic rationale for my questions, especially the summary of Spradley's question types

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<sup>123</sup> Mason, *Qualitative Researching* 5.

<sup>124</sup> Mason, *Qualitative Researching* 63-64.

<sup>125</sup> Mason, *Qualitative Researching* 66.

<sup>126</sup> U. Flick, *An Introduction to Qualitative Research*, 2nd ed. (London: Sage, 2002) 74.

<sup>127</sup> Flick, *An Introduction to Qualitative Research* 89-90.

<sup>128</sup> Flick, *An Introduction to Qualitative Research* 81.

presented in Jorgensen, beginning from ‘grand-tour’ overview questions down to ‘native-language’ questions for clarifications of terms or concepts used by insiders.<sup>129</sup>

#### 1.4.2.5 Research ethics

The strong element of field research in this thesis requires a consideration of research ethics. The ESRC Framework for Research Ethics (FRE) helps identify possible areas of risk to research respondents.<sup>130</sup> Whilst nearly all were deemed minimal for this study, it was however necessary to gain access and seek approval for research at the main case study church through its ‘gatekeepers’;<sup>131</sup> and so alongside the case study protocol, a review of research ethics was prepared and submitted. This sought to address the key principles of ethical research, which are identified in the FRE.<sup>132</sup>

The main ‘gatekeeper’ was the vicar of the case study church; after I explained my request to conduct the research to him, he was also given time to consult with his leadership team prior to agreeing to the case study. In relation to my role in participant observation, I suggested that my presence as a researcher was announced to the congregation during my first visit to avoid unnecessary appearance of subterfuge. The relationship with the gatekeeper was obviously an important one, as he may have concerns over the impact of the research.<sup>133</sup> In the event the research benefitted from a

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<sup>129</sup> Jorgensen, *Participant Observation: A Methodology* 85.

<sup>130</sup> For example, as in the FRE checklist in Appendix A, pages 33-4. The Research Ethics Framework (REF) was originally published in 2005, but my references are to the later updated 2010 version (FRE) – ESRC, *Research Ethics Framework* (Economic and Social Research Council, 2010 [http://www.esrc.ac.uk/images/Framework\\_for\\_Research\\_Ethics\\_tcm8-4586.pdf](http://www.esrc.ac.uk/images/Framework_for_Research_Ethics_tcm8-4586.pdf) [accessed 15.4.11]).

<sup>131</sup> Research is normally considered more than minimal risk when it involves groups where permission of a gatekeeper (such as a community leader) is required for initial access to members. ESRC, *Research Ethics Framework* 9.

<sup>132</sup> ESRC, *Research Ethics Framework* 3.

<sup>133</sup> For example, whilst Oliver suggests that the relationship can be fully symbiotic, but the gatekeeper potentially has more to lose as he may have to reduce the impact of insensitive research practice after the researcher has left. Paul Oliver, *The Student's Guide to Research Ethics*, Second ed. (Maidenhead: Open University Press, 2010) 39-40.

high degree of trust - for example, the gatekeeper not only helped select suitable interviewees, but gave permission for me to freely select other interviewees among the congregation.

Interviewees participated on the principle of informed consent.<sup>134</sup> The risk of any detrimental effects on interviewees was deemed very low.<sup>135</sup> Each one was given a statement of intent which was explained verbally, including the purpose and intended use of the research, and the area of questioning, emphasizing that views and experiences would be valued as part of this research, but no value judgements on them would be given.<sup>136</sup> Confidentiality was stressed, on the basis that pseudonyms would be used for them and the name of the church as a whole, and personal material otherwise kept confidential. Each interviewee was asked to sign a consent form which stated that they understood the nature of the research, consented to participate, and understood that they were free to not answer particular questions, and could stop the interview or withdraw their participation at any time.<sup>137</sup> They were also assured that they have right to access the data at any time, in accord with the Data Protection Act (1988); and all main interviewees were given the opportunity to read through and suggest corrections or alterations to their interview transcript, as were the two leaders in relation to the chapter draft.

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<sup>134</sup> An attempt was made to inform participants of anything they might need to know in order to make a decision as to whether or not to participate. See Oliver, *The Student's Guide to Research Ethics* 28-31.

<sup>135</sup> This was assessed as a possible psychological risk in inviting participants to discuss personal beliefs and relating experiences. There might be some embarrassment in sharing personal views, or some emotional discomfort in relating experiences that may have been traumatic. For a discussion on this see Oliver, *The Student's Guide to Research Ethics* 31-32.

<sup>136</sup> It was also pointed out that they might find the experience a very positive and enjoyable one, as they articulated and reflected on their own spiritual experiences and understanding. Ethics should not only consider the possible negative effects of research on respondents, but also the positive ones - see Oliver, *The Student's Guide to Research Ethics* 34.

<sup>137</sup> The 'pioneer' experts interviewed for the historical study were mostly interviewed much earlier (2004 to 2006); although they were not asked to sign consent forms, similar explanations were given to them before the interview, either verbally or by e-mail. Occasionally comments were made that were qualified as unsure whether they should be quoted, and so these were not specifically referred to.

## 1.5 Definitions, scope and limitations

As already indicated, the main arena of my research is within the charismatic renewal of the Church of England. I have found ‘**charismatic renewal**’ to be the most helpful term – ‘**charismatic**’, as describing any form or experience of Christianity that emphasises the charismata or spiritual gifts (such as tongues, prophecy, discernment, etc) listed in 1 Corinthians 12 and elsewhere, as well as a dynamic experience of being ‘baptised’ or filled with the Holy Spirit; ‘**renewal**’ describing the expression of this new form of spiritual life (often called ‘Pentecostalism’<sup>138</sup>) within previously existing historic main-line churches or denominations, such as the Church of England (C of E), Methodist, Baptist or URC churches, or the Roman Catholic Church. The term ‘**charismatic movement**’ has often been used almost interchangeably with ‘charismatic renewal’, but suggests something hard to define (the C of E report acknowledged this<sup>139</sup>), and transcending denominational boundaries. It is true that not only charismatic experience but also some individuals involved moved fairly readily between denominations,<sup>140</sup> and teaching and sharing of experiences (e.g. in the area of spiritual warfare) are even less confined, such that I will need to consider a wider range of material than purely that emanating from Anglicans; however, my focus on the charismatic elements that have penetrated into the C of E (particularly in the earlier historical phases studied in chapters 2 and 3) makes renewal a more appropriate term.<sup>141</sup> Some consolidation of the intra-

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<sup>138</sup> Pentecostalism here is used to include both denominational Pentecostal churches, the charismatic renewal and also other forms of charismatic Christianity (such as newer independent charismatic churches and many African-instituted churches). See Anderson, *An Introduction to Pentecostalism* 1.

<sup>139</sup> ‘[Charismatic movement] remains inexact as a descriptive title - the central feature of the movement is an overwhelming sense of the presence and power of a God not previously known in such a combination of otherness and immediacy.’ Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 1.

<sup>140</sup> Some of the key leaders, for example, changed denominational allegiances (e.g. both Michael Harper and Andrew Walker left the C of E and joined the Orthodox Church; Colin Urquhart became independent).

<sup>141</sup> It is also perhaps the most widely recognised term. However, by the 21<sup>st</sup> century, the breadth of this charismatic penetration and diffusion across the churches, for example in its influence on songs and forms of worship, is such that ‘charismatic tradition’ is arguably a more appropriate term in the contemporary

denominational networking of charismatics within the C of E facilitated making Anglican renewal the main locus of this study.<sup>142</sup>

Within the charismatic renewal, spiritual warfare (SW<sup>143</sup>) is the topic of study – how it is described and understood at the level of ordinary as well as academic theology;<sup>144</sup> and also its **spirituality**, which I take as referring to both ‘the individual prayer and communion with God... and with the outer life that supports and flows from this devotion’<sup>145</sup>; with particular emphasis on the latter outward dimension, that is, the practice of spiritual warfare. In charismatic circles theology and practical spirituality are often closely interlinked;<sup>146</sup> **praxis** (or ‘theological praxis’) is thus also an appropriate term, in denoting actions, habits and practices that are value-laden theologically, linked to a person’s worldview, beliefs and values.<sup>147</sup> The term ‘**spiritual warfare**’ is not specifically mentioned in the Bible, but the concept would appear to be supported by a number of references in both Old and New Testaments. Within the concept there are a wide range of views as to its content and significance; for example, a good number of theologians would take references to evil spiritual forces such as demons, sometimes including Satan, as mythological and not describing ontological realities. I have

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Anglican church, alongside other interpenetrating spiritual traditions (such as mainline evangelicalism, Anglo-Catholicism, liberalism, etc).

<sup>142</sup> Most notably through the New Wine Networks, started by David Pytches; as well as the looser network associated with the Alpha Course. ‘*Resource*’ was however founded in 2004 by Martin Cavendish and others (following the closure of Anglican Renewal Ministries) partly to connect with charismatics in local churches that might not be naturally linked in with networks such as New Wine.

<sup>143</sup> I have only retained the abbreviation as a shorthand in some of the analysis arising from interview transcripts for the pioneer and case study research.

<sup>144</sup> Clearly much of my own reflections in this thesis (especially from chapter 5 onwards) will be in relation to academic theology. However, my practical theology approach begins primarily from the ‘ordinary theology’ of members of the case study churches – theology which is grounded in the challenges and fulfilments of ordinary life rather than controversies of the academy, often by those who have received little or no theological education of a scholarly or academic kind. See Astley, *Ordinary Theology* 54-57.

<sup>145</sup> Cheslyn Jones, Wainwright, and Yarnold, eds., *The Study of Spirituality* (London: SPCK, 1992) xxii.

<sup>146</sup> For example, O’Sullivan notes that most of the songs written by Graham Kendrick for ‘March for Jesus’ in the 1980s ‘provided a vehicle for combining theological instruction with spiritual activity, particularly in the area of prophetic ministry and spiritual warfare’. O’Sullivan, “Roger Forster and the Ichthus Fellowship: The Development of a Charismatic Missiology,” *Pneuma* 16, no. 2 (1994): 247-63, page 62.

<sup>147</sup> Cartledge, *Practical Theology* 17, Wright, *The New Testament and the People of God* 32-46.

nevertheless already defined this in a way appropriate to its charismatic context, as the theological belief in the existence of demons or evil spirits and of Christians' involvement in a warfare between God and Satan;<sup>148</sup> and the practical outworking of this belief in their spirituality of prayer, intercession and healing and deliverance ministry.<sup>149</sup> The term '**spiritual battle**' is also used almost interchangeably by many charismatics.<sup>150</sup> For many, spiritual warfare immediately brings to mind **exorcism**, which can be defined as 'a specific act of binding and releasing, performed on a person who is believed to be possessed by a non-human malevolent spirit', or 'the spiritual cleansing of a place believed to be infected with the demonic';<sup>151</sup> however, detailed study of this specific phenomenon and the methods involved (which would also require some expertise in psychology as well as theology) is beyond the scope of this study. I will be referring to exorcism in the broader context of **deliverance ministry** (defined as freeing people from the bondage of Satan as a result of folly, unbelief, sin or the works of the devil, but not necessarily implying 'possession' by an evil spirit<sup>152</sup>). The belief in the ubiquitousness of oppressive evil (particularly in the case study church) was a factor leading to a major focus of the subsequent reflection in the interpretive task being on the question of the **ontology** of evil forces. Ontology means 'being', the being of something in itself; I use this both in the narrower philosophical sense of the description of the metaphysical

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<sup>148</sup> For example, Keith Warrington summarises the main tenets of current belief as: 1) the devil and his demons are antagonistic foes of the church, 2) they have been eternally overcome by Christ, 3) they still affect individuals malevolently, 4) they can be resisted and overcome by and through Christ. Keith Warrington, ed., *Pentecostal Perspectives* (Carlisle: Paternoster, 1998). (Quoted also in Cartledge, *Practical Theology* 203.)

<sup>149</sup> It will be noted that I am using it in its broadest terms – whereas some have tended to use it to refer not so much to personal deliverance ministry but to the 'spiritual warfare movement' particularly associated with C Peter Wagner and the emphasis on the battle against so-called territorial spirits. This did not prove to be a major focus of this thesis. For this usage see for example Theron, "A Critical Overview," 89-90.

<sup>150</sup> For example, see Chapter 6, 'Spiritual Battle', in Nigel Scotland, *Charismatics and the New Millennium* (Guildford: Eagle, 2000) 129-51. Perhaps because it is perceived as having less dramatic overtones and is more easily taken as metaphorical for struggling or wrestling in line with the key Pauline biblical text of Eph 6:12 – 'our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms'. (Biblical quotations are taken from the New International Version unless otherwise stated.)

<sup>151</sup> Perry, ed., *Deliverance 2*.

<sup>152</sup> Perry, ed., *Deliverance 2*. Although pastoral deliverance ministry as it relates to individuals was not my primary focus, it did become a significant area of investigation in the main case study church.

substance of evil, but also relating to the place of evil forces in the created order (cosmology), and at times more broadly as ‘the nature of the thing under discussion’,<sup>153</sup> which in a theological context often includes description of its characteristics, e.g. in moral terms. **Evil** itself is a difficult word to define; I use it primarily in its common moral usage – as a rule, evil is defined as a negative concept, understood as the opposite of that which we hold to be good;<sup>154</sup> but being in a theological context where I subscribe to the basic belief that ‘God is good’, evil can also be defined as that which is opposed to God, which also helps to remove it from the subjective realm of what I perceive to be ‘bad’ or evil. Evil being what is morally opposed to good is similar to ‘sin’ in the religious context – but is often widened to consider so-called ‘natural evils’ particularly in relation to theodicy. The latter is an area I will touch on but is largely beyond the scope of this thesis.

The term ‘**Anglican**’ actually encompasses the worldwide Anglican Communion; and it should be noted that the majority of Anglicans are now in the two-thirds world.<sup>155</sup> In recognition of this increasingly significant global dimension, I had originally hoped to carry out some limited study of the place of spiritual warfare in the rest of the Anglican Communion, especially where charismatic renewal is influential (notably Nigeria and South East Asia), for which I conducted some preliminary interviews, and began some interdisciplinary anthropological study particularly in relation to West African

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<sup>153</sup> Cf. Cartledge, *Practical Theology* 259.

<sup>154</sup> See Hans Schwarz, *Evil: A Historical and Theological Perspective* (Minneapolis: Augsburg Fortress, 1995) 1-2.

<sup>155</sup> For example, regular monthly attendance the Church of England was given at 1.7 million in 2010 (<http://www.cofe.anglican.org/about/thechurchofenglandtoday>, [accessed 15 Sept 2010]), whereas the often quoted figure (e.g. from *The Church of England Year Book* (London: Church House Publishing, 2004)) for the Church of Nigeria is 17 million (though this is likely to be an imprecise estimate). Ward also quotes this figure, but also the number of *baptised* members of the Church of England being 26 million (a statistic lacking for all other provinces). Kevin Ward, *A History of Global Anglicanism* (Cambridge: CUP, 2006) 1.

perspectives;<sup>156</sup> however, as the focus shifted to highlight the main case study church and the ontological issues raised this proved too ambitious for the scope of this study. Therefore, I shall be using the term 'Anglican' to mean 'relating to the Church of England', unless otherwise specified or obvious from the context.

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<sup>156</sup> See, for example, Ferdinando, "Biblical Concepts of Redemption", Meyer, *Translating the Devil: Religion and Modernity among the Ewe in Ghana*, Onyinah, "Akan Witchcraft and the Concept of Exorcism in the Church of Pentecost".

## Chapter 2:

# ANGLICAN CHARISMATIC SPIRITUAL WARFARE IN HISTORICAL PERSPECTIVE

### *2.1 The historical Anglican tradition in relation to 'spiritual warfare'*

We cannot speak directly of 'spiritual warfare' in the British Anglican context prior to the 1960s, since as far as I am aware it was not a recognisable term in theological or pastoral language. However, certain historical strands of theology and spirituality reveal that it is not entirely foreign to the Anglican context.

Christianity first came to the British Isles through various Roman merchants. Christianisation of the Celts was relatively quick, bringing also literacy such that the formerly non-literate Celts soon had much of the oral tradition of their pre-Christian culture preserved through the writings of Christian scribes, scholars and bards; this also meant that some of the pre-Christian thought and belief was maintained and absorbed – for any new religion is only likely to succeed if it embodies at least the best of the culture to which it comes.<sup>1</sup> It is very difficult historically to ascertain the genuine contours of Celtic Christianity, much of which was Graeco-Romanised over several centuries; thus the more sympathetic writings from within the fringe

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<sup>1</sup> Christianity's greatest initial success was in the Roman Empire through assimilation to Graeco-Roman culture, including much Platonic religious tradition, which has left its influence in Christianity down to the present day in European Christianity; but this was soon taken to be the one true form of the Christian religion, to the exclusion of all others in any missionary endeavours. Just as the Roman conquerors of the Celts looked down on many of the customs of the islands inhabitants, histories of the Celts have even up until recent times have been written with a certain ignorance and prejudice, painting 'a picture of a society barbarous and uncivilised in its essentials.' Now, however, contemporary missionaries are urged to undo much of the damage they have done, and this approach has once again turned the spotlight onto primal cultures and forms of Christianity also in this country, most notably Celtic Christianity. James P. Mackey, *An Introduction to Celtic Christianity* (Edinburgh: T. & T. Clark, 1989) 3-4, 8.

communities of Wales, Scotland and Ireland still influenced by their Celtic roots in language and customs may shed more light on the worldview of the Celts and the Christianity that blossomed in the British Isles before the Romans took control.<sup>2</sup>

Such writers are soon able to identify aspects of the Celtic outlook that predisposed the Celtic Christians to take on a strong conception of the struggle between spiritual forces. Mackey agrees with O'Donoghue (one of his contributors) that 'no one who does not come to grips with the nearness of the spirit world will ever understand Celtic Christianity', maintaining that 'the nearness, the ubiquitous *presence* of the spiritual in all things and at all times, though needing special times and places too as a picture needs a frame in order to focus its universality, is indeed a powerful, permanent, and characteristic Celtic conviction, [which] may prove to be the most important contribution which the Celtic mind can still offer to the modern world'.<sup>3</sup> This presence is ultimately the presence of the divine, even if many spiritual powers are depicted as persons and meant to be thought of as persons, for example in the form of choirs of angels 'as real as the sun and moon';<sup>4</sup> Celts also had a full and uninhibited acceptance of the natural world in full continuity with the spiritual, with God's gracious power everywhere within it and in all our dealings in it, there being no real dichotomy between spirits and material things, and no real distinction between modes of God's presence in both for the Celtic Christian who invoke spirits to protect

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<sup>2</sup> Thus most of the contributors to Mackey's volume would qualify in this respect, as would Ian Bradley in his study of Celtic Christianity - Ian Bradley, *Celtic Christianity: Making Myths and Chasing Dreams* (Edinburgh: Edinburgh University Press, 1999). Mackey, *An Introduction to Celtic Christianity* 4.

<sup>3</sup> Mackey, *An Introduction to Celtic Christianity* 10-11. Mackey contrasts this with the efforts of many scientists to convince us of the reductionist view that 'mind' is *nothing* other than a sequence of thoughts and feelings set off by the brain its interaction with our physical world.

<sup>4</sup> Quoting his contributor, O'Donoghue - Mackey, *An Introduction to Celtic Christianity* 12, 52. Mackey continues: 'the Celtic Christian at prayer was consciously a member of a great company that stretched from the persons of the Trinity through the powerful angelic throngs to the least of the spiritual persons, the risen saints.'

or to praise.<sup>5</sup> However, whilst for the pre-Augustinian Celts the natural world and human nature are good through and through as Genesis insists (and the newborn child is innocent), “this good world is in bondage, in the manner of a good land under occupation by malevolent forces.”<sup>6</sup> The traditional Celtic Christ, however, comes not to confront the corruption of nature, but ‘to release a beautiful and holy world from its bondage; not to replace the revelatory light of nature with a new and different light, but to scatter the dark forces so that the original light (the light which the prologue to the Fourth Gospel says enlightens everyone who comes into the world) could shine for us again, and guide our footsteps home.’<sup>7</sup>

Thus in relation to ‘spiritual warfare’, the Celts displayed an awareness of God’s ubiquitous presence by his Spirit; a theology that integrates spiritual forces into the natural order without dichotomy; and an awareness that malevolent dark forces have occupied the land, but can be scattered by Christ’s light.<sup>8</sup> Although since then many other layers of spirituality have influenced Anglican Christians, the Celtic roots have never been entirely lost, as evidenced in a recent resurgence of interest in Celtic spirituality amongst Anglicans.<sup>9</sup>

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<sup>5</sup> ‘The great tragedy of the western theology of grace, for which even the great ‘Doctor of grace’. Augustine, must take his share of the blame, lies in the gradual overshadowing of uncreated grace (God’s own personal presence and spirit), by concepts of created grace (effects or states produced within God’s creatures). For grace in essence is a way of talking about God’s creative, life-giving, beneficent presence to and within all, both personal and impersonal entities, spiritual and material. And that is the comprehensive impression conveyed by Celtic Christianity at its best and most characteristic.’ Mackey, *An Introduction to Celtic Christianity* 13.

<sup>6</sup> Mackey, *An Introduction to Celtic Christianity* 16. Mackey shows his own Celtic roots by continuing: ‘However much contemporary minds may feel like resisting the traditional Celtic personification of such forces, there can be no doubt that malevolent forces operate in our world and through our own spirits, and that we need saving from them.’

<sup>7</sup> Mackey, *An Introduction to Celtic Christianity* 16.

<sup>8</sup> Michael Mitton, writing as an Anglican charismatic, found strong parallels between this Celtic spirituality and a balanced approach to ‘spiritual warfare’ in the charismatic renewal. See Michael Mitton, *Restoring the Woven Cord: Strands of Celtic Christianity for the Church Today* (London: Darton Longman Todd, 1995).

<sup>9</sup> For example, centring on the communities in Northumbria, and in particular the writings and liturgy of David Adam, e.g. David Adam, *The Rhythm of Life: Celtic Daily Prayer* (London: SPCK, 1996).

### 2.1.1 Medieval Times and the Reformation

Much study on the spirituality of medieval devotion has focused on individuals or groups who have left influential writings, such as the fourteenth century mystics Rolle, Hilton, the writer of the 'Cloud of Unknowing', and Julian of Norwich. However, this emphasis is often out of all proportion to their actual impact on the religion of ordinary men and women at the time.<sup>10</sup> The 'popular' or 'traditional' religion of the majority, whilst undoubtedly influenced by paganism and superstition, was nevertheless probably equally formed and influenced by the liturgy and sermons in church, the visual portrayals on walls, screens and windows, the enacted Miracle plays as well as orally in rhyming verse treatises and saints' lives.<sup>11</sup> In such traditional religion, we find certain Scriptures regularly used in exorcism or defence against evil.<sup>12</sup> A particular focus of cleansing the land from evil were the Rogation Day processions 'beating the bounds' of the parish. Late medieval Rogationtide processions, with handbells, banners, and the parish cross, were designed to drive out of the community the evil spirits who created division between neighbours and sickness in man and beast.<sup>13</sup>

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<sup>10</sup> Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England 1400-1580* (New Haven: Yale University Press, 1992) 1.

<sup>11</sup> 'Traditional religion' may thus be a better term than 'popular', indicating a religious culture rooted in a flexible and evolving repertoire of inherited and shared beliefs and symbols that could bridge the gap between the literate and illiterate. Duffy, *The Stripping of the Altars* 2-3.

<sup>12</sup> The prologue to St John's gospel was one of four passages in the popular primers seen to have power to help protect from harm. For example it was read at the end of the baptismal service, together with a passage from Mark describing the exorcism of a demoniac boy, designed to protect the newly baptised child against epilepsy, and it was used in ceremonies of exorcism. It is no surprise, therefore, to find it widely used as a charm against all evils. Inscribed on parchment, it was frequently worn round the neck to cure disease, and lay people also often hung it on the necks or horns of ailing cattle. Duffy, *The Stripping of the Altars* 215-6.

<sup>13</sup> The Gospel was proclaimed at the boundary, especially at stational points or landmarks with a stone or wooden cross. These occasions were so important that provision was often made for them in wills by testators eager to associate their memories with such occasions in perpetuity. Four gospel passages were usually at the beginning of the popular primers: the opening chapter of St John's Gospel, the Annunciation story from Luke, the story of the Magi from Matthew, and the final section of Mark's Gospel, containing Christ's promise to give his disciples power over demons, serpents, poison and disease. The reading of Gospel passages, especially of the great feasts, had from time immemorial acquired a special significance in lay devotion; their power extended beyond their association with the festivals on which they were read. These were the Gospels that were read aloud at the stations in the

This traditional religion of late medieval Catholicism had a strong hold and imagination over the loyalty of the people right up to the Reformation; and even after the purges of early Protestantism, the preservation of the prayer-book pattern of the old rites of passage helped keep enough of the old imagery and resonances in the churches to complicate the new teachings.<sup>14</sup> For the Church of England, the new as well as much of the old became enshrined in the liturgy of the prayer book. Here the strongest representation of such prayers against evil is in the words of the Litany, which was said on certain special occasions but most notably during Lent on Wednesdays and Fridays. Litanies originated in times of calamity, and were probably used from the inception of the British Church.<sup>15</sup> The litany includes prayers of penitence, but also deprecations which are essentially expansions of the clause ‘deliver us from evil’ in the Lord’s prayer.<sup>16</sup> For example, there are prayers for deliverance from spiritual evil, temptation, moral evils, physical evils, evils afflicted by man or affecting Church or State (such as heresy or rebellion), blindness of heart, pride, hypocrisy, deadly sin, and deceits of the world, the flesh and the devil; there is a recognition that prayer is answered ‘by thine Agony, by thy Cross and Passion... precious death... and glorious Resurrection and Ascension’; and it ends with prayers for strength in spiritual conflict, and ‘to beat down Satan under our feet’ (Rom 16:20).<sup>17</sup> Such prayers, slightly modified, remain even in the abbreviated form of the

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course of the Rogationtide processions, to scatter demons and bring grace, blessing and fertility to the community and its fields. Duffy, *The Stripping of the Altars* 136, 39, 214-5.

<sup>14</sup> Duffy, *The Stripping of the Altars* 4.

<sup>15</sup> From about the 8<sup>th</sup> century they added invocations to angels and saints, but these were all removed in Cranmer’s prayer book, except general invocations addressed to Mary, all the Angels, and the patriarchs, prophets and martyrs ‘and all the blessed company of heaven.’ Evan Daniel, *The Prayer-Book: Its History, Language and Contents* (London: Wells Gardner, Darton & Co, 1909) 190-1.

<sup>16</sup> As it is explained in the Catechism – ‘from all sin and wickedness, and from our ghostly enemy, and from everlasting death.’ Daniel, *The Prayer-Book* 194-5.

<sup>17</sup> Daniel, *The Prayer-Book* 197-9, 204-10.

Book of Common Prayer that is still used in traditional church services today.<sup>18</sup> Thus, although the phrase ‘the church militant’ from the prayer book (used as the title for this thesis) does not of itself signify an aggressive stance towards spiritual enemies, there are signs elsewhere within it of the oppression of sin, evil and deception from the world, the flesh and the devil, that caused Anglicans to pray for protection and deliverance.<sup>19</sup>

## 2.2 *Revd Alexander Boddy: the first Pentecostal Anglican*

Whilst we might investigate other strands of spirituality outside the Church of England, such as the Puritans who had a strong sense of the spiritual battle, or in the Wesleyan revivals, it is not until the 20<sup>th</sup> century that the theme becomes prominent in an Anglican context, beginning with the forerunner to the Anglican charismatic renewal, the Pentecostal pioneer, Revd Alexander Boddy. Following a Pentecostal revival in his own Sunderland congregation in 1907, Boddy became a focus for an annual Pentecostal convention in Sunderland, and the editor of the Pentecostal periodical *Confidence* from 1908 to 1926.<sup>20</sup>

Despite his ‘Pentecostal’ experiences, Boddy remained very much an Anglican clergyman, subscribing to the Thirty Nine Articles, practising infant baptism and keeping his regular pattern of services and prayers, following the *1662 Book of*

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<sup>18</sup> The Church of England, *The Shorter Prayer Book: Being an Abbreviated Form of the Book of Common Prayer* (London: Oxford University Press, 1946) 24-30.

<sup>19</sup> The phrase ‘militant here in earth’ was added after ‘let us pray for the whole state of Christ’s Church’ before the general intercessions, to clearly limit the prayer to those living and to definitely exclude prayer for the dead. Daniel, *The Prayer-Book* 358-59.

<sup>20</sup> Steven, *Worship in the Spirit* 11, Gavin Wakefield, *Alexander Boddy: Pentecostal Anglican Pioneer* (Carlisle: Paternoster, 2007). Harper also described him as a ‘precursor to the Charismatic Movement’ - Harper, *As at the Beginning* 39. Robinson’s dissertation includes a helpful comparison between Boddy and Harper - Robinson, “The Charismatic Anglican”.

*Common Prayer*.<sup>21</sup> His freedom to continue within the church was no doubt due in part to his relatively sympathetic bishop, Handley Moule, who shared his background in evangelicalism and the Keswick Holiness Movement.<sup>22</sup> His first experience of being overwhelmed by the power of the Holy Spirit in 1892 in fact came during a regular communion service, as he read 2 Cor 4:6.<sup>23</sup> After visiting the Welsh Revival in 1904 and initiating ‘prayer for revival’ meetings, subsequent experiences followed - of ‘holy laughter’ during a visit to Thomas Barratt’s meetings in Oslo in 1907 (which he later described as his baptism in the Spirit), and eventually speaking in tongues after Barratt’s meetings initiated the Pentecostal outpouring in Sunderland in 1907.<sup>24</sup>

The fact that this outpouring was, according to Barratt, accompanied by ‘many exorcisms of a dramatic nature’ will have heightened Boddy’s awareness of the supernatural spiritual conflict accompanying the work of the Spirit.<sup>25</sup> He similarly saw signs of the enemy’s activity in those who came to the meetings seeking to oppose and cause division.<sup>26</sup> Whilst conflict with evil was not a major theme in Boddy’s writings, it is always in the background, particularly in relation to Christ’s victory over Satan, and various aspects are mentioned which are paralleled later in the charismatic renewal in the 1960s. In the very first article in the first issue of

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<sup>21</sup> Even after his Pentecostal experiences he tended to add extra services (such as evening Pentecostal prayer meetings), rather than change the existing pattern. He saw the Pentecostal outpouring as a renewal movement, ‘to bless individuals where they are.’ Alexander Boddy, *Confidence* 4, no. 3 (March 1911): 60, Wakefield, *The First Pentecostal Anglican* 30, 181-2.

<sup>22</sup> Wakefield, *The First Pentecostal Anglican* 182.

<sup>23</sup> Wakefield, *The First Pentecostal Anglican* 69-70, 185-86.

<sup>24</sup> Wakefield, *The First Pentecostal Anglican* 76-89.

<sup>25</sup> Barratt in his diary describes this as one of the signs that marked out this Sunderland revival as extraordinary even in Barratt’s own ministry. ‘*My visit to England*’, T.B. Barratt’s Diary (unpublished), 5-8, quoted in Robinson, “The Charismatic Anglican” 53-4.

<sup>26</sup> ‘Many came out of curiosity, some deliberately to oppose and cause division.... But the enemy made these times for us very trying, ‘cranks’ and mischief makers... came to meetings and caused the writer much pain and anxiety.’ ‘The Pentecostal Movement’, Alexander Boddy, *Confidence* 3, no. 8 (Aug 1910): 195.

Confidence, Mary Boddy sets out key beliefs in the power of ‘His Own Blood’ to give ‘Perfect Victory over sin, disease, and all the powers of darkness.’<sup>27</sup> And in the next edition she records ‘verses given by the Spirit’ including:

But fears will often come; dear Lord,  
Lest Satan should deceive;  
‘Fear not, my child, for thou art safe,  
My Blood doth shelter thee.’<sup>28</sup>

This theme of the cunning deceit of the devil through doubts and fears, and the right response in magnifying Jesus, is taken up by Boddy himself in the subsequent article:

But worst of all is the Devil’s cunning, using God’s children to inject fears and doubts as to our heavenly Father’s love... shall we yield to man-made doubts and fears, and open the door thus to Satan’s emissaries?... The pleading of the Blood in the power of the Holy Spirit will put to flight all the powers of darkness. Best of all, let us magnify Jesus until he is so great as to completely shut out the Devil from our thoughts. A great Christ means a very small devil.<sup>29</sup>

The awareness of the Devil’s ability to deceive and counterfeit are always in the background for Boddy. This is not surprising, as the Welsh Revival, the Sunderland outpouring and speaking in tongues were at times criticised as being ‘of the devil’ – not only publicly by Jessie Penn-Lewis, who convinced Evan Roberts that much of the Welsh Revival had been demonically inspired and levelled similar charges at Boddy’s writings; but such doubts also more painfully affected his own brother-in-law, Pollock, after his dramatic experience of baptism in the Spirit.<sup>30</sup> The danger of

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<sup>27</sup> Mary Boddy, *Confidence* 1, no. 1 (April 1908): 4.

<sup>28</sup> Mary Boddy, *Confidence* 1, no. 2 (May 1908): 3.

<sup>29</sup> Alexander Boddy, *Confidence* 1, no. 2 (May 1908): 3-4. Wakefield observes that similar thoughts occur consistently in virtually every edition of *Confidence*. Wakefield, *The First Pentecostal Anglican* 159.

<sup>30</sup> Penn-Lewis describes the various ways she believed Christians can be deceived by Satan in their experiences in Jessie Penn-Lewis and Evan Roberts, *War on the Saints*, 9th ed. (New York: Thomas E.

deception also arises at the first Sunderland Conference related to the possible influence of ‘unholy spirits’ on prophecy.<sup>31</sup>

The other context where there is specific awareness of conflict with Satan is in healing. We have already seen that Boddy considered the victory of the cross to include victory over disease, and elsewhere he explicitly states that ‘sickness is *generally* from Satan or his emissaries’.<sup>32</sup> Thus, in his standard procedure for anointing with oil according to James 5, he would first ‘rebuke’ the sickness, the pain, and all the evil powers behind the disease’ (following Luke 4:39), and place the sufferer under the Precious Blood for cleansing and also ‘for protection from all evil powers, and for victory (Rev 12:11)’.<sup>33</sup>

Despite Boddy’s role in the early days of Pentecostalism, the latter’s influence in the Church of England was to be minimal until charismatic renewal began in the 1960s, and to this we now turn.

### *2.3 The history of charismatic renewal in the Church of England*

There have been some excellent historical studies of the advent of charismatic renewal to the Anglican and other traditional churches in the 1960s and 1970s – most

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Lowe Ltd, 1973). Pollock had been influenced by the opposition of Reader Harris from the Pentecostal League, who had even spoken out as far as to suggest that the ‘confusion’ in the meetings was a ‘Satanic counterfeit.’ Robinson, “The Charismatic Anglican” 61-63, Wakefield, *The First Pentecostal Anglican* 83, 89. Barratt believed that ‘a demon – of doubt – entered in evidently’ to ‘dear Brother Pollock’, who claimed to be all right now as ‘Pastor H says he has cast out the demon... Pollock... alleging that he got a demon the night he got the Pentecost.’ T.B. Barratt, “My visit to England”, Personal Diary (unpublished), 16, quoted in Robinson, “The Charismatic Anglican” 62-3.

<sup>31</sup> Here the visiting Miss Schofield from America teaches that there are ‘not only two influences – the Holy Spirit and unholy spirits – but, more often than the latter, a third influence – the Unconscious Mind.’ A. Boddy, *Confidence* (May 1908): 15.

<sup>32</sup> The italics are Boddy’s own. Alexander Boddy, “Faith Healing in Scripture and Experience,” *Confidence* 6, no. 12 (Dec 1913): 233, Wakefield, *The First Pentecostal Anglican* 176.

<sup>33</sup> Alexander Boddy, *Confidence* (Apr-Jun 1922): 22, Wakefield, *The First Pentecostal Anglican* 172.

notably Peter Hocken's detailed study *Streams of Renewal*, and also a summary chapter by James Steven.<sup>34</sup> Rather than duplicate such accounts, I shall here summarise the history, but include more detail in relation to many of the pioneers that I studied, in order to give a clearer historical context to their entry into charismatic experience; and where relevant also in relation to the issue of spiritual warfare.<sup>35</sup>

### 2.3.1 Harper and All Souls

Whilst some of those who initially experienced a baptism in the Spirit through contact with Pentecostals left the Church of England,<sup>36</sup> it was Pentecostal stirrings especially amongst some of the curates at All Souls, Langham Place from 1962 to 1964 that was first channelled into the emergence of the charismatics as a movement within the mainline churches – particularly through Michael Harper, who resigned from his ministry at All Souls in July 1964 and founded the Fountain Trust to encourage leadership in the emerging movement.<sup>37</sup> Hocken sees the fervent prayers of some lay parishioners at All Souls as significant in this.<sup>38</sup> Thus, the events that happened around Michael Harper and the other All Souls curates,<sup>39</sup> despite the eventual repudiation of a concept of a post-conversion Spirit baptism by John Stott himself early in 1964, ensured that through these Oxbridge men who were 'Anglican to their

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<sup>34</sup> Hocken, *Streams of Renewal* 67, Steven, *Worship in the Spirit* 11-37. Andrew Walker described Steven's chapter as 'a model of historiography.' Steven, *Worship in the Spirit* ix.

<sup>35</sup> See the introduction to Chapter 3 for a brief introduction to the interviewees. More specific historical theological enquiry relating to 'spiritual warfare' in this period will be postponed to chapter 3.

<sup>36</sup> Notably Richard Bolt, and John Forester of St Paul's in Beckenham. See Hocken, *Streams of Renewal* 58-65.

<sup>37</sup> Connie Au has studied the nature of grassroots unity during the charismatic renewal of the 1970s as expressed particularly at these Fountain Trust conferences - Connie Au, "Grassroots Unity and the Fountain Trust International Conferences: A Study of Ecumenism in the Charismatic Renewal" (Ph D, University of Birmingham, 2008).

<sup>38</sup> George Ingram began the 'Anglican Prayer Fellowship for Revival' in 1959 as a parallel to the Nights of Prayer for Worldwide Revival begun in 1959, together with other lay Anglicans W.B. Grant, Ben Allen and Eric Houfe, who were also seeking for Pentecostal fullness in their lives. They focused prayer on their clergy, especially Michael Harper, because he had spoken out against divine healing. Hocken, *Streams of Renewal* 73-75.

<sup>39</sup> The other two were John Lefroy and Martin Peppiatt - Hocken, *Streams of Renewal* 75, 78, 241-2.

bones' the charismatic movement became anchored firmly within the national Church of England.<sup>40</sup>

Harper had remained resistant to personal renewal until in September 1962 he was asked to lead a conference at Farnham, Surrey speaking on the book of Ephesians. As he prepared for this, he seemed to experience fresh 'supernatural' knowledge coming in 'waves of wisdom and understanding', as he prayed for 'the power to comprehend' (Ephesians 3:21).<sup>41</sup> For several months, he frequently preached on the power of the Spirit, and commended the experience of 'being filled with the Spirit'; it was only later, through meeting with Philip Smith (from St John's, Burslem) and his wife in Cambridge in August 1963, and through the visit 3 weeks later of Larry Christenson, that he first began to speak and be released in the gift of tongues;<sup>42</sup> other gifts arose spontaneously in his own ministry.<sup>43</sup>

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<sup>40</sup> Hocken, *Streams of Renewal* 78. This was certainly true at the time, though much later Michael Harper was to make the journey across to the Orthodox church. The point here is that they were not the kind of leaders that would consider forming a breakaway group from the C of E.

<sup>41</sup> Harper, *None Can Guess* 21-22, Hocken, *Streams of Renewal* 75. Interestingly J B Grant finally prayed in tongues whilst walking on a Hampshire common in the same month of August 1963 – and recorded an immediate reaction of 'Satan... raising his accusing finger and saying: "You did that yourself. It was not of the Spirit."' W B Grant, 'God broke through my barrier', in *The Quest* July-Sept, 1965, 11, quoted in Hocken, *Streams of Renewal* 75.

<sup>42</sup> Harper, *None Can Guess* 54-55, Hocken, *Streams of Renewal* 77-78. The sequence of events is detailed in Robinson, "The Charismatic Anglican" 141-44. Robinson, who interviewed both Harper and Smith, notes that Harper himself considered it significant that Philip Smith received the baptism in the Spirit at almost the same time (28 Sep 1962) as himself, which led to them meeting in Cambridge on 3 Aug 1963, and to arrange a subsequent one at All Souls on 9 Aug.

<sup>43</sup> Hocken notes that Harper is one of a few at this time (he includes Collins here, and Watson and MacInnes as having minimal contact) who came into the initial experience of the Holy Spirit without prior contacts with Pentecostals or early charismatics - Hocken, *Streams of Renewal* 106, 65. This is true for his initial experience – although soon afterward Harper had, however, hosted Frank M'Guire from the Episcopal church in California where the renewal had first emerged there, and began to imbibe the concept of 'baptism in the Spirit' from the meetings with Philip Smith who had fully accepted the terminology, theology and expectations of Classical Pentecostalism - Dennis J. Bennett, *Nine O'clock in the Morning* (Eastbourne: Kingsway, 1970) 1, Martin Robinson, "The Charismatic Anglican - Historical and Contemporary: A Comparison of the Life and Work of Alexander Boddy (1854-1930) and Michael C Harper" (M Litt, University of Birmingham, Oct 1976) 140-42.

### 2.3.2 Burslem and Gillingham

Two Anglican parishes were of particular historical significance in the early stages of renewal – Burslem having the first Anglican priest (Philip Smith) since Alexander Boddy's time to hold 'charismatic' prayer meetings in his parish; and St Mark's, Gillingham as the first parish to be corporately influenced by this move of the Spirit (and to have sympathetic enquirers directed towards it to see renewal in action).<sup>44</sup>

In 1962, Philip Hughes had written an influential article in the evangelical journal *The Churchman* describing the wonder of a new movement of the Spirit including speaking in tongues, most surprisingly amongst 'high church' American Episcopalians, including Dennis Bennett.<sup>45</sup> Hocken has demonstrated in detail that although the beginnings of renewal in America mostly predated those in Britain, the latter were parallel beginnings rather than a direct transfer across the Atlantic; no American participants visited before summer 1963. However, Hughes' article helped to convey the news of an emerging movement transcending national boundaries yet compatible with existing denominational loyalties.<sup>46</sup> It also particularly encouraged new beginnings amongst evangelicals. For example, this article from a respectable evangelical helped melt the resistance of Philip Smith, the Rector of Burslem in the potteries, to happenings amongst some of his parishioners, some of whom then prayed with him to receive the baptism of the Holy Spirit, with speaking in tongues and much joyful praise, on 28 September 1962. News of this spread to a prayer group at Gillingham, where Michael Harper happened to be speaking and heard the news in

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<sup>44</sup> Hocken, *Streams of Renewal* 91. Another parish influenced at this stage, St Paul's, Beckenham, was more controversial and also proved to be less significant as the vicar, George Forrester, resigned his living near the end of 1964, mainly over the issue of infant baptism. Hocken, *Streams of Renewal* 63-65. The C of E report adds St Mark's, Cheltenham to these as having received publicity for outbreaks of 'tongues'. Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 7.

<sup>45</sup> Philip Hughes, *The Churchman* 76, no. 3 (1962): 131-5. See Hocken, *Streams of Renewal* 110-12, Steven, *Worship in the Spirit* 13.

<sup>46</sup> Hocken, *Streams of Renewal* 108-14,28.

January 1963.<sup>47</sup> Others were also to be touched by Smith's ministry, for example Bob Dunnett, later associated with the Birmingham Bible Institute and 'Prayer for Revival'. Bob Dunnett, having completed his training at Oak Hill College in 1958,<sup>48</sup> found himself after his first curacy in a parish in the potteries (Bucknall and Bagnall) from 1960 to 1973. He describes his initiation into 'things charismatic' as follows:

The more I read the book of Acts, I saw that my ministry was not matching up to what I saw there, and realised that the missing factor was the presence of the Holy Spirit; I'd heard about the Pentecostals, but had thought they were an aberration; but then began to hear about things charismatic, and I and my curate became interested. First my curate got filled with the Holy Spirit, then he prayed for me, and I got filled with the Holy Spirit, though it was not so dramatic, a more gradual affair; and then I got in touch with St John's, Burslem, and I went along to one of the early Fountain Trust conferences, which blew me out of my mind – but I realised I'd found what I was looking for, and my ministry began to change quite radically. I suppose in summary, I worked it all out, or it all worked itself out in me in terms of the revelation of spiritual warfare, a deeper understanding of the word, all sorts of aspects as well as particularly the gifts of the Spirit, in church life on that particular estate for about seven years.<sup>49</sup>

At St Mark's, Gillingham, a move of prayer was the most noticeable factor that led to the outbreak of renewal. An associate of George Ingram<sup>50</sup> in Gillingham, Arthur Harris, persuaded Collins to support the idea of a Night of Prayer in Gillingham;<sup>51</sup> but the Collins' also sensed that people's prayers opened the way for this, such as their curate David MacInnes who took days off monthly to earnestly pray for a new

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<sup>47</sup> Hocken, *Streams of Renewal* 65-67.

<sup>48</sup> The same year that Tom Walker started his training at Oak Hill; and also that MacInnes completed his training at Ridley and went to curacy at St Mark's, Gillingham.

<sup>49</sup> According to Hocken, Bob Dunnett was 'a recipient [of the baptism] through Smith's ministry around 1965.' Dunnett (Interview 11.7.07) clarified that this was when he received the gift of tongues – he and his curate had actually prayed for each other earlier and received the baptism of the Spirit independently. Hocken, *Streams of Renewal* 65-67, 68.

<sup>50</sup> The Collins had known Ingram at All Souls – having worked all his life among the untouchables of India, he started the Anglican Prayer Fellowship for Revival and now devoted himself to prayer, including for all the clergy such as Michael Harper. See Harper, *None Can Guess* 38, Hocken, *Streams of Renewal* 73-74.

<sup>51</sup> Partly through shaming him that here was a lay working man more willing to pray through the night than his vicar - Collins Interview 30.4.04. See also Hocken, *Streams of Renewal* 92.

dimension.<sup>52</sup> Michael Harper fortuitously stood in for a cancelled speaker at the preliminary meeting on 26 January 1963; and the actual night vigil during which the Holy Spirit fell was on Friday, February 1<sup>st</sup>, attended by over 30 despite heavy snow.<sup>53</sup> For 3 weeks to a month ‘many felt they were walking on air’, and Collins also interestingly recalls an immediate fresh awareness of spiritual warfare subsequently:

It was very interesting, shortly after I went up to London, I noticed a reaction of people who’d come up in a sort of spiritual warfare that seemed to react to my presence, would shake their fists in my face, quite obviously demonic... and dogs fawned on me...<sup>54</sup>

All this also reinforced for John and Diana Collins the importance of prayer in the spiritual battle.<sup>55</sup> St Mark’s, Gillingham was also significant for further opening up the reality of ‘spiritual warfare’ for Harper, when (at Collins’ invitation) leading a holiday houseparty for young people from St Mark’s in Sussex in Aug/Sep 64.<sup>56</sup> A talk on spiritual warfare exacerbated the rebelliousness of the youngsters, but after praying with a few to be filled with the Holy Spirit more followed; and there was a

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<sup>52</sup> Diana Collins believed that his days of prayer ‘paved the way for the woman who asked if we would have a night of prayer.’ Collins Interview 30.4.04 (John and his wife Diana were interviewed together.)

<sup>53</sup> Different clergymen spoke an hour at a time, one hour on repentance, an hour on the cross, then Collins gave a talk on Luke 11:13, and at about 20 past 2 the Spirit fell on the whole meeting. Some said they had never felt such a sense of the presence of God, and Collins had great difficulty in getting them to leave at 7 am, all still rejoicing. Diana was away, but upon return could tell who had attended the meeting for they were ‘all glowing’. Collins Interview 30.4.04; also Hocken, *Streams of Renewal* 92.

<sup>54</sup> Collins Interview, 30.4.04.

<sup>55</sup> From this point on, his wife Diana admitted that they didn’t think so much in terms of spiritual battle at first, they were just carried along; but they soon became more aware of the temptation of the devil, and experienced for themselves the deliverance ministry they had read about, and recognised that nothing grows without the spiritual battle in prayer being given top priority. ‘It’s difficult your term ‘spiritual warfare’, because for us it’s prayer... without prayer one absolutely knows no-one is converted... unless the prayer meeting is absolutely no 1, nothing is going to happen of any consequence, I could say that so strongly... I learnt that at Bible college, a missionary one, every night we had prayer meetings.’ Diana in Collins Interview 30.4.04.

<sup>56</sup> This date (probably 29 Aug – 8 Sep 64) is given by Hocken, *Streams of Renewal* 249, footnote 15. It is based on a letter sent to Harper before the event.

dramatic transformation in the young people, which encouraged Harper in this new ministry involving ‘spiritual warfare’.<sup>57</sup>

David Watson, after ordination at Cambridge in 1957, had like MacInnes chosen to become curate in St Mark’s, Gillingham under John Collins, whom he knew would provide excellent training in parish evangelism.<sup>58</sup> However, in September 1962, before these nights of prayer, Watson had moved back to Cambridge, to the Round Church for his second curacy. Here a spiritual hunger grew, until after some long personal studies in the Beatitudes during that same winter of 1962/3 with much prayer, ‘I had a quiet but overwhelming sense of being embraced by the love of God’, but with no other startling manifestations.<sup>59</sup> Even though he came to understand this not as a ‘second blessing’ but a filling with the Spirit,<sup>60</sup> his entering into charismatic experience gradually painfully forced him to go his own way in championing charismatic renewal amongst Anglicans; he was excluded from CICCU<sup>61</sup> when it was heard he spoke in tongues, and eventually cold-shouldered at his beloved ‘Bash

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<sup>57</sup> Harper, *None Can Guess* 89-91. See also chapter 3.2.1 for more details – Collins noticed the difference when the young people returned.

<sup>58</sup> *Towards the Conversion of England*, London:Church Assembly, 1945 – as quoted by Saunders and Sansom, *David Watson* 44-45.

<sup>59</sup> Watson was aware that something new and significant had been happening at the Gillingham nights of prayer after he had left, and this contributed to his own sense of expectation that God would meet with him. Saunders and Sansom, *David Watson* 61, Watson, *You Are My God* 53-54.

<sup>60</sup> ‘It was a major step forward for him, certainly, but not a step upward into a different category. It could only be classed as a ‘second blessing’ in that it came between the first and the third in a long series.’ Saunders and Sansom, *David Watson* 67.

<sup>61</sup> The strongly evangelical Cambridge Inter-Collegiate Christian Union.

Camps'.<sup>62</sup> He then became the second charismatic Anglican, after Michael Harper, to publish a book on 'spiritual warfare'.<sup>63</sup>

### 2.3.3 The Renewal spreads

Initially, around 1963, Hocken identifies three clusters of charismatic experience, partly geographical and partly theological-denominational – the 'independents' (such as Lillie and Arthur Wallis, focused on the South West), those around Philip Smith in the potteries and the Midlands, and the cluster of Anglican evangelicals around Harper and Collins in the South East. The networking between these around the visits of Larry Christensen and David Du Plessis<sup>64</sup> helped to give birth to the Fountain Trust under Michael Harper in 1964.<sup>65</sup>

Right from the beginning, some Anglican sacramentalists and Anglo-Catholics were touched by the renewal of the Spirit, notably William Wood.<sup>66</sup> Two who became

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<sup>62</sup> Saunders and Sansom, *David Watson* 84-5. Watson had been persuaded by David Sheppard and David MacInnes (then in his 2<sup>nd</sup> year of ordination training at Cambridge) to go in 1955 and help on the evangelical camp for public schoolboys at Iwerne, Dorset, known as 'Bash Camp' after the nickname of its founder since 1932, the Scripture Union worker Rev Eric Nash. This was to be the first of a long series of 35 Camps. Saunders and Sansom, *David Watson* 28-30. Other evangelical Anglicans who became prominent leaders in the renewal had also developed a love for the Scriptures and for evangelism through these Bash camps, including three of my interviewees – John Collins, David MacInnes, and Michael Green.

<sup>63</sup> Based on his talks on the subject at Filey Bible Week (which grew out of a need to teach the thousands of converts following Billy Graham's 1954 crusade) – first published as David Watson, *God's Freedom Fighters* (Croydon: New Mildmay Press, 1972).

<sup>64</sup> For example, Simon Barrington-Ward had got to know David Watson in 1964 after his return from Nigeria to Cambridge, and was taken by him to a meeting in Westminster Chapel with David du Plessis where he was filled with the Spirit. Barrington-Ward Interview 20.4.04. He thus became a regular at the Fountain Trust meetings, and like Watson, Walker, MacInnes and Collins (other pioneers studied in chapter 3), also spoke at them (as listed in the Trust's tape archives in St John's College Library, Nottingham).

<sup>65</sup> This networking was partly enabled by Bill Grant, who knew all three centres. Hocken, *Streams of Renewal* 115-19, 29.

<sup>66</sup> Wood was from the London Healing Mission; his interest was aroused from reading about Smith Wigglesworth and Alexander Boddy in the early 1950s, and his contact with Pentecostals such as Agnes Sanford, Donald Gee and David du Plessis (who visited the mission at High Leigh for a key meeting in 1961) led him to increasingly promote 'baptism in the Spirit' probably before any other Anglicans, although he never became a prominent figure in the emerging movement. See chapter 9, 'Brother Bill', in Hocken, *Streams of Renewal* 50-55.

more prominent were Michael Meakin and John Gunstone.<sup>67</sup> Colin Urquhart was another prominent high church Anglican, and the story of renewal at his catholic parish of St Hugh's, Lewsey became well known.<sup>68</sup> He became a popular speaker at Fountain Trust Conferences.<sup>69</sup> However, after leaving St Hugh's, he became increasingly independent of Anglican structures.<sup>70</sup> Michael Harper in setting up the Fountain Trust specifically sought 'to serve every section of the Church, without fear or favour', and his contacts who had attended conferences came from a number of backgrounds; nevertheless, amongst the larger group of Anglicans the evangelicals were clearly in the majority, especially in the early stages.<sup>71</sup> Although the first Anglo-Catholics to attend found the evangelical bias something of a culture shock, they were encouraged by the experience of High Churches in the renewal in the American Episcopal Church and beginnings in the Roman Catholic Church, and were able to adapt the Pentecostal emphases to their theology (e.g. drawing parallels with the Oxford Movement), also organising annual pilgrimages to Walsingham from 1974 which grew into the annual Anglo-Catholic Charismatic Convention at High Leigh

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<sup>67</sup> Gunstone, who was baptised in the Spirit through Reg East by the summer of 1964, became the most articulate spokesman for the renewal amongst Anglo-Catholics – see John Gunstone, *A People for His Praise* (London: Hodder, 1978), Hocken, *Streams of Renewal* 102-3, Steven, *Worship in the Spirit* 18.

<sup>68</sup> As popularised in the book, Colin Urquhart, *When the Spirit Comes* (London: Hodder and Stoughton, 1974).

<sup>69</sup> Steven, *Worship in the Spirit* 18. For example, a series of 3 talks: Colin Urquhart, *The Person of the Holy Spirit and the Operation of His Gifts in the Body of Christ* (St John's Nottingham library: Fountain Trust tapes, year unknown).

<sup>70</sup> Although it was a difficult decision, Urquhart found an increasing calling to minister to large gatherings and internationally, and left in 1975 to move to the Hyde in West Sussex, owned by the Fountain Trust, later to found Bethany Fellowship based there. See Colin Urquhart, *Faith for the Future* (London: Hodder and Stoughton, 1982) 9-20, 101-2.

<sup>71</sup> Hocken notes that in 1962 and 1963 the greatest impact of the nascent movement was upon Anglican evangelicals, who therefore became conscious of a new development in their midst. Thus, on the guest list for June 1964 Conference at Stoke Poges with David du Plessis just before the Fountain Trust's launch in July there were independents, Methodists, Church of Scotland ministers, and Baptists; but amongst Anglicans, Gunstone and Meakin were the only Anglo-Catholics, Reg East and Rex Meakin were more 'middle-of-the-road', the remaining 8 (including John Collins, David MacInnes and Philip Smith), were evangelical - see Hocken, *Streams of Renewal* 105-6, 18. This is also reflected in the twenty first century Anglican church where charismatic Christianity is much less prominent amongst anglo-Catholics but has permeated much of mainstream evangelicalism (one reason why my study has focused on evangelical charismatics).

Conference Centre.<sup>72</sup> The moving of the Episcopalian Graham Pulkingham and ‘the Fisherfolk’ to Britain greatly influenced the introduction of charismatic worship styles into a wide range of Anglican churches, including David Watson’s St Cuthbert’s in York, and St John’s, Harborne, Birmingham through Tom Walker.<sup>73</sup>

Three events were particularly significant for charismatic Anglicans in the late 1970s. Firstly, *Gospel and Spirit*, the report of dialogue between charismatic and non-charismatic evangelicals, was published in 1977, leading to greater reconciliation (and charismatic style worship) at the NEAC conference later that year.<sup>74</sup> Secondly, the first international conference of charismatic Anglicans was held before the 1978 Lambeth Conference, climaxing in an extended eucharist in Canterbury Cathedral with Bill Burnett (Archbishop of Cape Town) leading the bishops in a liturgical dance at the altar.<sup>75</sup> And thirdly, Colin Buchanan (principal of St John’s, Nottingham, heavily influenced by renewal) asked the 1978 General Synod to prepare a report on charismatic renewal, which he and John Gunstone and others then published.<sup>76</sup> This report highlights spiritual warfare as one of seven distinctive facets of the ‘sub-culture’ of the Anglican charismatic renewal. The report notes that this is not new (though the demonic may largely have been overlooked for a century and a half<sup>77</sup>),

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<sup>72</sup> The interest of Archbishop Michael Ramsey (who had been very supportive towards Colin Urquhart as bishop of St Albans), and the first bishop becoming publicly charismatic (the anglo-catholic Bishop of Pontefract, Richard Hare) also increased their confidence and influence. Steven, *Worship in the Spirit* 18-19, Urquhart, *Faith for the Future* 16, 19-20.

<sup>73</sup> Steven, *Worship in the Spirit* 19-20.

<sup>74</sup> Steven, *Worship in the Spirit* 20.

<sup>75</sup> This led to the founding of S.O.M.A. (Sharing of Ministries Abroad) in 1979, which still sends ministry teams and networks charismatic renewal across the Anglican Communion; one of my interviewees, John Woolmer, has been on several such teams.

<sup>76</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," General Synod of the Church of England, 1981. John Gunstone also played a key role in this report, as in editing the much later report commissioned by Archbishop Carey on healing, Perry, Gunstone, and others, "A Time to Heal."

<sup>77</sup> An interesting footnote asserts: ‘Indeed some would go so far as to argue that this aspect ought not to be dealt with under the heading of ‘sub-culture’ at all, but that the movement’s involvement in this marks the recovery of a ‘holistic’ gospel thrust that rehabilitates the classical trio of preaching, healing

but there is a new mood with a renewed awareness of the demonic, a sense across the movement that ‘we wrestle... against principalities and powers’, often with a desire to discern the invasion of the devil and be committed to this battle. With the increase in the practice of exorcism, some ‘stupendous deliverances’ had been observed; but this area had also raised some of the greatest doubts and anxieties concerning both practice and theology.<sup>78</sup>

#### 2.3.4 New centres for renewal

Historically 1980 was a significant year marked by the ‘humanly astonishing decision’ to close the Fountain Trust, which sensed that renewal was well enough established in the parishes and churches for its role to come to an end.<sup>79</sup> Whilst the independent Restorationist networks grew and developed at this time,<sup>80</sup> various Anglican centres of renewal continued, some becoming even more significant in the 1980s and 1990s. The Church of England report had included several of these; apart from those already mentioned (e.g. St Hugh’s, Lewsey, and St Michael-le-Belfrey, York), the authors particularly highlighted St John’s, Harborne in Birmingham, under Tom Walker.<sup>81</sup> I shall also use Birmingham here as an example of how renewal, and

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and deliverance from unclean spirits (as found, e.g., in Matt 4:23, 24 and especially Matt 10:5-8).’ Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 51n18.

<sup>78</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 37-38.

<sup>79</sup> The Trust had remained predominantly Anglican (as had been its three directors, Michael Harper, Tom Smail and John Richards); and charismatic Anglicans were not entirely willing to let go of such a service agency, as seen from the founding of Anglican Renewal Ministries, with its two annual Swanwick conferences and magazine *Anglicans for Renewal*, beginning in 1980. Steven, *Worship in the Spirit* 23-24.

<sup>80</sup> For the history of this branch of the charismatic renewal, see particularly Andrew Walker, *Restoring the Kingdom: The Radical Christianity of the House Church Movement* (London: Hodder & Stoughton, 1985).

<sup>81</sup> They also included St John’s College, Nottingham, which had become known as being more open to charismatic renewal, and so by the mid-70s and into the 1980s more than half of its ordinands were charismatic. Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 15-21.

the ‘spiritual warfare’ associated with it, developed in such centres (particularly in relation to three interviewees, Walker, MacInnes and Dunnett).

Walker’s move into charismatic experience was also mediated through St Mark’s, Gillingham. For some time he had been in ‘the middle of the battle area’ in the early 1960s centring on the use of the phrase ‘baptism in the Spirit’; his own dramatic conversion in his student room at Keble College, Oxford in 1954 during a mission with John Stott had been for him truly a baptism in the Spirit empowering him in various ways.<sup>82</sup> However, whilst a little wary of it, he appreciated not only the excitement and enthusiasm of friends for their new life in the Spirit, but also their graciousness, humility and depth of insight, and a new power in their evangelistic ministry (including stories of healing and deliverance from evil powers). One of these friends was David Watson, with whom he shared university mission work.<sup>83</sup> Watson invited Walker to a young people’s weekend at St Mark’s, Gillingham to minister, ‘but found that I was the one who was being ministered to’. The spirit of love and willing service amongst the youth impressed him, as well as their quality of worship, both in quiet reverence and glad praise. His eyes alighted on 1 Cor 14:4,<sup>84</sup> and he suddenly saw that the gift of tongues was significant for building him up, and during worship his opposition to receiving tongues broke. As InterVarsity Fellowship secretary driving to visit a Christian Union the day afterwards, as he prayed through

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<sup>82</sup> The Spirit since conversion had brought the Bible alive, gave him a great desire to pray, called him into full-time ministry, guided him and in evangelism even spoke biblical words through him before he had even read them. Tom Walker, *Renew Us by Your Spirit* (London: Hodder & Stoughton, 1982) 62-3.

<sup>83</sup> Walker, *Renew Us by Your Spirit* 10-12, 24-6.

<sup>84</sup> ‘He who speaks in a tongue edifies himself.’ Walker realised that he ‘had been fighting God’ over the issue of tongues because he was scared of being labelled as a Pentecostal freak. Walker, *Renew Us by Your Spirit* 34.

Paul's prayer in Ephesians 1, he was released into praying and praising in tongues.<sup>85</sup> Three years later in 1967, Walker joined the staff of Birmingham Cathedral together with David MacInnes, whom he found to be already more experienced in charismatic renewal.<sup>86</sup> Whilst MacInnes stayed on at the Cathedral as Diocesan Missioner,<sup>87</sup> Walker in 1970 took on the evangelical parish of St John's, Harborne, which he was to see transformed into a key centre for charismatic renewal in the Midlands.

When Tom Walker began at St Johns, it was a 'successful' but inward-looking middle class evangelical church that had stopped growing, and he sought to develop a strategy to transform and widen its impact, principally through changes in prayer, worship, evangelism and strengthening the dynamic of fellowship and lay ministry in the church as the living body of Christ.<sup>88</sup> However, he saw all this against the backdrop of specific spiritual warfare, which in interview he gave as a key factor in the conversion growth of the church.<sup>89</sup> Concerning prayer, he started the 'Open to God' prayer and worship meetings, first on Saturdays and later Tuesdays, focused on listening to God for inspiration – 'it took us years [here] to learn how to worship the Lord'. It was here, having discovered that a number of people who seemed to be

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<sup>85</sup> Unknown to him, his wife Mollie was kneeling down in prayer at home at the same time and similarly came into the experience of praying in tongues. He immediately found it to be a fruitful aid in his prayer life and ministry among students. Walker, *Renew Us by Your Spirit* 39-43.

<sup>86</sup> 'I was sent to Birmingham Cathedral at the time and working with David MacInnes, who was much more advanced and aware than I was in this whole area.' Walker Interview 28.3.04.

<sup>87</sup> MacInnes was on the staff there for 20 years in all, from 1967-1987.

<sup>88</sup> His strategy, written after his first 5 years at St Johns, is described in the booklet Tom Walker, *Open to God - a Parish in Renewal* (Bramcote: Grove, 1975).

<sup>89</sup> Walker's opening response to my question concerning how much the church grew at St John's, was: 'When I arrived they were talking at St John's of scrapping the evening service because the numbers were down below 60 and ... my predecessor said to me, "it's amazing that here we are in an evangelical church with Jim Packer who was one of my curates, and we haven't seen any conversions for 9 years." I later discovered that that was due to specific spiritual warfare that would never have been overcome apart from charismatic insights, the awareness of God's power, the ability to minister in difficulty.' Later the evening service grew to over 500. Walker Interview 28.3.04. He also writes: 'I could no longer play games at ministry, nor could we as a church order our life according to the pattern of a social club, irrelevant to the spiritual battle raging in the 'heavenly places'. We had rather to become God's commando corps, contending against 'the world rulers of this present darkness.' (Ephesians 6:12).' Walker, *Renew Us by Your Spirit* 70.

hearing the opposite of what he preached were attending a spiritualist meeting at a local school, that such places and events were brought in specific prayer.<sup>90</sup> In evangelism, despite previous success in youth ministry in his two curacies, Walker found here a fear that prevented young people (even from church families) from coming; ‘having discernment... we had a lot of Christian adults whose children had all fled the nest without faith... God showed us that we had to pray’, and gradually a thriving youth ministry developed.<sup>91</sup> As his ministry grew, Walker also depended on the prayer of others for evangelism and mission.<sup>92</sup> Although Walker had resisted the temptation to write much on spiritual warfare as he did not want to be the devil’s publicity agent, he eventually saw the value of ‘prevention is better than cure’, and wrote a booklet focusing on how people get drawn into magic, superstition and witchcraft, to help some (especially young people and students attending St John’s) ‘make a hasty retreat before it is too late.’<sup>93</sup>

Birmingham became a place where Walker, McInnes and others helped spiritual warfare gradually develop at citywide and even diocesan level. Walker quotes John Wesley with approval:

[Wesley] recorded in his journal in January 1750: ‘I rode to Birmingham. This had been a dry uncomfortable place; so I expected little good here: but happily I was disappointed.’ We could say the same over the years, mainly because of the praying people... who have provided that primary prayer backing which is

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<sup>90</sup> He mentions another specific instance when a witch from Wimbledon Common came up and daubed insignia on the church (and others in Birmingham), which then felt inexplicably cold near this wall; this and other clear instances needing specific prayer were brought to the smaller groups for prayer rather than the whole church. Walker Interview 28.3.04.

<sup>91</sup> Walker Interview 28.3.04.

<sup>92</sup> ‘Because I had 2 parishes, was on 24 diocesan committees, had 16 parishes in the Deanery that I was responsible for and a world-wide ministry of evangelism. I could never do what Bob Dunnnett did in making that a thrust of prayer. I could only rely on being part of my local home base to resource me and everyone else in all our ministry. But yes prayer is fundamental [in evangelism and mission].’ Walker Interview 28.3.04.

<sup>93</sup> Tom Walker, *The Occult Web* (Leicester: UCCF Booklets, 1987).

essential for supporting such ministry against a powerful enemy... as we looked for more of God, so we did indeed find more of him.<sup>94</sup>

MacInnes also often sensed being in a battleground; for him this was a positive sign, that when the Spirit was working intensely on the offensive in major spiritual advance, the conflict is accentuated; and at times the Spirit may lead us into the wilderness. He mentions one period when his wife was helping someone who had been partly involved in the occult when ‘for a few weeks the whole spiritual dimension was acutely apparent to both of us... I could see demonic entities in the street, it was most exhausting. I learnt how God protects us from that for a very long time. But also the power of God was just overwhelming too... if you stepped outside of that you were immediately vulnerable.’<sup>95</sup> MacInnes and Walker started a small group praying for renewal in Birmingham, where they were often aware of being in a battle;<sup>96</sup> and this was something which was to grow and develop in different ways in the future – not least through ‘Prayer for Birmingham’, led for a while by Bob Dunnett.<sup>97</sup>

There was also encouragement in ministry and mission in Birmingham, and growth in understanding, from others who came to minister and teach. Firstly there was John

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<sup>94</sup> Walker notes that at the turn of the [twentieth] century, many non-conformist ministers who came to Birmingham found their ministry died there, and it remained hard ground. Walker, *Renew Us by Your Spirit* 76, 87.

<sup>95</sup> MacInnes Interview 6.4.06. In the same way he sensed there had been special seasons of Spirit activity and conflict when the Spirit was moving with great power and intensity – in the 1960s, when Wimber came, and in the 1990s the Toronto and associated waves – which came differently for him at St Aldates, Oxford, as it was more a wave of repentance.

<sup>96</sup> ‘In fact, the clearest evidence of the power of God working in those times of prayer for Birmingham was the exceedingly great reluctance with which some of us attended them. It was as though the enemy tried hard week after week to prevent us attending, and time and again God turned [this] reluctance into a time of superabundant blessing.’ Walker, *Renew Us by Your Spirit* 88-89.

<sup>97</sup> See below, section 3.6. Walker refers to the encouraging development of united prayer at such prayer breakfasts in Birmingham, ‘asking God to break through in our unbelieving city’, having just lamented how easily the church had been ‘preoccupied with problems and divisions, rather than uniting with those who know the life-changing reality of God to batter the citadels of Satan and the massed defences of modern materialism.’ Walker, *Renew Us by Your Spirit* 57.

Richards,<sup>98</sup> who worshipped at St John's whilst teaching courses at Queen's College in 1971-2 on deliverance and exorcism, bringing experts from far and wide; secondly, practitioners such as the Pentecostal pastor Jean Darnell and David Smith (formerly a lay reader at St Mark's, Gillingham) came and did 4-day missions at the Cathedral, and also taught the clergy of Birmingham on a regular basis, all of which helped Walker to learn 'by apprenticeship,'<sup>99</sup> and also began to spread understanding of these issues across the diocese. Tom Walker also learned from those from other backgrounds experienced in this area, such as Archdeacon Perry who edited the official Anglican report on the subject,<sup>100</sup> and later Dominic Walker<sup>101</sup> from a more Catholic background, whose ordered mind and insight on what was psychological and what was spiritual he greatly appreciated.

The Church of England report on charismatic renewal recognised that the increase in the number of exorcisms had produced some 'stupendous deliverances', as well as raising some doubts and anxieties; which all led for example to the Bishop of Exeter commissioning a report on exorcism.<sup>102</sup> In places study and training for leaders became more formalised, and there were groups formed in a number of dioceses. MacInnes had approached Bishop Brown in 1973 about setting up such a study group, but it was laughed at initially until a couple of years later the film *The Exorcist* came

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<sup>98</sup> Author of the classic study of deliverance ministry, Richards, *But Deliver Us from Evil*. The book was written whilst on a Fellowship at Queen's College, Birmingham.

<sup>99</sup> 'And even being involved in that ministry with people of that calibre and responsibility, I personally took strides ahead in my own confidence and insight and understanding and ministry. It was learning on the job, it was an apprenticeship rather than a theological course.' Tom Walker Interview 28.3.04.

<sup>100</sup> Perry, ed., *Deliverance*.

<sup>101</sup> This was actually later when Walker was Archdeacon in the Diocese of Southwell; they would also organise important speaker meetings there with people like Dominic Walker (who was at Brighton then). Tom Walker Interview 28.3.04.

<sup>102</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 37-8, Dom Robert Petitpierre, ed., *Exorcism: The Findings of a Committee Convened by the Bishop of Exeter* (London: SPCK, 1972), Andrew Walker, "The Devil You Think You Know: Demonology and the Charismatic Movement," in *Charismatic Renewal: The Search for a Theology*, ed. T. Smail, A. Walker, and N. Wright (London: SPCK, 1995), 89.

out, and Archbishop Ramsey asked all bishops to make some preparation for pastoral dealing with people who were affected by the film. MacInnes and Walker both belonged to the exorcism group in the Birmingham Diocese, nominally under the Bishop of Aston, Art Green. There was thus a much wider sharing, ministry in cinemas, and (especially after the tragic Barnsley case in 1975,<sup>103</sup> which aroused a greater desire to understand this spiritual dimension), seeing some Christians (such as a vicar who was a completely skeptical scientist, and a New Testament academic from Selly Oak) totally revise their theologies as a result of attending deliverance prayer sessions.<sup>104</sup> MacInnes saw all this as very significant – ‘rather like tongues it was challenging rationalism. I can’t say it would change the face of the Church of England but it would make the Church of England aware of the spiritual dimension.’ Eventually Walker became the resource person for this, or ‘diocesan exorcist’. Following the Church of England’s report highlighting the ‘renewed awareness of the demonic’ that the charismatic renewal had brought, by the mid-1990s the Church of England had appointed at least one official exorcist in each diocese, and bishops liked to be kept informed about exorcism matters.<sup>105</sup>

### 2.3.5 Wimber and signs and wonders

Like St John’s, Harborne in Birmingham, some centres took on local or regional significance in the late 1970s and 1980s, such as St Michael-le-Belfrey in York, or St

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<sup>103</sup> A man, having been the subject of an all night exorcism, savagely murdered his wife, and this was reported with much sensationalism in the secular press, such as *The Sun* on 26.3.75. See Robinson, "The Charismatic Anglican" 209.

<sup>104</sup> '[This academic] was very liberal, a very good man but he said, "I've always interpreted the demonic in terms of psychology and yet I've seen something here which I have to say I see as being much more in keeping with Biblical interpretation."' So he revised his New Testament lectures. It was having a real impact in that way.' MacInnes Interview 6.4.06. More recently, I heard a 'diocesan exorcist' in the Wolverhampton Episcopal area describe herself as very much a liberal theologically, but as having become completely convinced of the reality of these evil spiritual forces through years of experience in this ministry (talk at a Wolverhampton Deanery Chapter, 2008).

<sup>105</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 37-38, Scotland, *Charismatics and the New Millennium* 149-50.

Aldate's, Oxford under Michael Green.<sup>106</sup> But two centres in or near London became associated with new waves of renewal in the 1980s and 1990s. The first was St Andrew's, Chorleywood, which had initially come into renewal under John Perry (later to become warden at Lee Abbey, another renewal centre) catalysed by visits from Michael Harper in 1964.<sup>107</sup> St Andrew's had also hosted missions from John Collins and David Watson, and visits from several other leading charismatics, such as Dennis Bennett. After John Perry moved to Lee Abbey, missionary Bishop David Pytches was appointed vicar there in 1977 when he and his family returned to England from Chile, where he had latterly come into renewal, and overseen significant growth through charismatic renewal in the Anglican church,<sup>108</sup> as well as had his first dramatic experiences alongside others there of praying for people to be delivered from evil spirits.<sup>109</sup>

In Chorleywood, Pytches found himself searching for a model to help equip the laity to use their charismatic gifts in the work of the ministry – and when John Wimber first came across at Pentecost, 1981, he was impressed with Wimber's humility and the common ground he shared with evangelical charismatic Anglicans<sup>110</sup> - although other aspects of his teaching seem to some to be less compatible with the traditions of

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<sup>106</sup> Green's book *I Believe in Satan's Downfall*, published in 1980, was the third to be published on the subject of evil and spiritual warfare by an Anglican charismatic – it was the most theological and also the most controversial. Oxford as a centre will be referred to in chapter 3 in relation to Green and also two more interviewees, John Woolmer and Jane Holloway.

<sup>107</sup> Harper, *None Can Guess* 87, Hocken, *Streams of Renewal* 101-2.

<sup>108</sup> After his wife Mary had come into renewal on the boat back to Chile after furlough, David Pytches followed suit after being released from 'a pharisaical spirit' towards his then Bishop; then, influenced by other charismatically renewed missionaries he had overseen a visitation of the Holy Spirit amongst Anglicans in Valparaiso that 'proved remarkably fruitful in the growth of the work under our charge,' Pytches, *Living at the Edge* 141-44, 222. This renewal and details of subsequent church growth are also found in David Pytches, in *Bishop's Move*, ed. Michael Harper (Hodder & Stoughton), 64-7.

<sup>109</sup> Pytches Interview 1.4.04.

<sup>110</sup> Pytches notes that Wimber was influenced by British writers such as Jim Packer, John Stott and Michael Green in his evangelical theology as well as charismatics such as Michael Harper, David Watson and Tom Smail, and some American Catholic charismatics in his understanding of his Pentecostal experience - Pytches, *Living at the Edge* 255-6.

Anglicanism.<sup>111</sup> After getting over the unorthodox and controversial approach of Wimber and his team,<sup>112</sup> he began a fruitful cooperation with Wimber over a number of years, and his visit to an Anglican Evangelical convention at St Andrew's in 1982 proved to be a turning point towards the church becoming one of the leading centres of renewal in Britain.<sup>113</sup>

His friendship with David Watson also helped Wimber to gain wide acceptance with the charismatic movement, particularly Anglicans, following Watson's death in 1984.<sup>114</sup> At his meetings and conferences, undramatic teaching was followed by often dramatic 'ministry times' preceded by the invitation 'Come, Holy Spirit.'<sup>115</sup> As Percy puts it, 'for Wimber the kingdom of God is a kingdom of power – announced, then practiced, which overthrows the controlling power of Satan.'<sup>116</sup> One regional leader who was deeply touched at Wimber's first big conference in Westminster Central Hall in 1984 was Robert Warren, vicar of St Thomas, Crookes in Sheffield, who then

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<sup>111</sup> Such is the view of Stephen Hunt, citing the connection with teachers at Fuller Seminary and the emphasis on signs and wonders and what he considers to be a profound theological dualism and spiritual warfare. He nevertheless recognises that Wimber's ministry was a natural step forward for numerous Anglican Charismatics such as David Watson, who shared his values and aspirations to the reality of the kingdom and the possibility of the miraculous; reflected in the fact that 42.5% of those attending the 'Third Wave' Conference at Central Hall Westminster in 1984 were Anglicans. Hunt, "The Anglican Wimberites," 108, 11-12.

<sup>112</sup> Pytches, *Living at the Edge* 256-58.

<sup>113</sup> Hunt, "The Anglican Wimberites," 111, David Pytches, *Does God Speak Today* (London: Hodder & Stoughton, 1989) 5. Wimber later encouraged Pytches to write a practical handbook for charismatic ministry which became influential - David Pytches, *Come, Holy Spirit* (London: Hodder & Stoughton, 1985), Pytches, *Living at the Edge* 266.

<sup>114</sup> Pytches quotes Watson as saying that after his visit to Wimber's Vineyard church in California his ministry would never be the same again – Kevin Springer, ed., *Riding the Third Wave* (Basingstoke: Marshall Pickering, 1987) 169. See also Saunders and Sansom, *David Watson* Chapter 21 'Fuller and Wimber', Steven, *Worship in the Spirit* 25-6. Steven quotes Michael Mitton as describing Wimber as 'one of [Watson's] parting gifts to the church.' Michael Mitton, "Editorial," *Anglicans for Renewal*, no. 45 (Summer 1991). A number of reports of the Wimber conferences would appear in this newsletter – for example, Michael Cole, "Third Wave of '84," *Anglicans for Renewal* 21 (Spring 1985), "Vineyard Conference Reports," *Anglicans for Renewal* 24 (Winter 1985).

<sup>115</sup> The main teaching themes were moving out of a Western rationalistic worldview, the kingdom of God invading this present age in both word and deed in 'signs and wonders' of healing and casting out demons, and Jesus emphasis on training his disciples to continue this ministry. See Steven, *Worship in the Spirit* 27-8, Warren, *In the Crucible* 206-7, John Wimber, *The Dynamics of Spiritual Growth* (London: Hodder & Stoughton, 1990), Wimber and Springer, *Power Evangelism*, Wimber and Springer, *Power Healing*.

<sup>116</sup> Percy, *Words, Wonders and Power* 18.

found himself organizing a number of such conferences in the late 1980s in the North of England. He commented that in the late 1970s their experience of renewal had been 'running out of steam', but these conferences became a turning point; not only did growth return to St Thomas's after a plateau in 1984 to 85, but through local leaders' training weekends hundreds of people had been trained in this style of ministry by 1987.<sup>117</sup> Other regional centres also emerged, for example in Manchester.<sup>118</sup> There is little doubt that Wimber's emphasis on church growth and evangelism did result in many churches enjoying significant growth, even on some rare occasions in inner city areas.<sup>119</sup>

In the South St Andrew's, Chorleywood remained a key centre, also holding leadership days sending out 'Faith Sharing Teams' to other parishes; and soon many charismatic parishes had set up 'ministry teams'.<sup>120</sup> Although many of the Anglicans most influenced by Wimber's ministry eventually left and joined the new Vineyard Christian Fellowships that younger Anglican clergy persuaded Wimber to sanction in the late 1980s, nevertheless the New Wine summer camps that Pytches started at Shepton Mallett in 1989, and the associated New Wine Network of leaders, remain

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<sup>117</sup> Warren, *In the Crucible* 191, 203-08. I also interviewed Warren as analysed in Chapter 3 – Robert Warren Interview 23.7.08.

<sup>118</sup> Hunt notes that Anglican structures often allowed the freedom for networks of 'special subject groups' to emerge especially within dioceses, such that sympathetic Anglican churches tended to cluster geographically, with around 2 dozen parishes in London, and a dozen or so in Manchester where David Hughes organised the annual Vineyard conferences in that city. Hunt, "The Anglican Wimberites," 115.

<sup>119</sup> Hunt writing in 1995 mentions figures for some of the 'flagship' churches such as St Michael-le-Belfrey in York, continuing to grow under the Vineyard's inspiration to over 1000 parishioners and thus amongst the top 1% of churches in Britain, or John Coles' congregation at St Barnabas' in north London which grew from 40 to 360; but Gunstone also highlights the church of Holy Trinity in the deprived neighbourhood of Parr Mount in Merseyside, which had grown to over 200 and sent faith-sharing teams to more affluent areas, as being 'a wonder in the biblical sense of the word.' John Gunstone, *Signs and Wonders: The Wimber Phenomenon* (London: DLT, 1989) 82-88, Hunt, "The Anglican Wimberites," 107,16.

<sup>120</sup> Springer, ed., *Riding the Third Wave* 173-75, Steven, *Worship in the Spirit* 29-30. Steven quotes Graham Dow, then vicar of a Coventry parish, reporting a 30-strong healing team, with over half of the 200 in the congregation reporting some degree of healing. Graham Dow, *Anglicans for Renewal*, no. 27 (Winter 1986).

today a focus for large numbers of Anglican charismatics.<sup>121</sup> New Wine also gave rise to Soul Survivor, an equally successful conference for young people that has, under the leadership of Mike Pilavachi (David Pytches' former youth leader at St Andrews), mobilised Christian youth to help communities in Urban Priority Areas in Manchester, Watford and elsewhere.<sup>122</sup>

### 2.3.6 Post-Wimber, the Toronto Blessing and 'Alpha'

The other centre which was to become even more significant in the 1990s and beyond was Holy Trinity, Brompton. John Collins became vicar there where he ministered from 1980 to 1989, joined by Nicky Gumbel as curate in 1986. Collins and his successor, Sandy Millar, also welcomed Wimber's ministry, such that 'HTB' became a base during Wimber's conference visits, and a big channel of influence for Wimber into the Anglican churches;<sup>123</sup> but the church was to become even more well known as a key centre of the next wave of charismatic phenomena, which became known as 'the Toronto Blessing'.

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<sup>121</sup> Pytches, *Living at the Edge* 322-26, 58. Hunt reports that of the 800 churches represented at the New Wine camp in 1994, a 'sizeable majority' were Anglican – also reflected by the estimated 1200 Anglican clerics on the Vineyard's regular mailing list. Hunt, "The Anglican Wimberites," 107. In the late 1990s Pytches handed over the leadership of the New Wine Network to John Coles, who remains the overall leader in 2010.

<sup>122</sup> Pytches, *Living at the Edge* 327-31.

<sup>123</sup> Hunt notes that Sandy Millar is credited with the oft-quoted statement 'Wimber has had a greater impact on the Church of England than anyone since John Wesley.' He also observes that this was not limited to evangelicals, but some Anglo-Catholic leaders such as John Gunstone had also reconciled Wimber's ministry with the stress on the sacraments, especially through healing. Gunstone, *Signs and Wonders: The Wimber Phenomenon*, Hunt, "The Anglican Wimberites," 106, 16. Gunstone writes very positively concerning Wimber's ministry, though for example shows some caution in suggesting that 'it is dangerous to try and minister deliverance in a public meeting' as often happened in Wimber's conferences. Gunstone, *Signs and Wonders: The Wimber Phenomenon* 110. Gunstone repeats a similar caution many years later in his practical guidelines for local church healing teams – 'nor are we permitted to attempt any kind of deliverance ministry beyond a simple prayer of protection from evil.' John Gunstone, *A Touching Place: The Ministry of Healing in the Local Church* (Norwich: Canterbury Press, 2005) 54.

Wimber's original 'signs and wonders' theology was in itself controversial;<sup>124</sup> but as the Wimber phenomenon developed in the late 1980s, certain emphases emerged which were to become even more so. Whilst Pytches and others remained supportive of Wimber's association with Paul Cain and the Kansas city prophets,<sup>125</sup> which took the emphasis on 'words of knowledge' and the prophetic to a new level and heightened revivalist expectations, other charismatic leaders became more critical, such as Michael Mitton, who saw this revivalism as distancing him from many in Anglican charismatic renewal, perhaps the beginning of a post-Wimber Britain.<sup>126</sup> Wimber was also to initially lend support to the phenomena associated with the 'Toronto Blessing' that spread to Britain primarily (but not exclusively) from the Airport Vineyard in Toronto. A number of observers gave positive assessments of the fruit of this experience (including leading Anglican charismatics such as Mitton and Green)<sup>127</sup>. However, this 'fourth wave' of renewal was probably the most divisive; Scotland in his thorough and broadly sympathetic analysis generalised that since Toronto two distinct strands of charismatic Christianity seem to have emerged, 'revival charismatics' who talked up such phenomena who supported Toronto,

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<sup>124</sup> For example, see Thomas D. Pratt, "A Review of the Debate on Signs, Wonders, Miracles and Spiritual Warfare in the Literature of the Third Wave Movement," *Pneuma* 13, no. 1 (Spring 1991): 7-32.

<sup>125</sup> He wrote a book based on his experience supporting their ministry - David Pytches, *And Some Said It Thundered* (London: Hodder & Stoughton, 1990).

<sup>126</sup> Mitton, "Editorial", *Anglicans for Renewal*, 45 (Summer 1991). Steven also cites criticism from Andrew Walker who noted Cain's earlier association with the even more controversial William Branham. Steven, *Worship in the Spirit* 33. Probably the most controversial incident became a prophecy given by Paul Cain that the United Kingdom would experience revival in October 1990 – the month he and Wimber were attending a conference in Docklands. The lack of any obvious external signs of this prompted some ridicule from critics. On the other side, Pytches in interview whilst admitting that he always said prophets could be wrong (and that Wimber had thought he was wrong on this occasion), considered that the remarkable national and worldwide spread of Alpha starting from London after that time could be its primary fulfilment – Pytches Interview 1.4.04.

<sup>127</sup> See Scotland, *Charismatics and the New Millennium* 220-50, Steven, *Worship in the Spirit* 33-36. Both writers also refer for example to the positive assessment of the well-known physician Patrick Dixon - Patrick Dixon, *Signs of Revival* (Eastbourne: Kingsway, 1994) Chapter 5.

whereas many of those with roots in the earlier emphasis of the Fountain Trust stood more aloof.<sup>128</sup>

Even though within its first year as many as 3 000 churches were experiencing the ‘Toronto Blessing’, one criticism was that it rarely seemed to cause much church growth; however, Holy Trinity, Brompton was one of the notable exceptions to this.<sup>129</sup> And then in the wake of the Toronto Blessing, the Alpha course that began there in the early 1990s took off beyond all expectation. According to statistics from Christian Research, in 2007 more than one and a half million people completed Alpha around the world (15% more than in 2006), and 10 million had completed it worldwide since 1993. Whilst Pytches saw this as perhaps the fulfilment of Paul Cain’s prophecy of revival spreading from London in 1990, in John and Diana Collins’ view the worldwide expansion of the Alpha course is largely due to the leadership of Jeremy Jennings, whom God had given a special gift of leading big prayer meetings.<sup>130</sup> The spread of Alpha has no doubt been a factor in ensuring that a basic understanding of spiritual warfare remains part of the charismatic tradition, as one session of the course is devoted to the question ‘How do we resist evil?’ which argues for taking the existence of a personal devil seriously, quoting Michael Green’s *I Believe in Satan’s Downfall* in support.<sup>131</sup>

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<sup>128</sup> Scotland, *Charismatics and the New Millennium* 247. Clearly this is an over-generalisation, as Mitton as editor of *Anglicans for Renewal* supported it, and others opposed it for different reasons (eg Clifford Hill who was regularly critical of revivalist phenomena that do not appear to include genuine expressions of repentance).

<sup>129</sup> Scotland, *Charismatics and the New Millennium* 247.

<sup>130</sup> Pytches Interview 1.4.04; John and Diana Collins Interview 30.4.04. As they defined ‘spiritual warfare’ broadly as ‘prayer’, for them in one sense the spread of Alpha was a consequence of those at ‘HTB’ having learned to take the spiritual battle in prayer seriously.

<sup>131</sup> In the text of the Alpha talks, Nicky Gumbel, *Questions of Life* (Eastbourne: Kingsway, 1993) 150-52. It is not surprising that this has a prominent role in the course, as the prototype for Alpha was in fact Michael Green’s ‘Beginners Course’ used at St Aldate’s, Oxford, which Gumbel experienced whilst training at Wycliffe Hall. Green, *Adventure of Faith* 40.

### 2.3.7 Charismatic controversies over spiritual warfare

Alongside these developments, occasional controversies surfaced in relation to particular practices and theologies of spiritual warfare. At the end of the 1980s, the term ‘territorial spirits’ began to be used and publicised, particularly by former South American missionary and Fuller Theological Seminary lecturer C. Peter Wagner, in relation to what he called ‘strategic-level spiritual warfare’.<sup>132</sup> Even though John Wimber often worked together with Wagner at Fuller and in conferences, he himself often distanced himself from the emerging emphasis that the key to evangelization was to identify and pray against the particular ruling spirits over neighbourhoods, cities and nations, being concerned over the lack of biblical references and specific teaching on how to handle ‘principalities’.<sup>133</sup> Some charismatics argued in some depth against the concepts, seeing it as perhaps a modern mythology that was in danger of taking on too uncritically pre-modern, non-Western worldviews of evil spiritual beings and gods.<sup>134</sup>

Around the same time, the ‘March for Jesus’ movement arose out of the growing popularity of the songs of one charismatic songwriter, Graham Kendrick, and his ability to combine this new style of worship with a witness to the gospel, prayer for the nation and a demonstration of Christian unity, beginning with the ‘Make Way’

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<sup>132</sup> See particularly Wagner’s collection of a number of papers from different writers (including an excerpt from Michael Green’s *I Believe in Satan’s Downfall*) - C. Peter Wagner, ed., *Territorial Spirits: Insights on Strategic-Level Spiritual Warfare from Nineteen Christian Leaders* (Chichester: Sovereign World, 1991).

<sup>133</sup> Wagner, ed., *Territorial Spirits* 39. Pyches recalled this also in his interview - ‘I remember when we were in London, the first conference, some of [Wagner’s] people were casting out the demonic spirit over London and I was quite impressed with this, you know. And John shook his head and said you don’t do it that way.’ David Pyches Interview 1.4.04.

<sup>134</sup> See in particular Lowe, *Territorial Spirits and World Evangelisation*, Reid, *Strategic Level Spiritual Warfare: A Modern Mythology?*

open-air musical processions in 1987.<sup>135</sup> Whilst this was often highly effective in mobilizing Christians from different backgrounds to come together, some remained critical of its underlying theology, which included an emphasis on ‘reclaiming the ground’ by taking authority over territorial spirits.<sup>136</sup>

Certain ‘deliverance ministries’ that arose also attracted some controversy. The conferences and writings of Bill Subritsky from New Zealand had a particular emphasis on casting out demons and identifying and naming demons, and his approach was very influential on the setting up of a centre specializing in deliverance ministry at Ellel Grange under Peter Horrobin.<sup>137</sup> Whilst some clearly benefitted from such ministry, some of their methods and theology has been called into question by a number of observers.<sup>138</sup>

A perhaps healthier development was that some individual Anglican ministers seemed to develop special gifting and emphasis on this area, whilst nevertheless primarily operating out of a local church, for example the ministry of the often eccentric Peter

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<sup>135</sup> James H.S. Steven, "Praise Marches," *News of Liturgy* 179 (Nov 1989), Steven, *Worship in the Spirit* 31. See also Ediger, "The Proto-Genesis of the March for Jesus Movement, 1970-87."

<sup>136</sup> O’Sullivan notes that most of the songs written by Graham Kendrick for ‘March for Jesus’ in the 1980s ‘provided a vehicle for combining theological instruction with spiritual activity, particularly in the area of prophetic ministry and spiritual warfare’. Anthony O’Sullivan, "Roger Forster and the Ichthus Fellowship: The Development of a Charismatic Missiology," *Pneuma* 16, no. 2 (1994). Kendrick himself states: ‘Satan has the real estate of villages, towns and cities overshadowed by ruling spirits which work untiringly at his command to bring about his malevolent will... ruining lives which God intended for joy, happiness and true worship.’ Graham Kendrick, introduction to *Make Way Song Book and Instruction Manual*, quoted in Scotland, *Charismatics and the New Millennium* 136. Steven sees this emphasis on ‘reclaiming the ground’ in some of Kendrick’s more militaristic praise march songs as in danger of over-emphasizing the Kingship of Christ as opposed to the priestly role of the worshipping church, leading to ‘the view of the world as a godless environment which needs to be conquered in the name of Christ.’ Steven, *Worship in the Spirit* 198.

<sup>137</sup> Horrobin and Subritsky for example hosted conferences in Brighton and elsewhere in the 1980s entitled *The Battle Belongs to the Lord*, following which Ellel Grange was purchased as a centre.

<sup>138</sup> See for example Parsons’ case studies, some of which were ‘casualties’ from ministry at Ellel Grange - Parsons, *Ungodly Fear*. David Pytches found that some would return from Ellel Grange and say they had had large numbers of demons cast out and 6 months later be back in the same position – such that he preferred to recommend any such ministry being based in the local church. David Pytches Interview 1.4.04.

Lawrence in the outer estates of Birmingham.<sup>139</sup> Occasionally there were accounts of where crime and poverty seemed to have been affected in deprived estates through Anglican ministry with an awareness of the power of prayer in spiritual warfare in bringing some social transformation, though examples are hard to find.<sup>140</sup>

Reactions to some of the excesses of the deliverance ministry in the 1970s and 1980s meant that its popularity decreased in the 1990s, although it was still practised in some Charismatic circles. Collins notes that there is much evidence to suggest it frequently became routinised; an example of this was the popular ministry of Neil Anderson, which emerged out of the Third Wave and was popularised in Britain through 'Freedom in Christ' courses; this 'represents a wider return to more orthodox and thoughtful Evangelical forms of confronting the demonic oppression.'<sup>141</sup> A newer form of such 'routinised' deliverance ministry we shall find surfacing in the main case study church in chapter 4.

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<sup>139</sup> Vicar of Christ Church, Burney Lane, Birmingham from 1979 to 1993. Lawrence in his foreword to his book points out that because of his commitments as a vicar he is unable to minister outside his parish (although ministry meetings there welcomed visitors from other churches) - Peter Lawrence, *The Hot Line* (Eastbourne: Kingsway, 1990) 6.

<sup>140</sup> See Wallace & Mary Brown, *Angels on the Walls* (Eastbourne: Kingsway, 2000).

<sup>141</sup> James Collins, *Deliverance Ministry in the 20<sup>th</sup> Century*, chapter 2 in Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies*.

## Chapter 3

# THE ORIGINS AND DEVELOPMENT OF CHARISMATIC SPIRITUAL WARFARE: A STUDY OF SOME ANGLICAN PIONEERS

Having described the ‘lifeworld’ of the historical context in which spiritual warfare concepts arose in the Anglican charismatic renewal, we now focus on ‘spiritual warfare’ itself as seen through the eyes of key leaders and practitioners. The church has always had its theological positions on the problem of evil, and traditionally this has almost invariably included a theology that recognises the existence of evil spiritual forces, in the form of Satan and demonic forces of various kinds. However, especially since the Enlightenment, active theological debate in Western theological circles in this area has often been almost entirely relegated to philosophical deliberations concerning the problem of the existence of evil, with little discussion of how such a belief might affect the Christian’s worldview and practical spirituality. In Protestant theology, this was particularly true as a result of the Reformation and its Enlightenment thinking, when the power of reason called into question the whole basis of demonic activity and was tempted to dismiss much popular spirituality (venerating of images, healing shrines, holy places etc) as scornful superstition. This rationalistic thinking still largely prevailed in the Universities and seminaries where Anglican priests, such as Michael Harper and David Watson, received their theological training.<sup>1</sup>

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<sup>1</sup> Harper has noted this effect of the Enlightenment in his own brief discussion of the history of ‘spiritual warfare’ – Harper, *Spiritual Warfare* 39-40. Harper feels that in almost entirely dismissing evil spirits the Reformation ‘poured out the baby with the bath water’ - Michael Harper, *Jesus the Healer* (Guildford: Highland Books, 1992) 35.

However, with the advent of charismatic renewal in the mid-1960s, there was soon a noticeable change for those who became associated with it. Within a decade of its beginning, two of the most prominent Anglican leaders of this renewal had published books on the subject, which were of a practical nature. Indeed, the first published use of the term appears to be the title of Michael Harper's book published in 1970, *Spiritual Warfare*,<sup>2</sup> although it had already appeared earlier in 1966 in *Renewal* under his editorship.<sup>3</sup> In the Fountain Trust conferences which influenced many early charismatics in Britain, the topic was highlighted by speakers such as Arthur Wallis,<sup>4</sup> and also by the Anglican David MacInnes.<sup>5</sup> In view of the considerable influence of some of these early Anglican charismatic pioneer leaders such as Michael Harper, David Watson, David MacInnes and Tom Walker, as well as Michael Green (who wrote the third book on the subject) and David Pytches in the 1980s and 1990s, both the origins and main features of their understandings of the theology and spirituality of 'spiritual warfare' are an important subject for investigation, and the main focus of this chapter. I have also included some Anglican charismatics who became more practically involved in spiritual warfare in one form or another in a quieter way behind the scenes, but who have remained significant and influential in the practice of spiritual warfare both in and beyond Anglican circles in this country (e.g. John Woolmer, Bob Dunnett, and Jane Holloway); and three others who could be described as spiritual fathers who had helped to encourage the growth of Anglican renewal, but had not written anything publicly on the subject (Collins, Warren, and Barrington-Ward).<sup>6</sup>

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<sup>2</sup> The other book was Watson, *God's Freedom Fighters*. It was reissued later as Watson, *Hidden Warfare*.

<sup>3</sup> Most prominently, in the headline of a main article (presumably by Michael Harper) referring to the visit of two Dutch evangelists - "Ministry in Spiritual Warfare," 18-19.

<sup>4</sup> *Knowing our enemy and knowing our position in Christ: the war of possession*, and *Prayer warfare: binding and loosing* were the titles of his talks given in 1977 (St John's Nottingham Library: Fountain Trust Tapes F139).

<sup>5</sup> David MacInnes, *Conflict with the Devil* (St John's Nottingham Library: Fountain Trust Tapes F79.3, 1977).

<sup>6</sup> As noted in the introduction (1.4.2.3) and section 2.3, nearly all of these interviewees were also active in some of the key centres of charismatic renewal in England.

Such are the twelve I selected to study, for the reasons given as well as ease of access, where of course there might have been many more.<sup>7</sup> It thus does not claim to be a comprehensive historical analysis of the development of spiritual warfare thinking, but rather a series of interlinked descriptive ‘case studies’ of key pioneers in various aspects of Anglican charismatic spiritual warfare in the latter half of the 20<sup>th</sup> century. In so doing, I drew on transcripts of interviews with each one of them,<sup>8</sup> and also their written works and some secondary sources. Here I shall first describe the historical development of spiritual warfare theology for three key writers (Harper, Watson, and Green); then summarise a comparative analysis of the theology and spirituality of all twelve, highlighting some similarities and differences; and in conclusion summarise how they developed and validated their concepts of spiritual warfare, and some of the influences upon them.

### 3.1 Introduction to Interviewees

Biographical information for Michael Harper and Michael Green (and David Watson) is included in chapter 2.3.1-2.3.3 and section 3.2 to 3.4 below. The majority of interviewees were interviewed between 2004 and 2006, except Robert Warren who was interviewed in 2008.<sup>9</sup>

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<sup>7</sup> I also interviewed Wallace Brown (author of *Angels on the Walls*) in 2004, but did not use it in the analysis partly as 12 seemed enough; approached Colin Urquhart, but arranging an interview proved impractical; made enquiries towards interviewing some charismatics of a more Anglo-Catholic persuasion (apart from Colin Gunstone, there seemed to be few prominent ones around); spoke to Sue Hope (for many years involved in Anglican Renewal Ministries); and considered interviewing Graham Dow, John Richards, Mike Stibbe, Martin Cavendish, Tom Smail, and others.

<sup>8</sup> With the obvious exception of David Watson, who died in 1984 – though I did interview his colleague and worship leader in York, Andrew Maries. I thus generally refer to the 12 as a group as ‘pioneers’ rather than ‘interviewees’.

<sup>9</sup> Appendix 1 shows the interview schedule I used in this last of my interviews. It is a slight simplification of the interview schedules used for the other interviewees, but which all covered essentially the same areas. In analysis (see Appendix 2), section C of the questionnaire (*Origins and Influences*) together with E(1) is largely reflected in Table 4; otherwise I sought to highlight 10 main questions that came to the fore concerning the ontology and nature of evil, the nature and extent of spiritual conflict, and praxis; and these are summarised in Tables 1 to 3, drawing on various sections of the questionnaire.

**John Woolmer**, originally a Maths teacher at Winchester College (where he witnessed a mini-revival<sup>10</sup>), trained at Westcott House and then St John's, Nottingham; he served his first curacy under Michael Green at St Aldate's, Oxford, based at St Matthew's in South Oxford, from 1975 to 1982, where he became unexpectedly involved in deliverance ministry. In his next parish in Shepton Mallett, Somerset, his experiences were more centred on places than people; and a number of trips ministering abroad with SOMA<sup>11</sup> brought him again into more direct contact with people affected by spiritual powers, especially in rural Zambia.<sup>12</sup> In Britain he has continued to teach and write on areas of prayer, healing and deliverance, and also angels,<sup>13</sup> as well as for example regularly assisting evangelist J. John in the prayer preparation for his citywide 'just10' missions.<sup>14</sup>

**John Collins** was the son of a Church of England vicar, and after public school and a spell in the RAF studied for ordination at Cambridge, where he was one of the most outstanding presidents of the Christian Union (CICCU).<sup>15</sup> Like Michael Harper but before his time, he spent several years (1951-57) as a curate at All Souls, Langham Place, and then became vicar of St Mark's, Gillingham, a struggling dockers' parish which he was to utterly transform with the help of a two curates under him, first David MacInnes, later joined by David Watson in 1959. He was also vicar of Holy Trinity, Brompton from 1980 to 1989 (where Nicky Gumbel, who founded the Alpha course, became curate in 1986), during the time that John Wimber's ministry became prominent in London, and Holy Trinity became one of the main

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<sup>10</sup> Returning here for a while after his training, he witnessed a mini-revival; one of the pupils who were converted was Mark Stibbe, later to become a leading charismatic Anglican theologian.

<sup>11</sup> Initially started by Michael Harper, Sharing of Ministries Abroad has been an important means for charismatic Anglicans to share their experience and minister throughout the worldwide Anglican Communion.

<sup>12</sup> Woolmer, *Healing and Deliverance* 26-27.

<sup>13</sup> John Woolmer, *Angels* (Mill Hill, London: Monarch Books, 2003), Woolmer, *Healing and Deliverance*, John Woolmer, *Thinking Clearly About Prayer* (Mill Hill, London: Monarch Books, 1997).

<sup>14</sup> For example, during the recent one I attended in Birmingham in 2005.

<sup>15</sup> Saunders and Sansom, *David Watson* 44.

centres. His wife, Diana, was often his partner in prayer and ministry, and they were interviewed together.

**David MacInnes** trained for ordination at Ridley Hall, Cambridge (55-57) a year ahead of David Watson, whom he also preceded by a year as curate under John Collins at St Mark's, Gillingham (57-61). His own experience of being filled with the Spirit came on his own shortly after leaving to join Dick Lewis at St Helen's, Bishopsgate (61-67), and he was regular at Fountain Trust conferences where he taught on occasions.<sup>16</sup> From here he moved to the staff of Birmingham Cathedral for 20 years (67-87), becoming Diocesan Missioner (79), and then took over from Michael Green as Rector of St Aldate's, Oxford in 1987, until retirement in 2002.

**Tom Walker** (having been dramatically converted as an Oxford student in 1954), went to train for Anglican ordination at Oak Hill (1958-60); after his second curacy at St Leonards-on-Sea (1962-64), for 3 years he was travelling secretary for the InterVarsity Fellowship (during which a visit to St Mark's, Gillingham helped to release him in charismatic renewal). Walker moved to join the staff of Birmingham Cathedral in 1967 alongside David MacInnes.<sup>17</sup> In 1970 he took on the evangelical parish of St John's, Harborne, which he was to gradually transform to be a key centre for charismatic renewal in the Midlands, and stayed there until he became Archdeacon of Southwell, Nottingham in 1991 until retirement in 1997.

**Bob Dunnett** was baptised in the Spirit whilst ministering in the Potteries in the early 1960s. He has since been much appreciated both for his teaching ministry (especially during his time at Birmingham Bible Institute from 1972 to 1996, as Vice-Principal from 1984 onwards), and

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<sup>16</sup> E.g. MacInnes, *Conflict with the Devil*.

<sup>17</sup> 'I was sent to Birmingham Cathedral at the time and working with David MacInnes who was much more advanced and aware than I was in this whole area.' Walker Interview 28.3.04.

leadership and support behind the scenes in promoting prayer, both in the City of Birmingham and more widely in the country during his leadership of ‘Pray for Revival’ from the late 1980s to beyond 2000.

**Jane Holloway** has been active since the late 1970s in the ministry of prayer, intercession and evangelism (especially organising and training for city-wide missions),<sup>18</sup> firstly working alongside Canon Michael Green as his personal assistant for 14 years both in Oxford and Canada (where he was Professor of Evangelism in Vancouver), and then around Britain with ‘Springboard’ (the Archbishop of Canterbury’s initiative for the decade of evangelism in the 1990s);<sup>19</sup> and more recently with various para-church organisations and prayer networks.<sup>20</sup> Having come to faith in the charismatic renewal in the 1970s, she brings her own insights into ‘spiritual warfare’ issues from years of involvement in practical prayer and intercession. Like Bob Dunnett, she remains an Anglican attending an Anglican church, but has a much broader experience, as many of the prayer and mission networks increasingly work across denominational boundaries.<sup>21</sup>

**David Pytches** was appointed as a missionary Bishop for Chile, Bolivia and Peru, where he oversaw the growth of the Anglican Church there after renewal broke out in the 1970s. He returned to become vicar of St Andrew’s, Chorleywood in 1977, and was initially

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<sup>18</sup> Drawing on her ‘vast experience of setting up mission ventures’ (Green, *Adventure of Faith* 132), she co-authored Michael Green and Jane Holloway, *Evangelism through the Local Church* (1990). In interview she recalled organizing up to 30 city-wide missions in UK, America, Canada and New Zealand.

<sup>19</sup> See Green and Holloway, *Evangelism through the Local Church*. She has also written articles on prayer and intercession – e.g. Jane Holloway, “Understanding Intercession,” *Anglicans for Renewal* 82 (Winter 2000).

<sup>20</sup> When working with ‘Springboard’, she sensed a great need for undergirding with prayer ‘to get the provision delivered’; and so she effectively moved into full-time prayer from 1994 until 2007 and beyond, first with Crosswinds (one of the over 400 prayer networks in various nations ‘that God has raised up’ beginning with Lydia and Intercissors for Britain over 30 years ago); then with the Evangelical Alliance for 9 years (mainly as prayer secretary, later adding evangelism), and finally to another prayer network, the World Prayer Centre based in Birmingham in 2005.

<sup>21</sup> The World Prayer Centre was responsible for organizing a series of national prayer days in the NEC, Birmingham once or twice annually from 2005 to 2009, called ‘Trumpet Call’, influenced by the charismatic tradition but seeking to be inclusive.

instrumental together with David Watson in hosting John Wimber and his Vineyard conferences in the UK from 1981. Out of this ‘Third Wave’ Pytches started the New Wine summer camps at Shepton Mallett in 1989, and the associated New Wine Network of leaders, which is still a focus for large numbers of Anglican charismatics. He continued to speak out on areas of charismatic controversy such as the Kansas City Prophets,<sup>22</sup> and the ‘Toronto Blessing’ in the 1990s; he continued to be a significant figure in supporting emerging charismatic leaders<sup>23</sup> and in promoting creative Anglican church planting initiatives.<sup>24</sup>

**Robert Warren** was a curate under Michael Baughen in Manchester (65-68), and after second curacy in Wolverhampton took over St Thomas, Crookes in Sheffield in 1971, and remained there until 1993. After a major rebuilding project, it became a centre for charismatic renewal especially after hosting some of John Wimber’s Vineyard conferences in the 1980s.<sup>25</sup> He was appointed by Archbishop Carey as a National Officer for Evangelism in 1993, writing also on leadership and to help churches move ‘from maintenance to mission.’<sup>26</sup> In 2010, he continues to provide mission development consultancy to Anglican churches of all kinds.

**Simon Barrington-Ward** trained at Magdalen College, Cambridge where he stayed on as chaplain (56-60) before becoming a CMS<sup>27</sup> missionary in Nigeria (60-63). When he returned as a Fellow at Magdalen (63-69) he was invited by David Watson to attend an early meeting

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<sup>22</sup> Pytches, *And Some Said It Thundered*. He later wrote more of a teaching book on handling local prophetic ministry called David Pytches, *Prophecy in the Local Church* (London: Hodder & Stoughton, 1993).

<sup>23</sup> Such as mentoring Mike Pilavachi and others now in leadership in Soul Survivor church plant and camp aimed at young people. His approach to leadership is written up in David Pytches, *Leadership for New Life* (London: Hodder & Stoughton, 1998).

<sup>24</sup> See for example David Pytches and Nigel Scotland, eds., *Recovering the Ground: Towards Radical Church Planting for the Church of England* (Chorleywood: Kingdom Power Trust, 1995).

<sup>25</sup> Most of the story is told in Warren, *In the Crucible*.

<sup>26</sup> Warren, *Being Human, Being Church*, Warren, *Building Missionary Congregations*, Robert Warren, *On the Anvil: The Art of Learning Leadership from Experience* (Crowborough: Highland, 1990).

<sup>27</sup> Church Missionary Society (now re-named as the Church Mission Society).

with David du Plessis where he was deeply touched by the Spirit. He served CMS as Principal of Crowther Hall (69-74) and then General Secretary (75-85) before being appointed Bishop of Coventry from 1985 until retirement to Cambridge in 1997.<sup>28</sup>

### 3.2 *Michael Harper: Pioneer origins*

After his evangelical conversion at Cambridge in 1951,<sup>29</sup> Michael Harper changed from law to theology, and then studied for the Anglican priesthood in a thoroughly evangelical setting at Ridley Hall; here he imbibed a traditional evangelical view of spiritual warfare, including a belief in Satan and the power of evil, secondly that Christ has given us victory, and the idea of putting on the whole armour of God (Ephesians 6); but all of this was in his mind, whereas (in his own words) the reality of it was very little.<sup>30</sup>

We have seen how Harper remained resistant to personal renewal until preparing to speak on the book of Ephesians at a conference in September 1962. In particular, he was impressed with the prayers of Ephesians 1 and 3, for the first time he seemed to experience what Paul described as revelation knowledge (*epignosis*) coming to him as fresh ‘supernatural’ knowledge in waves of wisdom and understanding, ‘the power to comprehend’ (Ephesians 3:21), seeing this prayer as unashamedly one for power, a new kind of power that he found gradually (but not compulsively) taking over inwardly.<sup>31</sup> It was not till several months later that he first spoke in tongues.<sup>32</sup>

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<sup>28</sup> I regularly here in analysis abbreviate Barrington-Ward’s surname to ‘Ward.’

<sup>29</sup> His conversion is described in Harper, *None Can Guess* 13-14.

<sup>30</sup> Interview 20.4.2004.

<sup>31</sup> Harper, *None Can Guess* 21-22, Hocken, *Streams of Renewal* 73-75. Interestingly it was a strong sense of receiving the overcoming empowerment of the victory of Christ in the face of deep inner need, overflowing in new creativity, that was the essence of Ward’s experience of being filled with the Spirit - at a meeting in Westminster Chapel, led by David du Plessis, that had been organised by Harper. Ward Interview 20.4.04.

<sup>32</sup> For several months, he frequently preached on the power of the Spirit, and commended the experience of ‘being filled with the Spirit’; only later in August 1963, through the ministry of both Philip and Nora Smith

In interview, Harper commented that the whole thing about spiritual warfare came at a very early stage. Harper wrote in his early autobiography that ‘we were... pitch-forked into this ministry,’<sup>33</sup> as he had described the year before in his book *Spiritual Warfare*, opening to him through personal experience and a vivid awareness of his reality that significantly changed his practice in responding to a request for help that he might otherwise have ignored.<sup>34</sup>

A significant early event was a holiday houseparty in Sussex in Aug/Sep 1964,<sup>35</sup> for young people from St Mark’s, Gillingham (whose vicar John Collins he had known for several years). The youngsters were disinterested and rebellious; after a talk on ‘spiritual warfare’ ‘Satan overplayed his hand: for the next two days he gave us such blatant demonstrations of his nasty tactics that everyone recognised his attacks.’<sup>36</sup> However, after Harper spoke one night on the need to be filled with the Spirit, a number of young people were filled, such that the leaders asked for further opportunities to receive until ‘there was hardly a young person

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(from St John’s, Burslem) and then Larry Christenson that he was released in the gift of tongues. Harper, *None Can Guess* 54-55, Hocken, *Streams of Renewal* 77-78, Robinson, "The Charismatic Anglican" 141-44. See also my chapter 2.2. Having come into the experience of the Holy Spirit without prior contacts with Pentecostals or charismatics, subsequent reception of tongues was experienced as a further freeing and opening up to God - Hocken, *Streams of Renewal* 165.

<sup>33</sup> He gives two linked examples in an Anglican church where he had been speaking – both the lady and the man expressed the desire to be filled with the Holy Spirit, but nothing happened initially when prayed with, as ‘there seemed to be some blockage’; in one, the lady broke down and sobbed, confessing that she had become absorbed in witchcraft and begged for deliverance from its power, with the other there were then manifestations of animal noises. In the first, the lady was filled with the Spirit after a prayer of confession, in the latter there was a deliverance prayer where ‘we bound the powers of darkness which were tormenting this man, and cast out evil spirits until he was completely freed.’ Afterwards this man was also prayed for to be filled with the Holy Spirit, was ‘quickly filled to overflowing and spoke fluently for many minutes in an unknown tongue.’ Harper, *None Can Guess* 139-40.

<sup>34</sup> Referring mainly to the ministry of exorcism or deliverance, Harper says: ‘In some ways my wife and I stumbled on this ministry. It opened up to us through personal experience. God presented us with unlikely situations which compelled us to take action. It was all so unexpected.’ Harper, *Spiritual Warfare* 56.

<sup>35</sup> This date (probably 29 Aug – 8 Sep 64) is given by Hocken, *Streams of Renewal* 249, footnote 15.

<sup>36</sup> He lists a sudden series of accidents such as a broken arm, strange illnesses, a sense of the young people feeling inexplicably miserable and homesick, and the youth leaders becoming rebellious. Harper, *None Can Guess* 89.

not filled with the Spirit';<sup>37</sup> the boy with the broken arm was healed (later demonstrated by X-ray), as were others too, such that Harper concludes:

As fast as young people were being taken sick, the Lord was healing them through the laying on of hands. If anyone had every doubted before the reality of Satan's power, and the greater power of the name of Jesus, they would never doubt it again. It was truly spiritual warfare, and Jeanne and I were encouraged in this new ministry which was opening up to us.<sup>38</sup>

The vicar, John Collins, noted in a letter afterwards that the transformation of the young people was extraordinary, that they were all full of joy and life.<sup>39</sup>

Clearly Harper sees this as an experience that became something of a paradigm for him; he goes on to describe how many times 'one has had the same kind of experience, with the most difficult time being in the middle of the conference, 'winning through in prayer', and then the moment of victory, and the mopping up operation that follows.'<sup>40</sup> In this instance, then, it would seem that the description of 'spiritual warfare' was used by Harper primarily to describe the hindrances that seemed to occur as they were seeking to lead people into the baptism of the Holy Spirit, and the 'victory' was effected mainly through those involved entering fully into this charismatic experience. His first experiences of a need for deliverance ministry also arose in the context of a desire to be filled with the Holy Spirit.<sup>41</sup>

Experiences such as these and other battles were so significant that even before he published *Spiritual Warfare* in 1970, in 1968 his short book on how to live life after being filled with

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<sup>37</sup> Hocken records that there were almost 50 young people present - Hocken, *Streams of Renewal* 94.

<sup>38</sup> Harper, *None Can Guess* 90.

<sup>39</sup> Harper, *None Can Guess* 91. The quality of these young people's spiritual life was subsequently the main factor in removing Tom Walker's resistance to receiving the gift of tongues - see chapter 2.2.4, and Walker, *Renew Us by Your Spirit* 33-34.

<sup>40</sup> Harper, *None Can Guess* 90.

<sup>41</sup> Harper, *None Can Guess* 139-40.

the Spirit begins the main section with the words: ‘Many of the important stages in our lives as Christians are anticipated or followed by satanic attacks. It was strikingly true in the experience of Jesus Christ...’;<sup>42</sup> and makes direct references to Satan and our warfare with him throughout this chapter (‘In the Wilderness’) and later in the book. For example, chapter 5, ‘The Gospel of the Kingdom’ begins with likening our conflict with guerrilla warfare where enemy agents are everywhere and attack from every direction, seeing the message that Jesus preached centred on ‘the Kingdom’ was primarily concerned with delivering people from the power of Satan.<sup>43</sup> Experience had not been his only teacher however – he first uses the term ‘spiritual warfare’ in describing the influential visit of two Dutch evangelists in the early days of the Fountain Trust.<sup>44</sup>

### 3.2.1 Development of a charismatic theology of spiritual warfare

The way the context of his practical experience provoked Harper into a study of spiritual warfare is spelled out in the introductory chapter to his book, *Spiritual Warfare*, which is a popular piece of contextual theology. The book begins with an example at a Fountain Trust conference in November 1965 of the surprisingly dramatic change in an ordained minister

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<sup>42</sup> Michael Harper, *Walk in the Spirit* (London: Hodder & Stoughton, 1968) 25.

<sup>43</sup> Harper, *Walk in the Spirit* 49-50.

<sup>44</sup> In particular, Kees Noordzij who toured in the British Isles from Jan until Easter 1966 (but also Riemer de Graaf in March). Noordzij not only ministered ‘baptisms in the Spirit and deliverance from bondage to evil spirits, and healings’ in nearly every place, but also at a time when ‘groups of Spirit-filled Christians... were praying for someone to come and teach them... [concerning] the fight in the heavenly places’, ‘the Lord gave through them new vision, encouragement and greater understanding of the spiritual warfare,’ and at de Graaf’s final Fountain Trust meeting ‘practical instruction in personal ministry’ in relation to ‘delivering others from bondage and sickness.’ Michael Harper, "Ministry in Spiritual Warfare: Two Dutch Evangelists Visit Britain," *Renewal* 3 (May/June 1966): 18-19. Further teaching on the power of Pentecost from the Dutch writer J.E. van der Brink in the same edition majors on ‘the conflict in heavenly places’ in relation to the Ephesians (Acts 19, Eph 1/2, Rev 2); and in the previous edition, Harper was already publicising taped talks on ‘spiritual bondage and warfare’ by Edgar Trout, Arthur Wallis, and Dennis Clark, and a book on deliverance by Maxwell Whyte from the US. *Renewal* 3 (May/June 66) 5-8, *Renewal* 2 (Mar/Apr 66). It is not surprising that Bob Dunnett, who attended the early Fountain Trust conferences with Philip Smith, comments that ‘the charismatic renewal because it was a movement requesting a move of the Spirit, opened the door to a revelation of the fact of spiritual warfare... those early charismatics, they were all acutely conscious of it, that’s all I know.’ Bob Dunnett Interview 28.3.04.

after Dennis Bennett prayed for his deliverance from evil powers.<sup>45</sup> This incident leads Harper to describe three main reasons for writing the book:

1. The reality of the spiritual battle raging, often ‘behind the façade of religious life.’<sup>46</sup> The reality of this battle, and the need for the church to see this spiritual dimension so that it can engage in this battle effectively, was still a concern of Harper’s in 2004.<sup>47</sup>

2. That he is concerned with ‘spiritual warfare in general’ and not just ‘with discerning and expelling of evil spirits in particular, which is one part of the total conflict’.<sup>48</sup>

3. He perceived that the world situation at the time of writing was one of ‘expanding supernaturalism, good and bad’, with the charismatic revival on the one hand, and on the other ‘a resurgence of the power of evil supernaturalism on a truly daunting scale. This book is written to alert people to this spiritual warfare and the dangers of ignoring it.’

In the first part of this book he describes the whole arena of spiritual warfare as he sees it in historical perspective; in the ‘Devil’s Pentecost’<sup>49</sup> (chapter 5), he then describes some current

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<sup>45</sup> He recognises that readers may find it incredible that a trained and ordained minister with several years service in churches might have serious bondage pass unnoticed, but makes the comparison with Jesus’ first casting out of an evil spirit being a man in a synagogue, who had presumably been attending that place of worship without much difficulty for a number of years. Harper, *Spiritual Warfare* 11-12.

<sup>46</sup> ‘There seem to be many who are not fully aware of this warfare. From time to time there is a dramatic collision between the power of the Spirit and that of Satan. In that meeting that night Satan’s grip on a young minister was first exposed and then loosed by the power of God. The battle will often not be as sharply defined as this; but it is no less real, and success for the Christian will depend in a large measure on recognising the work of the devil and knowing how to defeat and expel him from every situation’. Harper, *Spiritual Warfare* 12-13. Harper’s language of ‘collision’ is reminiscent of Wimber’s later terminology of ‘power encounter’, describing the same kind of phenomena.

<sup>47</sup> ‘It does seem that as you’ve got enormously carnal powers in the world today, so at another level you have Satanic powers, and spiritual warfare at a spiritual level, which of course is why a lot of the church doesn’t see it, because it doesn’t see the spiritual dimension, the world doesn’t see it, that’s all the more important why we need to see it, we need to do battle against it.’ Interview 20.4.2004.

<sup>48</sup> Quoting in support from Merrill F Unger, *Biblical Demonology* (Scripture Press Foundation, 1952) 1.

phenomena such as witchcraft, divination, cults, spiritualism and moral decay as signs of a resurgence of such forbidden evil supernaturalism.<sup>50</sup>

In considering the nature and power of the enemy, Harper still holds to the traditional and evangelical view that Satan & evil spirits are fallen angels;<sup>51</sup> and that just as there was a rebellion (by people) on earth against God's power, so there was in heaven. We are thus dealing with personalities, like God's angels, not impersonal influences.<sup>52</sup> Harper is careful to not only warn of the dangers of 'denying the existence of evil spirits and Satan, and taking an unrealistic and benevolent view of the world and man in it,' but also of 'attributing most, sometimes even all, evil and sin to Satan and demonic activity', which he sees as the error of dualism.<sup>53</sup> With this kind of thinking, everything that happens can either be attributed to a divine or satanic cause, with no place for natural or human factors.<sup>54</sup> Harper is concerned that in this regard the charismatic renewal has to be watched very carefully, one of its Achilles heels is its natural instinct to become dualistic, tending to over-spiritualise everything, and not giving a real place for the human dimension of man made in the image of God.<sup>55</sup>

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<sup>49</sup> He links this with the visions in the book of Revelation, where 'the activities of evil spirits are foretold as part of the total conflict of the Church with the powers of darkness', particularly in chapter 9 where 'locusts' are released from the bottomless pit and swarm over the earth, deceiving and destroying.

<sup>50</sup> In doing so, Harper draws considerably from the writings of Merrill F. Unger. Harper, *Spiritual Warfare* 13, 26, 29, 43. Unger was an American evangelical scholar, and professor of Old Testament studies at Dallas Theological Seminary from 1948 to 1967. Harper quotes from Unger, *Biblical Demonology*. Unger, like Harper is critical of a church that denies the existence of the enemy and so is unable to warn against him or expose his craft. Harper, *Spiritual Warfare* 13, Merrill F Unger, *Demons in the World Today* (Wheaton, Illinois: Tyndale House, 1971) 187. Harper also draws support from the detailed case study work of Kurt Koch on occultism, particularly in his denunciation of spiritualism. Harper, *Spiritual Warfare* 48, Kurt Koch, *Between Christ and Satan* (Berghausen, W Germany: Evangelization Publishers, 1961).

<sup>51</sup> For example, based on the fall of the 'day star' in Isaiah 14:12-14, although he recognises that the Bible says very little about the origin of evil - Harper, *Spiritual Warfare* 19.

<sup>52</sup> Interview 20.4.2004. Harper, *Spiritual Warfare* 32.

<sup>53</sup> Harper, *Spiritual Warfare* 17. Elsewhere he points out the 'need to avoid Manichaeism error that evil is eternal and therefore a god, and the pantheism that denies any reality to evil at all.' Harper, *Jesus the Healer* 36.

<sup>54</sup> Harper, *Spiritual Warfare* 93.

<sup>55</sup> Robinson (writing in 1976) also notes that 'this acceptance of a degree of natural theology and the consequent avoidance of dualism has been of great value in maintaining stability.' He links this with the surprising absence of sensational cases of exorcism in the CR up to that time (apart from the notorious 'Barnsley Case' where a man after attempted exorcism murdered his wife in early 1975), suggesting that the teaching by Harper directly (e.g. through *Spiritual Warfare*, and Fountain Trust conferences) and indirectly (through recommended reading) had contributed to the stable situation. Harper, for example, in a *Renewal* article strongly disagreed with much

Thus Harper emphasises that Satan and demons do not have unlimited power, only what we allow them to have; man has free will, and with God there is a strong emphasis on synergy with the church - God has chosen to exercise his omnipotence through the free will of man, thus developing the divine in the human along the same lines as the divine. Similarly, just as there needs to be a strong place for the human, he also sees the natural as a separate dimension - natural events like earthquakes, etc are part of the world God has created, part of the fallen side of the world if you like; yet they can be an arena for spiritual warfare, for God uses these sort of occasions, and Satan uses these occasions too – for this reason it is worth seeking God’s protection against Satan’s desire to mess things up, which is why for example he and his wife always pray before they go out in the car.<sup>56</sup> And for this reason, he also accepts that if our physical bodies are the temple of the Holy Spirit, they will also be a target of Satan, and so spiritual causes of illness can be specifically demonic ones (requiring casting out of evil spirits as Jesus sometimes did), a more general Satanic attack, or caused by sin or the sin of others; he thus emphasises the need for discernment in healing ministry, as well as a compassionate spirit.<sup>57</sup>

Harper often strikes a note of caution, noting the need to protect against the dangers of deception.<sup>58</sup> We find the same recommendation for caution in *Spiritual Warfare*, suggesting

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of the teaching of Don Basham from the States (author of *Deliver us from Evil*), whose approach he considered too dualistic, whereas Harper wished to make more room for a natural theology in his thinking – see Michael Harper, "Deliver Us from Gullibility," *Renewal* 45 (Jun/July 1973): 128, Robinson, "The Charismatic Anglican" 209.

<sup>56</sup> Interview 20.4.2004.

<sup>57</sup> Harper, *Spiritual Warfare* 95-6.

<sup>58</sup> After the two deliverance accounts, Harper goes on to conclude: 'In no area is there need for greater caution than in this one. There are some who have come unstuck when they have attempted to minister in exorcism before they were properly equipped. And there are others who have caused havoc by attributing far too much to the influence of evil spirits, thereby seriously harming the people they have ministered to.' Harper, *None Can Guess* 140. In his earlier account of the beginnings of the charismatic movement, the main safeguards he lists in ch 13 are the Word of God, the mind of man (reason), and the discipline of the church, emphasizing the need for balance and love. Harper, *As at the Beginning* 117.

for example that those engaging in this ministry should do so under the general permission of the Bishop and the control of the local church for Anglicans,<sup>59</sup> and then describing in greater detail our weapons (chapter 8) and our protection in the armour of God (Ephesians 6), the name of Jesus and the angelic hosts (chapter 9).<sup>60</sup> It is significant to note that one of the three safeguards he lists is ‘the mind of Man’, the power of reason – not something that would normally appear high on a list of spiritual safeguards for Pentecostals or charismatics.<sup>61</sup> This is very much in accord with his character, long before his charismatic experience;<sup>62</sup> in addition, it is a key feature of Anglicanism, and one of the particular features of charismatic Christianity in its Anglican manifestation, as for example noted in the ‘tripod’ of Anglican foundations proposed by Hooker: Scripture, reason, and tradition; although by openly relying on his own experience in developing a charismatic theology of spiritual warfare, Harper is following more in the footsteps of Wesley, who departed from his Anglican roots by introducing ‘experience’ as the fourth pillar of revelation.<sup>63</sup>

### 3.3 *David Watson: evangelist and inspirational leader*

Watson also came to charismatic experience from a conversion which strongly rooted him in the evangelical tradition, reinforced through the Bash Camps that produced many evangelical leaders.<sup>64</sup> However, his entering into charismatic experience gradually painfully forced him

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<sup>59</sup> Harper, *Spiritual Warfare* 62.

<sup>60</sup> Harper, *Spiritual Warfare* 72-92.

<sup>61</sup> In this he quotes John Wesley: ‘I advise never to use the words wisdom, reason or knowledge by way of reproach. If you mean worldly wisdom, useless knowledge, false reasoning, say so!’ Harper, *As at the Beginning* 120.

<sup>62</sup> As noted by his fellow students at Cambridge - Robinson, "The Charismatic Anglican" 130.

<sup>63</sup> Partly through his refusal to elevate the Fountain Trust but seeing it as serving the churches, and also through a stability in theology and practice which kept a certain distance from that of Pentecostals, Harper was able to help the renewal to stay within the Anglican and other denominational churches - whereas Wesley had to leave the Church of England. Robinson, "The Charismatic Anglican" 208-9.

<sup>64</sup> See chapter 2.3.2.

to go his own way in championing charismatic renewal amongst Anglicans.<sup>65</sup> He was the second to write a book on spiritual warfare, essentially the published text of Bible studies he had given at Filey.<sup>66</sup> Its teaching was however further elaborated in some of his later works.

Watson never saw himself nor wrote as a serious theologian; much influenced by Billy Graham, he saw his role in teaching primarily as to build faith. Watson's hermeneutical approach remains characteristically evangelical in style - he regularly begins his writing with a text and exposition of it. His introduction to his book on spiritual warfare begins with Ephesians 2:1-7, contrasting the ways of those who follow 'the prince of the power of the air' with God who in the riches of his mercy has delivered us from the power of the world, the flesh and the devil<sup>67</sup> - but who has 'set us *free to fight*', such that 'every single Christian is a freedom-fighter engaged in Christian Warfare,' quoting Ephesians 6:12.<sup>68</sup> However, like Harper, Watson seems to have highlighted spiritual warfare because of his own personal experiences in ministry, linked to the evil he saw in the society around him at that time – after citing Eph 6:12, he gives his 3 reasons for writing as *the intense reality of this warfare*, which for example he has seen in preparing these studies, both in his own family and to some extent in his church; *a marked increase of satanic activity* in Britain at that time (especially forms of spiritism and occult); and the *sad ignorance of Christians*, or forgetfulness, about this warfare, which often left him overwhelmed in ministry by its casualties, 'depressed, defeated or oppressed by some dark powers, or suddenly filled with doubts'. He thus prays that his Bible studies will help Christians to 'fight the good fight of faith', believing that

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<sup>65</sup> He was excluded from CICCUC when it was heard he spoke in tongues, and eventually cold-shouldered at his beloved Bash Camps.

<sup>66</sup> Filey Bible Week was set up mainly to cater with teaching converts from the Billy Graham crusades in the early 1950s.

<sup>67</sup> This foundational approach is further expounded in chapter 2, 'Dying to be Free', when he especially concentrates on Romans ch 6, which was significant for both him and John Collins in entering into fullness of the Spirit (Collins Interview 30.4.04, and Hocken, *Streams of Renewal* 96). Here he reveals the influence of evangelicals such as Lloyd Jones and Watchman Nee, and the lasting impact of meeting the charismatic Corrie ten Boom at Gillingham, Watson, *God's Freedom Fighters* 45.

<sup>68</sup> Watson, *God's Freedom Fighters* 11.

‘there are few subjects which are more important for us to tackle seriously than this, ... and few subjects which seem to be so little understood.’<sup>69</sup>

Unlike Harper, however, as time went on his awareness of the spiritual battle was particularly heightened because of his continuing role as a prominent evangelist. We see clearly his own hermeneutical approach in a significant passage in *I Believe in Evangelism*, where he integrates his own experience and key Scriptures (in Ephesians, Corinthians) as a basis for a passionate appeal to his hearers to be ready to battle in prayer (and fasting) for blindness to be removed as the gospel is preached.<sup>70</sup>

Out of some difficult years lived in community in York came not only a key book on the nature of the Church (which devoted a 25-page chapter to the church as the army of God),<sup>71</sup> but what he (and many others) considered his most important and lasting book, *Discipleship*.<sup>72</sup> What has clearly developed since the earlier days is a deeper understanding

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<sup>69</sup> Watson, *God's Freedom Fighters* 11-13.

<sup>70</sup> ‘One of the most crucial lessons to grasp in evangelism is that we are engaged in a powerful spiritual warfare. Behind the apathy which Paul found so hard to overcome in his day (as most of us do today), there is the god of this world blinding the minds of unbelievers... [Reference to 2 Cor 4:4] Therefore whether we realise it or not, we are battling with unseen Satanic forces as we urge people to turn from darkness to light and from the power of Satan to God. Nowhere does Paul speak so clearly about this as in Ephesians, Chapter 6... He particularly asks them to pray for him ‘that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel.’ Paul knew the absolute folly of trying to proclaim the gospel without Spirit-inspired prayer. How can we expect to see miracles of new birth taking place without much prayer, and possibly fasting as well? How can we ever see men and women brought out of Satan’s kingdom into God’s Kingdom, unless we humbly acknowledge our own utter weakness and call upon God for his strength? [ref. 2 Cor 10:4-5]’ David Watson, *I Believe in Evangelism* (London: Hodder & Stoughton, 1976) 181-2.

<sup>71</sup> David Watson, *I Believe in the Church* (London: Hodder & Stoughton, 1978) 140-64. Having been for a junior officer in the army himself not long after World War II (from 1952-53), and writing in the late 1970s when pacifistic attitudes among Christians were not as widespread as they are currently in Britain, it is perhaps not surprising that he should be quite comfortable even to translate the famous words of Winston Churchill before the Battle of Britain (quoting the ‘blood, toil, tears and sweat’ speech) into the arena of spiritual conflict as a closing exhortation to a disciplined life for the army that ‘God is preparing ... to fight against the powers of darkness that rage in the world.’ Watson, *I Believe in the Church* 164.

<sup>72</sup> In his acknowledgements, Watson admits that it was written in a year with some tense problems in the church in York. David Watson, *Discipleship* (London: Hodder & Stoughton, 1981) 13. There was the strain that a rapidly growing renewed church could put on relationships with other churches, as well as the stresses of those years of community living (not least on his own family) at York, where good leadership and mutual submission was necessary but which he was not always able to provide himself. Some of these, and further developments, are described in Saunders and Sansom, *David Watson* 137-8, 52-60, Watson, *You Are My God* 163-71.

for him of the link between human vulnerability and the enemy's attacks.<sup>73</sup> Thus, he recognises how important it is to be quick to put right wrong relationships,<sup>74</sup> the way the 'roaring lion' will often bring or exploit mental afflictions such as depression amongst Christian workers,<sup>75</sup> and also recognises with Bonhoeffer the deep cost of discipleship.<sup>76</sup> He also explores how 'suffering, although evil, does not always mean tragedy';<sup>77</sup> as proved true later in his own battle with cancer, which led him to a deep, revolutionary experience of God's presence, and 'a love that casts out all fear'.<sup>78</sup> Despite special prayers for healing from John Wimber with whom he had forged a special relationship, David Watson died in February 1984.

### 3.4 Michael Green: evangelist theologian

Neither Harper nor Watson had the level of scholarship and academic theological attainment to be able to systematically propose a theology of spiritual warfare influenced by charismatic experience. Michael Green, however, who had before Watson attended the 'Bash Camps' and like both studied at Ridley Hall,<sup>79</sup> was already a Theological College Principal (St John's,

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<sup>73</sup> This book was 'the most difficult he has ever written,' and arose out of testing times living in community with other church members in York.

<sup>74</sup> 'If there is any break in fellowship between two Christians, the devil will be quick to exploit it.' Watson, *Discipleship* 182-3.

<sup>75</sup> He notes this directly affected Spurgeon and Luther. Watson acknowledges the notorious difficulty in discerning root causes here, and suggests there may be an interplay of physical and psychological factors, the fallen nature, and demonic attack. Watson, *Discipleship* 173-4.

<sup>76</sup> 'Discipleship can lead to the way of the cross from which the devil will attempt to dissuade us; and also the struggle in living in the world but not being of the world. Watson, *Discipleship* 235-7. 'Obedience to the gospel in a world where Satan is still active means living in tension. This is part of the meaning of the Incarnation.' Dietrich Bonhoeffer, *Cost of Discipleship* (London: SCM, 1959) 89, Watson, *Discipleship* 242.

<sup>77</sup> He cites the example of Richard Wurmbrand tortured in his prison cell yet dancing with praise, he comments that 'suffering, although evil, does not always mean tragedy. It can produce great depth and spirituality. God can use it to increase our knowledge of him.' Watson, *Discipleship* 254.

<sup>78</sup> Saunders and Sansom, *David Watson* 232-3. His biographers here refer to his own struggles chronicled in his final book, David Watson, *Fear No Evil* (London: Hodder & Stoughton, 1984).

<sup>79</sup> After an evangelical conversion at Clifton College in Bristol in 1944, he soon joined the house party at Iwerne with Rev Nash ('Bash Camp'); and later, like Watson, he was to help in its leadership, gaining a marvellous training in speaking, leading Bible study and basic pastoral work, as well as giving him a heart for evangelism. Studying classics at Oxford from 1949, his being invited to become president of the Christian Union (OICCU) gave further experience in leadership and thoughtful reading and confirmed a sense of call to ordination. After 2

Nottingham, 1969 to 1975) when he entered into charismatic renewal.<sup>80</sup> He has written or co-authored more than 50 books since 1964,<sup>81</sup> and has had wide experience of charismatic renewal in the Anglican Communion, from its earliest days here to provinces such as Canada, South Africa and South East Asia. He has also had particular influence in Anglican theological development.<sup>82</sup> Even though he does not consider himself to be an expert on spiritual warfare,<sup>83</sup> his views on what he considers a vital topic<sup>84</sup> and reflections on his wide personal experience are thus of special value in this study.

Like many other evangelicals, Michael Green believed there was a force of evil from which it was part of his spirituality to seek deliverance from, and that ‘the New Testament has a lot to say about Satan’, but beyond that had never really thought about spiritual warfare, certainly not the idea of ‘spending major time in company with others beseeching the Lord to break the power behind the presenting situation’, which was now clearly part of his understanding and practice;<sup>85</sup> and he used to be ‘very dubious’ about challenging evil forces in the name of Christ and driving them out.<sup>86</sup> But once he experienced renewal in the Holy Spirit early in the

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years National Service, in 1955 he embarked on a research degree at Ridley Hall, Cambridge during training. Green, *Adventure of Faith* 7-13.

<sup>80</sup> Michael Green has been described as a rare example of those who ‘combine profound learning with evangelistic zeal and vision’ (German professor Carsten Thiede); such are his ‘variety of gifts, and... range of experiences’ that ‘he is able to evaluate first-hand many different ministries, movements and controversies.’ (Dr John Stott), in the introduction to his autobiographical reflections - Green, *Adventure of Faith* ii,iii.

<sup>81</sup> The first 49 are listed in Green, *Adventure of Faith* 395-6.

<sup>82</sup> For example as a member of the Doctrine Commission of the Church of England in 1967, and consultant at the Lambeth Conference in 1968; he also returned from his post at Regent’s College, Vancouver (1987-92) to launch the Archbishop’s Springboard initiative of the Decade of Evangelism from 1992. Green, *Adventure of Faith* 394.

<sup>83</sup> Michael Green Interview 18.3.04. Although he wrote a whole book on the subject, *I Believe in Satan’s Downfall* this was only after he as the series editor had failed to persuade David MacInnes to write it – David MacInnes Interview 6.4.06.

<sup>84</sup> ‘I think it is enormously significant and one that... none of us take seriously enough except the lunatic fringe that can talk about nothing else’, going on to underline that the existence of an anti-God force is plain in both Testaments, as well as in the world both East and West. He later added, ‘I think it’s an absolutely vital thing, this spiritual battle, I just wish that I was stronger in prayer myself, because I know it easily gets squeezed out.’ Michael Green Interview 18.3.04.

<sup>85</sup> Michael Green Interview 18.3.04.

<sup>86</sup> Green, *Adventure of Faith* 265.

1970s,<sup>87</sup> like others that he knew he found that there came ‘an acute awareness of the unholy spirit’ almost ‘in a double pack’.<sup>88</sup>

He then moved to the busy Oxford parish of St Aldate’s,<sup>89</sup> which (partly through the influence of David Watson, and through a regular prayer meeting that spontaneously arose<sup>90</sup>) he soon led into a powerful experience of charismatic renewal.<sup>91</sup> He began to write briefly on spiritual warfare in *I Believe in the Holy Spirit*,<sup>92</sup> including an assessment of evangelistic preaching being a ‘titanic confrontation’ with the principalities and powers of Eph 6:12 in a passage echoing that of Watson.<sup>93</sup> A few years later these were developed into a full-length book on the whole subject, *I believe in Satan’s Downfall*.<sup>94</sup>

The subject at this time grew significantly in importance for him:

When I was brought face to face with the naked evil in someone in this most sophisticated city of Oxford who was deeply into the occult and deeply into the dark

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<sup>87</sup> First through a visit to Canada, when the pastor of St Margaret’s Church in Vancouver prayed and prophesied over him, ‘you’re not going to get tongues at any rate now, you’re going to get the wisdom to run your college’, then later receiving tongues on a visit to Singapore through Bishop Chiu Ban It after a healing service in the Cathedral in 1973. See Michael Green Interview 18.3.04, Green, *Adventure of Faith* 259-60, Michael Green, *Asian Tigers for Christ* (London: SPCK, 2001) 8.

<sup>88</sup> Michael Green Interview 18.3.04; see also Green, *Adventure of Faith* 279.

<sup>89</sup> He was Rector there for 12 years from 1975 to 1987. In the middle of this period, from 1980 to 1982, I attended St Aldate’s and had personal experience on his ministry teams.

<sup>90</sup> ‘In those early days, David Watson and I were very close friends, we would meet annually and split up our speaking engagements to different parts of the country... he brought 2 if not 3 visits to St Aldates, and it was through those things really and through the experience that I’d gained in different parts of the world that the renewal spread.’ Michael Green Interview 18.3.04.

<sup>91</sup> Green found himself ‘gifted to a greater or lesser extent in tongues, healing and deliverance’, and had to wrestle with how to introduce such gifts without dividing the congregation. Green, *Adventure of Faith* 267.

<sup>92</sup> In his final assessment of the charismatic movement at that relatively early date, he notes that ‘increasing numbers of Christians are finding that they are called upon to perform exorcism these days... we in the West have too long pooh-poothed the idea of demon possession, and we are paying for our arrogance by a marked increase in demonic activity.’ (Michael Green, *I Believe in the Holy Spirit* (London: Hodder & Stoughton, 1975) 201-2.)

<sup>93</sup> ‘The preacher is involved in a titanic confrontation, in which he is a tiny Lilliputian. He becomes aware that “the god of this age (i.e. the devil) has blinded the minds of those who do not believe...” ...every effective preacher knows that proclamation involves not mere communication, but confrontation. “For we are not contending against flesh and blood, but against principalities and powers, against the world rulers of this present darkness” (Ephesians 6:12)... a preacher can talk till he’s blue in the face, but he can never bring anyone to faith in Christ. Yet the Holy Spirit can take his words home to the conscience of the hearer...’ Green, *I Believe in the Holy Spirit* 70.

<sup>94</sup> Green, *I Believe in Satan’s Downfall*. David MacInnes (Interview 6.4.06) was originally asked to write this volume but declined, not considering himself so proficient at theological writing.

arts and was manifesting all over the place, it was as hairy as it could be. I realised then what I wouldn't have realised before, namely, that I can't minister in this effectively on my own and secondly, that I can't do it without a prayer backing behind.<sup>95</sup>

This was only one of a number of significant cases requiring deliverance ministry he was confronted with at Oxford.<sup>96</sup> Such cases still did not cause him to major on the issue of spiritual warfare, but it became significant when such cases arose;<sup>97</sup> and also as he became more aware of the spiritual battle involved in evangelism during special times of mission, as I also experienced during my two years at St Aldate's (1980-1982).<sup>98</sup>

Some development can be discerned in this area in his theological writing. One of his early and most scholarly works, *Evangelism in the Early Church*, keeps a certain 'academic distance' as Green uses several pages to make the case for the power and effectiveness of Christian exorcisms in the New Testament;<sup>99</sup> and gives evidence that this continued into at

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<sup>95</sup> Michael Green Interview 18.3.04. This experience in 1975/76 was shared with John Woolmer, his curate in St Matthew's; and partly because 'it was so formative in my own, and Michael Green's thinking', John in coming to Oxford was 'thrown into the deliverance ministry, which was a big surprise, and has continued to be a surprise – the awareness that people, buildings and possibly districts could be somehow under the grip of the powers of darkness.' (John Woolmer Interview 16.3.06). He describes the particular case Green refers to at some length in Woolmer, *Healing and Deliverance* 24-26. He does so partly because 'it was so formative in my own, and Michael Green's thinking' (Footnote 6, p44). Green also refers to this 'memorable initiation', and notes how during the long saga with this person they were greatly helped by the more experienced ministry of David Watson's church in York - Green, *Adventure of Faith* 265-6.

<sup>96</sup> In his first 5 years at 'supposedly sophisticated Oxford' he had 'seen more of it than in the previous eighteen years of my ministry.' Green, *I Believe in Satan's Downfall* 114. Jane Holloway also experienced some of these cases if not firsthand then secondhand, as she wrote many of them up for Michael as his PA in preparation for the writing of this book. Holloway Interview 17.8.06.

<sup>97</sup> Michael Green Interview 18.3.04.

<sup>98</sup> During that time, I accompanied Michael Green and a large team on two missions, to Newport in Gwent, and Huddersfield in Yorkshire. Particularly in Newport, I recall how Green himself was shocked at the amount of occult activity he discovered that people had been involved in requiring deliverance prayer, and I was involved in backup prayer alongside him in at least two of these incidents. One in particular involved someone who had recently become a Christian, but had formerly been involved in a list of 10 different forms of occult activity, such as fortune telling and astral travelling.

<sup>99</sup> He comments that some theologians believe that we are not bound by beliefs which Jesus shared in common with a very different age; yet 'all agree that Jesus did believe in these forces, and that he sent forth his apostles not only to preach repentance but to cast out demons;' Michael Green, *Evangelism in the Early Church* (London: Hodder & Stoughton, 1970) 188-93. He cites specifically Mark 6:12-13.

least the second and third centuries.<sup>100</sup> By 1975, he is ready to argue for contemporary exorcism and encourage those gifted to practice it, recognizing that he had himself been used on occasions in this.<sup>101</sup> In his opening chapter of *I believe in Satan's Downfall*, he puts forward a strong case for the existence of Satan as a personal Devil, arguing that it matters if we are to be consistent theists and to rightly discern the cause and cure of the world's ills.<sup>102</sup> And in his most recent reflections on the weaknesses and strengths of the charismatic renewal, he cites awareness of the spiritual battle 'which rages all around us' (and awareness of 'the unholy Spirit and his determination to wreck God's work at every turn') as the last of nine positive benefits of the movement, concluding:

The New Testament leaves us in no doubt of this... The Church, however, has long been silent about spiritual battle and its members have no idea that there is a war on and that they are combatants, not civilians. Until the Church in the West as a whole comes to see this, and until we are driven to prevailing prayer and fasting (a weapon of whose power the Third-World Christians are well aware), we shall not grow. I, for one, thank God for the awareness of the spiritual battle to which the charismatic movement has alerted us.<sup>103</sup>

In this autobiographical reflection, Green also tellingly admits that, despite all his former deep theological learning, this practical awareness of the spiritual battle and the resulting deliverance ministry was 'something which I would never even have imagined to be real had it not been forced upon me by encounters like these'<sup>104</sup> (such as the case mentioned above with John Woolmer). Like Harper and Watson before him, it was primarily experience

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<sup>100</sup> Green cites for example Justin Martyr (*2 Apology* 6) as claiming that the Christians exorcising in the name of Jesus Christ succeeded in driving out demons 'when all other exorcists and specialists in incantations and drugs have failed', Irenaeus (*Adv.Haer.* 2.32) as claiming that 'some do really and truly cast out demons', Tertullian (*Apol.* 23, *To Scapula* ch 2) as claiming that the Christian power of exorcism is undeniable and well known, and Origen (*Contra Celsum* 2.51, 1.6, 7.4) as distinguishing Christian miracles from magic in being always wrought for the benefit of men, often by uneducated people by means of prayer, reliance on the name of Jesus, and faith in the power of God and not of evil. See Green, *Evangelism in the Early Church* 190-92., and footnotes.

<sup>101</sup> He bases his argument on philosophy, theology, world environment, experience of temptation, occult, Scripture and Jesus. Green, *I Believe in the Holy Spirit* 201-2.

<sup>102</sup> Green, *I Believe in Satan's Downfall* 15-32.

<sup>103</sup> Green, *Adventure of Faith* 279.

<sup>104</sup> Green, *Adventure of Faith* 267.

mediated through charismatic renewal that led him to a renewed theological praxis of spiritual warfare.

### *3.5 Integrated analysis of spiritual warfare theology and praxis*

I shall here both give an overview of the main theological beliefs that emerged for all 12 charismatic Anglicans concerning evil forces and spiritual warfare, as well as attempting to analyse reasons for some of the differences in viewpoint that emerged. A summary of the initial analysis in table form can also be found in Appendix 2.<sup>105</sup>

#### 3.5.1 The ontology, nature and origin of evil powers (Appendix 2 table 1)

Regarding the ontology of evil, all interviewees agreed on the existence of Satan or the devil as a separate spiritual entity with some personal characteristics, though they varied in the language they used. Some used straightforward ontological and biblical language, describing ‘Beelzebub the prince of demons’ as ‘a real, personal, spiritual being’ (Walker), or corporately as ‘independent and intelligent powers/evil forces’ (Collins, Holloway), the regular phrase ‘fallen angels’ (e.g. Pyches, Dunnett), or ‘personalities like angels’ (Harper), or even more specifically ‘disembodied spirits’(Watson). Some were conscious that this needed rational justification, giving specific arguments (e.g. Green and Woolmer<sup>106</sup>) or a

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<sup>105</sup> The analysis primarily drew on my interview material, but was also supplemented by written sources. Where unattributed, it is thus either from interview or in some cases (particularly for Watson, for example) it has been previously referenced in a section of this chapter. Partly due to overlap between questions (and answers!), and partly due to limitations of space, some comments may appear to be more at home in a neighbouring column (e.g. Collins ‘spirits who become attached to things’ was an ontological comment attached to one of character (‘a spirit of fear’)). Inevitably answers were not found to some of these analytical questions (e.g. concerning sickness) for some interviewees, so some boxes remain blank.

<sup>106</sup> Green, *I Believe in Satan's Downfall* 18-28. Woolmer argued that this is an important part of Jesus’ teaching and experience, the doctrine of God is unsatisfactory without obvious opposition, and experiences which lack psychological explanation, for example of spiritual powers physically leaving a place. He described some examples: ‘A story which would fit this debate was a missionary I talked to in Papua New Guinea a year ago who described how out in the village he was, one evening, I think it probably happened more than once, he felt that demonic powers were attacking his family and his children were very disturbed. He prayed and commanded them to leave and as they felt them go out of the house almost immediately there was a reaction in the village with the animals all being disturbed. And then the children being disturbed. And then a few minutes later a reaction in the next village further down in the valley. So that sort of thing doesn't really have any satisfactory psychological explanation.’ Woolmer Interview 16.3.06. One of his favourite personal experiences,

reflection on the evidential process of deciding this (MacInnes<sup>107</sup>). In relation to Wink's ontological proposals, some wish to simply re-emphasise that evil spirits are not impersonal influences (Harper, Barrington-Ward, Dunnett – 'wholly wrong to think evil is impersonal'); others were more sympathetic to Wink's analysis, but argued that they must be more than psychological or socio-spiritual forces (Woolmer, MacInnes, Warren – 'forces often have socio-spiritual roots, but stand behind them...'). A few pointed to the traditional wider aspects of evil, not just the devil but evil operating through the world and the flesh (Watson, Green) – 'carnal powers at another level' (Harper).

This leads us to the nature and character of such forces. Many listed some of the biblical images of Satan, some majored on his character, and some linked the two – thus, MacInnes used the two most popular images to highlight his intimidation ('roaring lion', 1 Pet 5), and deception ('angel of light'); others added 'a subtle serpent' (Woolmer), 'an enticing serpent/father of lies' (Watson), whose great design is to 'deceive the nations' (Harper). Three other descriptions came particularly to the fore – firstly that Satan is our adversary because he is God's adversary (Watson/Walker), 'the complete opposite of who God is, for example death not life' (Holloway), the god/prince of this world (Walker/Dunnett); secondly, that he seeks to devour and bring death (Pytches) as 'the destroyer – fundamentally disintegration, alienation, dividing up and breaking down' (Barrington-Ward); and thirdly, he 'clearly possesses intelligence' (Harper) – e.g. 'a malicious, secretive, hidden, personal intelligence' (Warren), possessing 'powerful cognitive thinking' and able to find your

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of a spiritual presence leaving a stable and almost knocking over a staff member, would also be relevant – see Woolmer, *Healing and Deliverance* 344-5.

<sup>107</sup> For example: 'We're talking about a spiritual entity, not an entity that can be observed. So in that sense beyond the range of scientific observation; at the same time of course the effects can be identified and recognised. So the actual nature of the being has to come from revelation... (*then talking about 'multiple personalities' etc*)... Is that really what it is rather than a special entity you're dealing with? Can you explain all the kind of things that are seen as opposition really in terms of human reactions? I think as with everything in life you can find two alternative explanations and if you deny the supernatural altogether then you will inevitably find some other explanation.' MacInnes Interview 6.4.06.

weaknesses (Dunnett). Some took the chance to add more positive answers – that it is the cross which illuminates the nature of evil (MacInnes), and that Satan is a violent intelligent liar, but bound and fearful of the name of Jesus (Green).

Regarding his origin, most revealed a belief in a fall of the angels (e.g. ‘Satan fell with a third of the angels’ [Pytches]; ‘a rebellion that parallels the human one’ [Harper]); though some were more cautious than Harper, Watson and Green, particularly concerning the OT texts alluding to the fall.<sup>108</sup> Some used Luther’s phrase ‘he is still God’s devil’ (Green, MacInnes); Warren recalled Wink’s discussion on Job that Satan is originally (and could still be?) one of God’s agents – but also that some things are profoundly evil (e.g. genocide massacres); Woolmer quoting Cullmann as saying that the Devil can at times even loose himself from the line he is bound to. Barrington-Ward uniquely drew particularly on Augustinian concepts of evil.<sup>109</sup>

After twenty years of experience, Woolmer remains overall cautious in drawing dogmatic pneumatological conclusions. Like Walker and MacInnes (and indeed all other Anglican charismatics I have interviewed), he on the one hand argues strongly against Wink’s suggestion that evil powers could be essentially psychological forces;<sup>110</sup> yet, he accepts that there may be a ‘strange synthesis’ with liberal theology in seeing the New Testament powers

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<sup>108</sup> ‘The Bible has very little on that’ (Collins); ‘only hints in the Old Testament’ (MacInnes); ‘Satan’s origin and where he gets his power from are unclear’ (Woolmer).

<sup>109</sup> ‘And the word destroyer seems very important to me. I think it’s the creating, renewing, building up, joining together, remaking, but it’s enormously important over against this. And sovereign, because this is what life is really about. I’ve had quite a dose of the Augustinian idea of evil as an absence of good as it were, or as something that is parasitical of good, put it like that. That’s how it seems to me that the demonic is ultimately vanquished when we are really in Christ... He gets his power from a loss, our own loss of our true centre. A lie, a distortion. And the moment we begin to be enabled to discern where our true centre is to be, to be united with Christ, that’s when suddenly this is shown up to be the sham that it is, and it’s weakness is shown too.’ Barrington-Ward Interview 20.4.04.

<sup>110</sup> For example arguing that this is an important part of Jesus’ teaching and experience, the doctrine of God is unsatisfactory without obvious opposition, and there are experiences which lack psychological explanation, for example of spiritual powers physically leaving a place. Woolmer, *Healing and Deliverance* 27-33.

also as represented by corrupt governments,<sup>111</sup> recognizing that the Bible itself does not clearly identify what Paul's 'principalities and powers' really represent.<sup>112</sup> He is much more cautious than Harper, Walker and others in that he is very reluctant to attribute power over natural events (such as lightning which he was struck by himself, or accidents such as tyre punctures, etc) to Satan.<sup>113</sup>

### 3.5.2 The nature and extent of spiritual warfare (Appendix 2 tables 2(a), 2(b))

The extent and focus of the spiritual battle between forces of good and evil was variously described, but could be separated into the general ways they saw Satan exerting his influence in the world as a whole, and specific ways and situations in which they believed Christians experience attack.

Using military metaphors for the spiritual struggle would come naturally to many of the early pioneers, some of whom themselves (e.g. Watson, Green, Walker, Woolmer, Pytches) had undergone military service. However, Green became a near-pacifist, and Watson warns strongly against using the cross as a banner for violent physical warfare.<sup>114</sup> Even though some were wary of the misuse of the term 'spiritual warfare' (e.g. Holloway, Warren), seeing a lot of it as 'projection not engagement' (Warren), they still saw the value of such metaphors.<sup>115</sup> Ward was keen on them for another reason, because they catch the popular

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<sup>111</sup> Woolmer, *Healing and Deliverance* 38.

<sup>112</sup> Woolmer Interview 16.3.06.

<sup>113</sup> Woolmer Interview 16.3.06.

<sup>114</sup>Not least because it distracts from our true conflict, which is not against flesh and blood but principalities and powers (Eph 6.12). Watson, *Discipleship* 180, Watson, *I Believe in the Church* 159-60.

<sup>115</sup> Warren referred to a comment by Wink that even for pacifists the only family of metaphors that has the strength to describe defeating the powers are military ones; and Holloway talks of the 'huge battle' for the kingdom of God, where lives are at stake.

imagination and point to the 'reality of warfare'.<sup>116</sup> MacInnes observes that you cannot escape the fact of conflict, the violent confrontation between two opposing forces; and several described the scope of this conflict as 'a total warfare between light and darkness' (Pytches, cf. Harper, Green), 'a mighty conflict going on in the world' (Ward) which is 'an intense reality' (Watson).

However, there was a recognition that a lot of the battle is hidden, because Satan's chief strategy is to deceive and blind the minds of people to the truth, both to the gospel, to Satan's existence, and more generally to the greatness of God who is on the throne.<sup>117</sup> Some also described the more active ways evil forces are at work in society – not only in the 'Devil's Pentecost' that Harper, Watson and Green wrote about in the rise of occultism and counterfeit religion in the 1960s and beyond, but also more contemporary concerns such as materialism, the culture of 'my rights', and the breakdown of society (Woolmer), or more widely in cultures, groups, norms and values – in oppressive regimes (e.g. in Zimbabwe), or drug and human trafficking, corruption or the credit crunch (Warren, speaking in 2008).

Concerning Christians, several commented that Satan was not interested in openly attacking those who are passive; but when Christians advance in the Spirit's power (particularly in evangelism, or as a result of being filled with the Spirit or ministering baptism in the

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<sup>116</sup> In response to question D9: 'Oh no, I certainly think it's a magnificent image if it's catching the imagination of the general public... to show that Christ is at the heart of this when these things are pointing to Him. Either avowedly like Tolkien, and unconsciously like Harry Potter, and even poor old Pullman I think is pointing to Him too. So it seems to me that it's crucial that we bring out the significance that the warfare's a reality, it's the truth, not just a wonderful story.' Barrington-Ward Interview 20.4.04.

<sup>117</sup> This comment was from Walker, but Dunnett, Green, Watson and Pytches all highlighted spiritual blindness or 2 Cor 4:4, and it was also mentioned by others. Both Dunnett and Walker specifically mentioned how in their experience occult involvement confused the mind and made it unable to see even the simple logic of statements concerning the gospel – e.g. see Walker, *The Occult Web* Chapter 1: 'Inner Confusion', 5-9.

Spirit<sup>118</sup>) the conflict is accentuated (which MacInnes saw as a positive sign). Then the enemy will ‘hammer any area of moral weakness’ (Dunnett), hinder attendance at prayer (Walker), bring deceptions, division and intimidation (MacInnes), or attack those on mission or their families with sickness and even death (Watson, Holloway, Collins).

There was considerable hesitancy and some disagreement in terms of how much Satan could operate through affecting natural events. Whilst several had witnessed some ‘extraordinary physical effects (e.g. electrical ones)’ (MacInnes) when dealing with the demonised, and Green interpreted the storm of Mark 4 as a demonic attack, Woolmer however did not believe that Satan had the power for example to have him struck with lightning before a mission.<sup>119</sup> The majority agreed that some sickness could be caused directly by evil spirits or Satanic attack (e.g. Harper), whilst recognising the need for caution and discernment.<sup>120</sup> Whilst recognising that demonic possession or oppression normally affected human beings, all pioneers agreed that evil could also attach itself in some way to buildings; most accepted they could do so to larger territories but often adding significant cautions;<sup>121</sup> and although not specifically asked, nearly all recognised evil powers at work through institutions (some, e.g. MacInnes and Warren, were particularly sympathetic to Wink’s analysis in this regard).

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<sup>118</sup> As we have seen for Watson and Green, and Harper respectively – also described by others, notably Collins (e.g. sudden fever or loss of voice just before preaching) and Dunnett in relation to both evangelism and being filled with the Spirit.

<sup>119</sup> As in fact happened, but he simply saw ‘accidents as part of the world we live in’. Whilst Harper agreed that disasters are part of the fallen side of the world, he maintained that Satan as well as God could use them – and cause things like car punctures, and other practical interferences, which Collins (for whom even animals could be attacked spiritually) and Walker in particular maintained.

<sup>120</sup> Walker suggested a useful pointer was when something could not be recognised medically, then it was good to consider a spiritual source. Pytches and Woolmer in addition implied that there was in addition a general, indirect demonic origin to sickness; this question was not usually asked specifically, so the views of others cannot be easily gauged on this point.

<sup>121</sup> Possible in theory (Harper); probably, but not important to know (Warren); unbiblical territorial spirit language can generate fear (MacInnes, Walker); it is unhelpful to jargonise it as Wagner does (Dunnett); yes, but not the theology of different ‘levels’ of spiritual warfare (Holloway); Woolmer was the most positive – he calls it ‘an important and dangerous subject’ and that ‘at a cursory reading Scripture gives little to support this view’, but he feels that ‘a deeper study gives a very different impression’, notably for him the underlying assumption of territorial gods in the Old Testament - Woolmer, *Healing and Deliverance* 35-37.

### 3.5.3 Praxis in spiritual warfare: 'weapons' and methods, dangers and outcomes (Appendix 2, Table 3)

It is impossible to adequately summarise all the 'weapons' or charismatic gifts referred to that were considered effective in spiritual warfare, though table 3 has attempted to include as many as possible. They range from general qualities such as holiness (Green), costly and humble service, overcoming by the 'opposite spirit', standing fast (Warren), obedience (Pytches), the witness of divinely given love and a deep dependence on God (Ward), and the power the Holy Spirit (Harper, Watson, Green, Dunnett, Ward); key activities such as praise and worshipping God, prayer (e.g. for protection, 'putting on the armour') and proclamation of the word of God (often linked to Eph 6); the power of theological truths, such as exalting Jesus and his triumph on the cross (Pytches), and also of 'knowing your enemy' (Watson); to more specific spiritual actions and spiritual gifts, authoritative prayer such as resisting in Jesus' name/commanding to go and not return, discernment and words of knowledge, using tongues, and repentance/confession (MacInnes/Green) or 'continuous repentance' (Ward), and fasting (Green). Perhaps the best summary phrase is Pytches' Johannine comment – 'the answer to darkness is to switch on the light.'<sup>122</sup>

Harper probably summarises well the mood in relation to specific 'methods' or 'techniques' of spiritual warfare – he considered that systematic methods are generally too rationalistic to tune into *spiritual* warfare, which needs to be spiritually discerned – programmes and methods can take our focus off God (Holloway). Similar cautions were thus applied to Wagner's techniques of 'strategic-level' warfare<sup>123</sup> as to the mention of 'territorial spirits'

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<sup>122</sup> Barrington-Ward spoke in similar terms – e.g. after experiencing renewal 'I recognised then in a way that I hadn't fully before the power, the presence of Christ... that very presence was enabling one to discern... forces of evil at work and to see where they were and what they were, and to try to counter them. And also with a new faith and confidence in Christ's power and the fact that He'd overcome.' Barrington-Ward Interview 20.4.04.

<sup>123</sup> See for example Wagner, *Warfare Prayer: Strategies for Combating the Rulers of Darkness*.

above, with a particular dislike for casting out spirits over a city or nation (Pytches, MacInnes), or even more generally ‘praying against’ (Warren). Having said that, several practitioners recognised the value of praying over the history of an area (Green, Walker, Dunnett, Woolmer – by God’s leading<sup>124</sup>) or into a community’s spiritual characteristics (MacInnes), and Holloway had found that ‘identificational repentance’ could be very helpful.

All the pioneers saw some dangers in the field of spiritual warfare to a greater or lesser extent, arising perhaps from a paranoid dualism (Green), supernatural deception or inexperience (Harper). Interestingly more than one practitioner became cautious that those claiming to have an evil spirit most often did not (Walker, Pytches). Woolmer summarises well some of the dangers. In particular, casting out non-existent demons can leave damaging feelings of guilt; some can wrongly minister with never-ending lists of demons; there can be a lack of clear spiritual authority in this ministry (though the Anglican system helps here considerably); and there can be a lack of common sense, or the use of strange practices lacking proportion and decency. However, the final danger he lists is that of refusing to act - ‘I freely admit that, before reluctantly getting involved in such prayer, that I too would have been fairly sceptical. [But] if the person really needs this sort of ministry, no other prayers, pills or psychiatric help will set them free. To refuse to countenance this possibility is to deny the ministry recorded of Jesus in the Gospels, and of the Apostles in the Acts.’<sup>125</sup>

Such positive outcomes of charismatic spiritual warfare were considered hard to measure. Warren, taking the narrow definition of spiritual warfare of engaging with manifestations of evil or a sense of strong opposition from principalities and powers, summarises cautiously that it may be ‘5-10% of what matters in mission; yet at certain moments has the key to

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<sup>124</sup> Woolmer also believed challenging spirits in an area linked to local religions helps, particularly from his experience in Africa.

<sup>125</sup> Woolmer, *Healing and Deliverance* 35.

opening otherwise shut doors.’ Walker considered his experience at St John’s to be one such example - one of his opening comments in interview was that the astonishing lack of conversions for 9 years there was, he later discovered ‘due to specific spiritual warfare that would never have been overcome apart from charismatic insights, the awareness of God’s power, the ability to minister in difficulty.’<sup>126</sup>

Others more widely involved in evangelism across the country were also more conscious of the ‘titanic confrontation’ (Green)<sup>127</sup> this involved them in, but noted the effectiveness of specific prayer to resist the devil in putting a stop to disturbances (Watson)<sup>128</sup>, to ‘break through’ or open doors in evangelism (Green, Woolmer) and also to release church growth and even bring some social transformation (Green, Holloway); though some were aware of the profound cost that could be involved, even to death, in seeing major breakthroughs against evil (MacInnes, Holloway).<sup>129</sup> Viewing the whole area of spiritual warfare in these broader terms, Collins concluded that ‘nothing grows without [the spiritual battle in prayer] being given top priority’; Green is more aware of its continuing lack: ‘Until the Church in the West as a whole comes to see [that we are combatants, not civilians], and until we are driven to prevailing prayer and fasting (a weapon of whose power the Third-World Christians are well aware), we shall not grow.’<sup>130</sup> Holloway however is more positive as she uses battle imagery to report increasing prayer, particular from growing internet 24/7 prayer campaigns – ‘today many Christians are rediscovering the power of intercessory prayer as God mobilises

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<sup>126</sup> He reported that the church grew from 60 to an official figure of 850 during his time at St John’s Harborne. Tom Walker Interview 28.3.04.

<sup>127</sup> Green, *I Believe in the Holy Spirit* 70.

<sup>128</sup> Watson, *I Believe in Evangelism* 182.

<sup>129</sup> MacInnes ponders of the link between the death of Janani Luwum and the fall of Idi Amin; Holloway notes that ‘we lost three prayer co-ordinators who died untimely deaths in city wide missions.’

<sup>130</sup> Green, *Adventure of Faith* 279.

his army... there are so many people praying [in worldwide prayer movements] it is impossible to keep records.’<sup>131</sup>

#### 3.5.4 Similarities and differences in developing a theology of spiritual warfare

Some of table 4 (e.g. influences from people and writers) will be summarised in the conclusion below. First, however, having seen how Harper, Watson and Green developed their own similar but distinctive approaches to spiritual warfare, I will here comment on the development of spiritual warfare thinking for the other interviewees, and attempt to account for some of the differences between them.

Collins most easily fits in alongside or behind Watson, in that they shared a passion for evangelism – such that after his church’s renewal in the Spirit, Collins was to take lay teams around the country (and make visits to Africa), and it was in this context that he like Watson became most aware of an opposing force at times attacking family and health physically, that needed to be defeated by prayer. Furthermore, he was impressed with the solid commitment to prayer of people like Jeremy Jennings at ‘HTB’ that in their eyes led to the worldwide success of the Alpha initiative, such that for John and Diana ‘prayer *is* spiritual warfare.’

Walker and Dunnett also came from this strong evangelical tradition, and indeed shared the same church for many years,<sup>132</sup> but their different characters, life experiences, and

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<sup>131</sup> She refers to a new initiative started from Chichester in about 1999, taking inspiration from the Moravians, that had started small but spread fast through the web. In the article however all descriptions of prayer are almost entirely God-focused (receiving revelation, responding, exercising faith in God, asking boldly, trusting God, etc), with the exception of a brief reference to Dutch Sheets (*Intercessory Prayer*) that prayer mediates between God and humanity, ‘or between Satan and humanity for the purpose of enforcing the victory of Calvary’. Holloway, "Understanding Intercession," 9-10.

<sup>132</sup> Bob Dunnett regularly attended St John’s, Harborne during and beyond his years as Vice-Principal of Birmingham Bible Institute.

ministries<sup>133</sup> sometimes produced different emphases. Walker's evangelical conversion experience seemed more like a baptism in the Spirit than most, so he was not initially impressed with the 'tongues-speaking' movement until his own resistance was melted by the transformed young people of Gillingham. This led not only to being released in tongues, but finding pragmatically that its use produced extraordinary results in deliverance ministry, such that 'praying in the Spirit' in Eph 6:18 came clearly to him to refer to tongues. In this sense he remained a curious mixture of a pragmatist, who was also willing to learn much accumulated wisdom from his deliverance ministry experience in relation to such things as Hindu processions, freemasonry and accident blackspots as often being demonic entry points which did not obviously come forth from the Scriptures; and a Biblicist, forthright in his warnings against teachings concerning 'territorial spirits' (which mostly arose from Wagner's collecting information from pragmatic experience) as being unbiblical language likely to generate fear. He explained this as 'allowing the Word of God to explain our experiences, but not our experiences to change our understanding of the Bible', though on tongues the Scriptures certainly did seem to reveal new meanings he had not seen before. Dunnett's charismatic experience however essentially came in the midst of wilderness testing, battling on his own in a council estate riddled with spiritualism in the Potteries, with little help except from his Bible, prayer and the newly received illumination of the Spirit; such that Old Testament experiences of the harassment of Sanballat and Tobiah in Nehemiah resonated with his own experience and illustrated the 'fact of spiritual warfare' of Eph 6:12. His experience thus had similarities with some of the earliest charismatics such as Harper, who similarly emphasised a sense of unfolding 'revelation knowledge' through increased illumination from the Spirit on the word of God.<sup>134</sup> His attendance at early Fountain Trust meetings reinforced for him that an awareness of spiritual warfare was a normal part of the

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<sup>133</sup> Both having trained for ordination at Oak Hill.

<sup>134</sup> Watson (and Green) also commented that 'certain passages leapt out as if alive.' Watson, *You Are My God* 56.

experience of a Spirit-filled life;<sup>135</sup> and it remained a constant backdrop for his leadership in the prayer movement, as well as in teaching and praying with churches seeking to overcome hindrances to their growth.

MacInnes came from the same background of evangelical clarity and formative experience in student mission shared by Collins, Watson, Walker and also Green; but although his humility and inexperience in theological writing prevented him from writing *I Believe in Satan's Downfall* at the request of Green (the series editor), he would have brought a different style to the subject. Whilst Green often allows the evangelist's passion to colour his theological polemic, MacInnes tends to be more reflective and measured in his analysis (although they would agree on most matters). He is much more agnostic concerning whether Satan could affect storms or lightning, and definite that Satan could not move tectonic plates causing a tsunami; he is more aware of the dangers of territorial spirit language in generating fear; and he commends the work and language of Wink (as does Green) in balancing out charismatic insights in highlighting systemic evil in human institutions. Whilst remaining sympathetic to scientific and psychological explanations for symptoms of demonic possession, he carefully analyses his own journey in terms of experience from applying Biblical methods in deliverance leading to a fresh understanding of the Scriptures in a 'paradigm shift', concluding that evil spiritual entities do exist that are beyond scientific observation, but whose effects can be recognised; whilst admitting that others with their own presuppositions can always find other explanations.

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<sup>135</sup> 'I remember Michael Harper explaining how it came to him... those early charismatics, they were all acutely conscious of it, that's all I know.' Dunnett went on to suggest that the charismatic renewal's main contribution to an understanding of spiritual warfare was that it allowed people to be filled with the Spirit and so perceive the reality of SW in their spirits, which they would not otherwise have understood. Dunnett Interview 28.3.04.

In this MacInnes argues with similar logic and style to Woolmer. The discovery of the reality of evil was also a great surprise to the rational mind of John Woolmer, a former maths teacher;<sup>136</sup> he was confronted with experiences that lacked psychological explanation, and discovered that if deliverance was needed, nothing else would set a person free.<sup>137</sup> But like Green, he was later able to analyse this logically, and set out clearly his own list of factors that ‘helped to convince me of both the reality and necessity of this ministry.’<sup>138</sup> Of these factors, one was biblical theology (its scriptural basis, especially in ‘huge chunks of the Gospels... especially Jesus’ teaching to his disciples), and three arguments from praxis (the amazing power and efficacy of Jesus’ name;<sup>139</sup> spiritual gifts – notably words of knowledge that have unlocked deliverance ministry situations; and the strange powers of the apparently demonised<sup>140</sup>). In interview he added that his doctrine of God also required the existence of Satan, echoing an argument of his former colleague Green.<sup>141</sup> Woolmer’s mathematical and scientific background also helps explain his caution against attributing accidents such as lightning or punctures to Satan, seeing accidents as just a part of the world we live in.<sup>142</sup> On the other hand, amongst interviewees he is unusually sympathetic to Wagner’s analyses of spiritual warfare at higher levels – probably because his experiences both in Zambia and in

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<sup>136</sup> ‘Not surprisingly, as a former maths teacher in one of England’s most academic schools, I often used to stop and ask myself, “Am I being deluded? Is this really happening?”’ Woolmer, *Healing and Deliverance* 27.

<sup>137</sup> Woolmer Interview 16.3.06.

<sup>138</sup> Woolmer, *Healing and Deliverance* 27-31.

<sup>139</sup> He gives two main examples - two dramatic examples, an American student in Oxford involved in occult in the past, set free with help from Michael Green and David Watson when she herself called on the name of Jesus; and during his first SOMA trip to Zambia, where prayed for 4 hours in healing lines and saw the calm that simple prayers in Jesus name brought amongst the pandemonium, plus a word of knowledge and sign of cross which sent the muscular descendant of a witchdoctor as he advanced on John crashing to the floor. Woolmer, *Healing and Deliverance* 28-9.

<sup>140</sup> Woolmer cites one astonishing example for him, when an apparently demonised woman spoke to him in rural Zambia (where unlikely to know any English) ‘Go away, I’m not leaving this person!’, astonishingly in a harsh, authoritative BBC Oxbridge English accent rather than the soft African one. Woolmer, *Healing and Deliverance* 32-33.

<sup>141</sup> Green, *I Believe in Satan's Downfall* 18-20. Whilst much of this is in measured tone, Kenneth Leech particularly objects to his more polemical closing section beginning ‘I believe the Christian doctrines of God, of man and of salvation are utterly untenable without the existence of Satan’ as ‘a propagandist overstatement’. John Richards, Kenneth Leech, and Graham Houston, "Affirmation and Agnosticism in the Debate About Satan's Downfall," *Theological Renewal*, no. 20 (Mar 1982): 18-25, esp. 21-22. See further discussion in chapter 8.

<sup>142</sup> Woolmer Interview 16.3.06.

his Somerset parish had begun to convince him of the efficacy of challenging spirits linked to local religions and using information from local history in prayer.<sup>143</sup>

Holloway was the most naturally integrated ‘practical theologian’ of them all, having come to faith in the midst of vivid spiritual experience and practical prayer. For her it was simply ‘I read the book of Acts and I did it.’<sup>144</sup> Her wide international experience in prayer for citywide missions led her to similar conclusions to Woolmer’s, but much more from intuitive reflection on praxis than logical reasoning. On the one hand she appreciates the approach of South American evangelist Ed Silvano and of Dutch Sheets, Peter Wagner’s pastor, on intercession;<sup>145</sup> but from her experience in many cities she favours the emphasis on encouraging united praise and worship leading to specific discernment how to pray, rather than trying to systematically organise ‘spiritual warfare’ through programmes inspired by Wagner’s methodology.<sup>146</sup> She believes she has seen firsthand the seriousness of the spiritual battle in mission and evangelism, such that one Scripture that has particularly influenced her is John 17;<sup>147</sup> but as for others, the best ‘weapons’ for her are to focus not on the enemy but

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<sup>143</sup> Woolmer highlights Wagner’s work without any negative comment – although like Dunnett and Holloway, he points out that local history information should only be used under the Spirit’s leading.

<sup>144</sup> ‘My landlady in my house, an older lady, was in another Anglican church in Oxford, she was an experienced Christian who’d walked with the Lord for many years, a mature person privileged to rub shoulders with... they’d lived it so I had that experience as well where I was living – I had my own personal healing, I prayed for healing, we had exorcisms, deliverance – I was used to it – I read the book of the Acts and I did it... short of actually raising the dead!’ Holloway Interview 17.8.06.

<sup>145</sup> See Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal Books, 1996), Ed Silvano, *Prayer Evangelism* (Ventura, CA: Regal Books, 2000), Ed Silvano, *That None Should Perish* (Ventura, CA: Regal Books, 1994).

<sup>146</sup> Holloway emphasises less on the strategy of gathering particular leaders to take authority over a situation in prayer, and more the importance of a holistic approach to evangelism, mission followup and seeking social transformation - through maintaining relationships through Christian groups, discipling, and seeking spiritual discernment: ‘Now I happen to know through working and talking with people that actually God has got the people in His place who He has given spiritual authority but they’re not always Church leaders... the main thing is you focus on Christ and as you focus on Christ and worship Him, then He’s the one anyway who sorts out whatever’s going on.’ Holloway Interview 17.8.06.

<sup>147</sup> Jesus’ prayer for unity, and to protect believers from the evil one by the power of His name. She believed that the premature deaths of three prayer coordinators in different citywide missions were linked to the spiritual battle. It is not surprising therefore that she describes SW as a whole in these terms: ‘You’re battling against the complete opposite of who God is, and the bottom line is as I say to people, God is for life, the enemy is for death, for everything in every area. As I say, guys, he doesn’t just loathe you, he hates you, in fact he wants you dead.’ Holloway Interview 17.8.06.

on, following Jesus and loving others, and worshipping God who will give the needed discernment when asked.

Warren is even more eager to take the attention off the devil and onto God. He is careful to define true spiritual warfare as engagement with principalities and powers and the manifestation of evil – but for him much so-called spiritual warfare is projection and not engagement. He emphasises the secretive and hidden intelligence of the enemy, such that ‘spiritual warfare itself is so open to spiritual warfare – and it gets distorted, and people develop fanciful doctrines, so once it becomes a theory, a technique, it is likely to go awry.’<sup>148</sup> This no doubt arises partly from his writing, and ambassadorial and consultancy roles, giving wide-ranging contact with many different churches and exposing him both to many good things happening where there was little awareness of spiritual warfare, and to some who were over-focused on spiritual warfare;<sup>149</sup> but also out of his personal ministry experience. On the positive side, Warren was another early charismatic who found that experiencing renewal immediately brought with it a heightened sense of being in spiritual conflict, but (like Collins) in general terms that problems arose that drove them to prayer, without really being aware they were ‘doing spiritual warfare.’<sup>150</sup> And negatively, having overseen at Sheffield the origin of the earliest and initially most successful ‘fresh expression’ in ‘The Nine O’Clock Service’ at St Thomas Crookes under Chris Brain, he also saw with hindsight how such dynamics as secrecy and personal power and charisma, deception,

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<sup>148</sup> Warren Interview 23.7.08. It is not surprising that he is therefore opposed to Wagner’s terminology of territorial spirits and methodical approach – e.g. ‘Peter Wagner and his demonology and hierarchies I think is seriously unhealthy, not really Christian, more mystery religion’.

<sup>149</sup> He cites one example: ‘I think of one church I know where things were really going well, and they got into spiritual warfare, and basically the whole thing turned in on itself and became off centre; they worshipped spiritual warfare instead of God really, and the whole church died. That’s a rather dramatic case... I am much more comfortable with those who simply get on and address the simple dynamic of things than develop great understanding.’ Warren Interview 23.7.08.

<sup>150</sup> ‘Charismatic renewal was a bit like adding colour to life, everything became alive... but we certainly were aware of the spiritual battle pretty quickly, like conflicts emerged in the church, there were before, but as great life came, conflicts came, and that did drive us to prayer... now I don’t think we really had an understanding that we were *doing* spiritual warfare, we just had a problem and we prayed about it.’ Warren Interview 23.7.08.

intimidation and control led to its spectacular downfall, the ‘enemy’ thus working in hidden ways through a ‘successful’ charismatic leader.<sup>151</sup> It is thus not surprising that whilst he acknowledges the effect of experiences in moulding his view of spiritual warfare, he sees this more happening on an intuitive and subconscious level, and he is less keen on developing explicit ‘spiritual warfare theology’. He always wishes to place spiritual warfare in its much broader context, such as the need to develop the opposites of evil to overcome it (e.g. costly, humble service; God-dependent prayer); and uniquely highlights Scriptures such as the stories of Joseph and David as influential in his understanding of spiritual warfare in illustrating its wilderness and testing dimensions. This brings him closer to Dunnitt in that that he finds the OT stories of physical warfare useful as images and metaphors, but warning against taking them allegorically or literally. As we have seen, although he clearly approves of keeping spiritual warfare in the margins of theological discussion, he agrees with Wink that the family of metaphors it supplies are the only ones strong enough to express its reality.

Bishop Simon Barrington-Ward, like Warren, is widely respected as a national leader in the Church of England (and indeed in the wider Anglican Communion through his former leadership roles in CMS). He is humble and open about his spiritual journey which ranges much wider than his experience of charismatic renewal. It is perhaps surprising therefore that he not only agrees with Warren of the need for spiritual warfare metaphors to describe the ‘mighty conflict going on in the world’, but goes further in asserting that the NT already gives a lead that we can follow in beginning to allegorise Old Testament physical conflicts in

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<sup>151</sup> Warren’s brief, paradoxical assessment was very revealing: ‘I don’t know really how the enemy got involved, just that Chris Brain was an extravagant form of what all of us are, a mixture of light and darkness; and the 9 o’clock service was the finest expression of the Christian faith I have ever witnessed, and yet was totally contrary to the gospel at the same time, both things were true of it, with the control and abuse...’ Warren Interview 23.7.08.

spiritual terms.<sup>152</sup> This is surely connected with his interest in literature, including Shakespeare and particularly C.S. Lewis (whom he knew at Cambridge), Charles Williams, Tolkien and others (even Harry Potter/Christopher Pullmann), seeing how the great mythical tales and films of the conflict between light and darkness catch the popular imagination and can ‘point to what this is really illuminating about the Gospels.’<sup>153</sup> However, whilst like others Barrington-Ward is clear that ‘the nature of the enemy (the ‘destroyer’) is fundamentally disintegration, alienation, dividing up and breaking down... a distorting and disintegrating power’, ‘cunning and insidious’, he seems reticent to use the personal name Satan, aware of the danger that ‘exact portrayal can become a caricature’; and also that ‘we only grasp the real heart of the matter when we begin to see the nature of grace and love and power of the Spirit and what it can produce... in the brilliant light of that we can discern the darkness.’ This surely flows out his experience of the Spirit as immersing and outpouring love and victory received through the ministry of David du Plessis – which explains his reference to Johannine scriptures such as John 1:29, 33, 19:34 and 1 John 5:4; and how this revealed his own deep inner need. In his own assessment of influences on his personal pilgrimage, he describes how coming to lead Crowther Hall after his time in Nigeria and then this charismatic experience, ‘the charismatic and the East African Revival were fused. The Dove was released through the cross, wholeness through repeated brokenness.’<sup>154</sup> For him, then, not just the Spirit’s power but also ‘continuous repentance’ became inseparable means

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<sup>152</sup> ‘It is I think [reasonable to allegorise OT warfare passages] because it seems to me that that was what the New Testament was already doing. And indeed in the inter-testamental period the whole move from actual conflict with enemies to conflict with spiritual enemies became more and more apparent. It seems to me that that’s there in the New Testament too and we should draw on that for our exegesis. Christ is the true exegesis of the whole Bible. The Bible is the cradle in which Christ is laid so I think we must have our exegeses in the illumination that He brings.’ Ward Interview 20.4.04.

<sup>153</sup> Ward Interview 20.4.04. For example as Bishop of Coventry he was a trustee of the Shakespeare Birthplace Trust - Simon Barrington-Ward, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 23/2 (April 1999, reprinted at <http://www.martynmission.cam.ac.uk/pages/published-papers.php> [accessed 31.8.10]). And he spoke on C S Lewis at a centenary literary festival in Canada – see C. S. Lewis Centenary Group, *Centenary Programme Reports*, [http://dnausers.d-n-a.net/cslewis/prog\\_reports.html](http://dnausers.d-n-a.net/cslewis/prog_reports.html) [cited 12 Aug 2010]).

<sup>154</sup> Barrington-Ward, "My Pilgrimage," 5.

of taking ground in the spiritual battle, and in his own experience most effectively through his discovery of ‘the Jesus prayer’.<sup>155</sup> Experiences as a church history teacher in Nigeria learning from *their* church history, and as a bishop trying to facilitate the sharing of spiritual and other resources from wealthier charismatic congregations to much poorer churches, also caused him to echo Warren in calling for charismatic churches to engage in the spiritual battle for reconciliation and justice.<sup>156</sup>

Before experiencing renewal in Britain, both Pytches and Barrington-Ward (and later Woolmer in Zambia, after experiencing renewal) were strongly influenced by seeing the positive value of going on the offensive against evil powers in other churches of the Anglican Communion in the developing world, in South America and Nigeria, that were being impacted by renewal.<sup>157</sup> This gave them positive firsthand experience of Christ as conqueror;<sup>158</sup> but the Spirit’s revealing of his own inner need for Barrington-Ward, and for

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<sup>155</sup> He thus begins to illustrate what another charismatic bishop describes as the tendency of many charismatics to ‘expand their spirituality’, for example absorbing elements from Celtic, Ignatian, Cursillo or Focolare spirituality, or in this case Orthodox. See John Finney, *Renewal as a Laboratory for Change* (Cambridge: Grove Books, 2006) 17.

<sup>156</sup> ‘I think we ought to have been very much more aware of demonic distortions of our society... I tried very hard to work on this myself that we should bring this to bear because I felt it was a tremendous forgotten weapon in the social struggle. But I haven’t been in very many places where that was realised and experienced. The average charismatic church that I’ve come across, I’m sorry to say were not necessary the church most to the forefront in radical commitment to justice.’ Ward Interview 20.4.04. He highlighted the rare positive example here given by Graham Dow (later Bishop of Willesden, and Carlisle, and writer on deliverance ministry) and his church in Coventry helping poorer ones. For detail on the impact of his Nigerian experience, see Barrington-Ward, “My Pilgrimage,” 3-4.

<sup>157</sup> This influence of experience from mission overseas was also present for other early charismatics, but mediated mainly through writings such as those of Kurt Koch, J O Fraser (for Dunnett), and frequent contact with returned USPG missionaries for Tom Walker, and frequent contact with Singapore and East Malaysia for Green (see Green, *Asian Tigers for Christ*.) Although I did conduct some interviews with several indigenous Anglicans in West Africa and South East Asia, spiritual warfare from the perspective of the wider Anglican Communion proved to be beyond the scope of this thesis.

<sup>158</sup> Particularly for Ward: ‘But in Nigeria I found that, expressed in the way in which mission was conducted I went with the church on mission from the University with a lot of students and I learnt a tremendous amount from them about the whole picture of the world as a conflict and the experience of the triumph over evil in all sorts of forms of prayer, and the invocation of the Spirit and so on. I began to see the Gospel itself, you know in terms of Christ the conqueror very much more. And myself practised that, I was led to healing people, people were sent to me and they had problems and they always spoke about evil powers attacking them. I tried to focus it less on discerning the evil powers and more on recognising the power of Christ over all evil, and to centre them on Him. And I’d go round to their room and pray, for the walls, the room, pray the whole place through, realising that Christ is stronger. Christ is the strong one who can cast out evil. I found that was the form the Gospel took for me more and more, and had taken in the places that I was studying in my research. Where I was

Pyches his wider pastoral and renewal ministry, led them on the one hand to see that spiritual warfare is much wider than just deliverance from evil powers, and on the other the importance of focusing more on the positive. Thus for Pyches, he became much more aware of spiritual warfare generally since preaching more on the Kingdom of God; and just as Barrington-Ward found the Jesus prayer for him more powerful in engaging his spirit and changing him than praying in tongues, so Pyches recognised that those seeking deliverance ministry often were more in need of a deeper inner transformation and freedom from sin best provided in integrated care in the local church rather than travelling to ‘deliverance centres’. He also, like Barrington-Ward and others, was keen to emphasise focusing on Jesus rather than the enemy.<sup>159</sup>

### *3.6 Concluding summary: Origins, influences and core beliefs*

Amongst the pioneers we have examined, the majority<sup>160</sup> came into charismatic experience after a grounding in evangelical Anglican theology; this included an intellectual belief that Satan existed primarily as the source of temptation, but with little or no experience that they would understand as more direct encounter with personal evil. However, without exception once they experienced a baptism or filling with the Holy Spirit, they soon became ‘uncomfortably aware of the unholy spirit and his determination to wreck God’s work at every turn’<sup>161</sup>, especially when engaged either in evangelistic mission<sup>162</sup> or helping others to receive the baptism of the Holy Spirit,<sup>163</sup> as well as in the new area of deliverance ministry;<sup>164</sup>

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doing research in to Christianity in Africa, in Nigeria, particularly in one part. And out of that came a sense of the conflict.’ Barrington-Ward Interview 20.4.04.

<sup>159</sup> In his case, as for John Wimber himself, this became allied to a scepticism of Peter Wagner’s focus on territorial spirits. Pyches Interview 1.4.04.

<sup>160</sup> The main exception would be Jane Holloway, who came to faith (‘with a theophany’ before she attended church) straight into charismatic experience.

<sup>161</sup> Green, *Adventure of Faith* 279.

<sup>162</sup> Particularly noted by David Watson, Michael Green, and David MacInnes.

<sup>163</sup> Notably Michael Harper’s observation.

this awareness came both through various experiences but also in ‘the revelation of the fact of spiritual warfare’ from their reading of the Scriptures.<sup>165</sup> This prompted them to discover the spiritual weapons available to them in this conflict, amongst which prayer in various forms was central<sup>166</sup>, with ‘praying in the Spirit’ (e.g. Ephesians 6:18), being interpreted by some as praying in tongues, which was certainly found to be a powerful weapon in encounter with evil forces either in deliverance ministry<sup>167</sup> or in prayer and intercession;<sup>168</sup> as well as ‘the sword of the Spirit which is the Word of God’ (Ephesians 6:18).<sup>169</sup>

Especially in those early days, these pioneers found themselves with little external help and guidance in understanding what was happening. Although there was some early contact with Pentecostals such as David du Plessis on his travels,<sup>170</sup> and people who had been influenced by Pentecostals,<sup>171</sup> or independents such as Edgar Trout,<sup>172</sup> direct contact was infrequent, and especially in the early stages they were left to wrestle with their experiences on their own with the Scriptures,<sup>173</sup> or with support from one another.<sup>174</sup> Nevertheless some clear external influences on their thinking and practice are discernible – most notably Corrie ten Boom after her visit to Gillingham for both MacInnes and Watson, the case studies and writings of Kurt

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<sup>164</sup> All pioneers interviewed became involved in this to a lesser or greater extent.

<sup>165</sup> Bob Dunnett Interview 28.3.04. Whilst some mentioned the most obvious passages such as Eph 6 and 2 Cor 10:4-5, for many it was the practical ministry of Jesus in the gospels and his battle with Satan that came alive for them (Harper, Green, Woolmer, Pyches). Holloway also particularly mentioned Acts for praxis (as did Woolmer).

<sup>166</sup> John and Diana Collins laid special emphasis on the fact that spiritual warfare is essentially prayer – Collins Interview 30.4.04.

<sup>167</sup> Tom Walker, David MacInnes, John Woolmer, Michael Green all mentioned this.

<sup>168</sup> Bob Dunnett, Jane Holloway.

<sup>169</sup> Highlighted by David Watson and others.

<sup>170</sup> Particularly significant for Diana Collins, Michael Harper, and Tom Walker.

<sup>171</sup> Notably Philip Smith, himself an Anglican, who influenced Bob Dunnett and Harper to some extent.

<sup>172</sup> Noted as a key figure in the mid 1960s by Hocken, and mentioned specifically (as well as one of his converts, Harry Greenwood) in interview by Collins. Hocken, *Streams of Renewal* 31-38.

<sup>173</sup> Mentioned especially by Bob Dunnett; both he and Watson freely spiritualised physical warfare in the Old Testament in this regard.

<sup>174</sup> E.g. through the friendships of those associated with St Mark’s, Gillingham, or of course through the early Fountain Trust meetings. Several pioneers identified one another as constructive influences in the area of spiritual warfare – eg Harper, Barrington-Ward, Dunnett, Watson, Collins, MacInnes, Walker, Green. Woolmer, Holloway – often through personal contact, though in some cases this was more through the influence of their writings (eg Harper for Warren, Green for Pyches).

Koch<sup>175</sup> and other missionary experiences,<sup>176</sup> C.S. Lewis,<sup>177</sup> early members of the Fountain Trust network such as Arthur Wallis and Edgar Trout, and for Michael Green some theologians such as C.K. Barrett and R.A. Torrey. Nevertheless, even for well-trained theologians like Green, my interview data suggests that so often it was the experience of encounters and events that seemed inexplicable in terms of their previous rational theological reasoning which led to what MacInnes in interview called a ‘paradigm shift’ in their understanding of spiritual warfare, following fresh experiences of the Holy Spirit in charismatic renewal. However, these Anglican pioneers did not develop a strong dualistic outlook, emphasizing God’s omnipotence and overall sovereignty even over the devil and his forces;<sup>178</sup> often warning of the dangers of deception,<sup>179</sup> or of attributing far too much to the power of evil spirits<sup>180</sup> by finding them under every bush or common cold.<sup>181</sup> Harper is eager to preserve the category of the natural, and Woolmer is very cautious in attributing any power to demonic forces in natural events (though others would disagree with him on this<sup>182</sup>). All would agree from experience and scripture that evil powers can attach themselves to objects or places, and probably larger areas of territory; however, they are cautious in using non-biblical terms in systems<sup>183</sup> and warfare methodologies that are in danger of making the praxis of spiritual warfare too methodical and systematised, rather than only entering this area by the leading and direction of the Spirit.<sup>184</sup>

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<sup>175</sup> E.g. Koch, *Between Christ and Satan*, Kurt Koch, *Occult Bondage and Deliverance* (Berghausen, W Germany: Evangelization Publishers, 1970).

<sup>176</sup> Walker, Watson, and Woolmer particularly mentioned this.

<sup>177</sup> C.S. Lewis, *Four Broadcast Talks* (London: Geoffrey Bles, 1942), C.S. Lewis, *The Screwtape Letters* (London: Geoffrey Bles, 1942).

<sup>178</sup> MacInnes quotes Luther, that he was still ‘God’s devil’ - David MacInnes, *Conflict with the Devil* (St John’s, Nottingham library: Fountain Trust tapes, year unknown).

<sup>179</sup> E.g. Harper, *As at the Beginning* 117.

<sup>180</sup> E.g. Harper, *As at the Beginning*, Harper, *None Can Guess*.

<sup>181</sup> Green, *I Believe in the Holy Spirit* 202.

<sup>182</sup> Certainly Harper, Watson, MacInnes, Walker and Dunnett.

<sup>183</sup> Such as ‘territorial spirits’, ‘identificational repentance’, as used by Peter Wagner and others.

<sup>184</sup> Harper in particular felt that when you become too methodical, you become too rationalistic, whereas spiritual warfare is a spiritual dimension and not a rational one. Harper Interview 20.4.04. Dunnett is equally suspicious of the triumphalism that Wagner’s approach can lead to, but is more happy to use tools like ‘spiritual mapping’ as part of the discernment process as to what is going on in an area. Dunnett Interview 28.3.04.

## Chapter 4

# SPIRITUAL WARFARE IN THE CHARISMATIC ANGLICAN CONTEXT: A CASE STUDY

### 4.1 *Introduction and pilot study*

The main case study was preceded by a pilot study in June 2004 following similar principles for its selection,<sup>1</sup> and for its analysis.<sup>2</sup> Here I present only a brief summary of the results as an introduction to the main study.<sup>3</sup>

St Martin's (a pseudonym) is in an outer estate area of a large city. Its spirituality was very informal 'low church', with a distinctively charismatic flavour.<sup>4</sup> Having over a hundred young

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<sup>1</sup> See section 4.2. It was an Anglican church with a distinctively charismatic spirituality, clearly focused on mission as a priority over maintenance. It was chosen because had the potential to be a *revelatory case* in relation to the theology and praxis of charismatic spiritual warfare – see Yin, *Case Study Research* 42-3. Specifically, it was known to have seen both considerable church growth and social change in the area, and had claimed that issues related to spiritual warfare were significant in these changes. At the time of the study, the vicar who had led the church through these dramatic changes had now left, so by interviewing several of those remaining there was already a degree of 'critical distance' from those changes that assisted considered reflection upon them.

<sup>2</sup> See section 4.2 and 4.5. Broadly the method followed was that of Ian Dey, *Qualitative Data Analysis* (London: Routledge, 1993). A new 'spider diagram' was drawn for each interview, and then I attempted a synthesis below under the main categories that emerged from the data. The major differences from the main case study is that rather than thirteen only four people were interviewed (two of whom were in lay leadership in the congregation at the time), the participant observation was much more limited (attending a main service, a prayer meeting and a children's 'cell group'), but in addition I used a number of questionnaires to gather supplementary data. The methodology of analysing the interview scripts was to draw up category lists on a 'spider diagram' and then subdivide these as the material was gone through. The main categories were then used as a starting point for the category analysis of the main case study, which is attached in Appendix 4.

<sup>3</sup> For brevity I focus here primarily on one church leader whom I have called Nicholas, a lawyer involved in social regeneration projects; also because of his reflective self-awareness and the richness of his descriptive overview. The four interviewees were given the pseudonyms Nicholas, David, Jane (all in their 40s or 50s), and Betty (in her late 60s). They had been at the church for 17, 8, 15 and 18 years respectively.

<sup>4</sup> The service I attended was punctuated with laughter (even whistles and cat-calls!); the leaders all wore ordinary clothes, and there was a break for coffee in the middle of the service. Liturgical elements were scant, with no papers to hold – even though there were baptisms of adults and children (by immersion in a paddling pool) in the service, apart

people (many more than the other outer estates churches in the city), the staff team also included several younger leaders. There was an emphasis on informal, participatory prayer meetings for all those involved in church life. The church had seen considerable growth over the previous 15 years.<sup>5</sup> Nicholas also noted fairly dramatic changes in the local area.<sup>6</sup>

Ontologically, Nicholas exemplifies the strong belief in evil spiritual forces, ‘principalities and powers’ existing in ‘a parallel universe of spiritual forces which have an influence over powers and people in authority in the human universe’. These beings have independence and volition; they act as ‘spiritual opposition to that which we’re trying to do’, and ‘whenever you are trying to change something spiritually or almost socially they don’t like it, and things start happening’ in what he would call a kind of ‘spiritual backlash.’ These forces were thus seen as being ‘reactive’ to

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from the promises there was simply one liturgical prayer put up on the overheads for the congregation to join in. The music was mostly lively modern choruses using an instrumental band and singers.

<sup>5</sup> Nicholas described how the vicar and his wife (I’ve called William and Marion), who arrived in about 1985, gradually changed the spirituality and outlook, but not without many difficulties. For example, they were tempted to leave within 6 months because of the gang of over 30 youths that used to gather round the vicarage and intimidate their children and rendering their ministry impotent. However, after some desperate prayer, Marion sensed that God directed her to the book of Nehemiah and for them to pray for angels to be posted around the vicarage, and within a few days the gang (that had been in the area for many years) gradually dispersed and never re-formed. It was clear from my interviews that this story became something of a ‘paradigm’ for spiritual warfare prayer in the congregation. After this, a group of up to 20 used to meet on a Tuesday night for an overtly charismatic ‘prayer and praise’, and this gradually transposed into the Sunday worship with quite overt expressions of charismata, initiating a period of rapid growth over 6 or 7 years, including some dramatic conversions, to about 120. During this time there were other apparent examples of change in the community through prayer. For example, when there used to be a lot of ‘gang warfare’ in the park between this and the estate on the other side of a valley, the church organised a Graham Kendrick ‘Make Way’ praise and prayer march down the valley. Despite threats beforehand from some youths, many who witnessed it went calm and were happy to listen to the marchers songs and message; and afterwards the fighting greatly reduced.

<sup>6</sup> Nicholas mentioned that the estate had moved out of the ‘severe’ category in terms of indices of deprivation, unlike its neighbouring estate where there was almost no spiritual witness. As an urban regeneration professional with an interest in indices of social deprivation in hard-pressed council areas, Nicholas observed that ‘we are almost an exact mirror image of the [estate the other side of the valley]... so if you want a kind of like a pair of twins and seeing the difference one from the other, you can certainly make a case that the spiritual impact of this church has markedly changed the area, I would say it’s been changed spiritually, the spiritual feel of the place, and economically, socially it’s quite remarkable.’ I was unable to access statistics for the late 1990s, but for example in the neighbourhood around St Martin’s in 2010 crime and antisocial behaviour had reduced 1% in line with the regional average to 1517 incidents, whereas in the neighbourhood across the valley it had increased 2% to 2098 incidents (from the neighbourhood police website). This could be an interesting area for background research here or in similar contexts, though inevitably any such evidence from statistics would only be circumstantial.

Christian initiatives; yet they could also be unpredictable, in that you may be ‘going about your business’, when they suddenly emerge out of nowhere, like the giants throwing rocks in Lewis’s *The Silver Chair* (and the slave-girl in Acts 16). This ‘spiritual opposition’ could manifest itself through people, feelings of discouragement, illness, or ‘things going wrong.’<sup>7</sup> Awareness of this battle was important; ‘if you expect the opposition’ (which happens especially when you ‘try and wait on God and hear what he wants you to do’), then you are ‘that much more ready for it.’<sup>8</sup> It was not intense all the time, but was most acute ‘at the beginning when we were pushing into the area’. Nicholas nevertheless recognises also a much broader dimension of the enemy’s activity in the surrounding community, in terms of ‘vandalism, crime, fear of crime, poor self-image... untidiness, poor educational attainment, high death rate, more sick people, and so on.’<sup>9</sup>

Nicholas and the others took a broad view of the praxis of spiritual warfare, seeing ‘prayer’ as ‘the main way’ (rather than specific charismatic gifts such as tongues which had ‘never been a major feature’);<sup>10</sup> for example, weekly as a leadership ‘trying to discern and spend a fair amount of time in prayer’, or organising ‘24-7 or 24-3 prayer’ or a specific Tuesday prayer meeting before an

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<sup>7</sup> Jane interestingly listed the same three categories – ‘he’ll use other people to attack you, he’ll use circumstances... [and] making you feel not worthy [and] depressed... depression among Christians is really a tool of Satan.’

<sup>8</sup> Having described an example where it seemed the enemy was determined to stop them gathering to pray and go out on evangelism, David observed how they actually found this enemy attack encouraging initially: ‘it was still quite exciting... if the devil bothers to try to upset us we must be doing something right.’ Jane described how they learned from such experiences to be more careful in prayer before an evangelistic initiative against what the enemy might do, and then things went better.

<sup>9</sup> Jane showed a fairly strong dualistic approach, declaring that though it is God’s creation, Satan rules on the earth, because it’s been handed over to him since the fall – ‘Jesus’ coming showed us what it should be like, that there shouldn’t be sickness, and... people with demons, it should be good...’. She would nevertheless ‘not see demons under every bed.’ She also had something of a restorationist perspective, that ‘where the Christian is, that’s where God is.’ Barbara commented similarly: ‘We’re fighting against the devil, because he is very powerful, I believe he rules the world in many instances [sic]. The things that you read about you can almost sense it’s him that is causing these things, terrible things happening in Iraq, and the Sudan’.

<sup>10</sup> This interestingly accorded with some of the pioneers, most notably Diana and John Collins, who considered that ‘prayer is spiritual warfare.’ Collins Interview 30.4.04.

evangelistic effort, or doing ‘some prayer walking in order to plough the ground spiritually.’ However, prayer was often linked to some social action.<sup>11</sup>

In summary, there is a belief in a ‘parallel universe of spiritual forces’ which affect the natural. However, whilst this might appear as an over-dualistic model of angelic and demonic hordes, there was little evidence of such a ‘paranoid universe’;<sup>12</sup> interestingly Nicholas used to believe in demons as ‘hobgoblins and mists’, but his experience led him to believe that spiritual forces primarily influence ‘powers and people in authority’, and operate especially through social problems of deprivation. His views then would seem to occupy a considered middle ground, not as sceptical as Walker in that he would believe that prayer walking and praise marching can indeed begin to ‘shift the demonic atmosphere’, but certainly cannot solve unemployment or racism merely by ‘a shout to the skies’;<sup>13</sup> believing for example that congregation members will ‘make the area better as they live their lives out’, seeing evil as combated primarily through ‘light driving out the darkness’ across the area.<sup>14</sup>

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<sup>11</sup> In Martin’s words: ‘To be fair we also did things like putting the gate up outside the church, tidying the gardens up, keeping them tidy, litter attracts litter, we’ve always moved graffiti straight away; but we’ve tried to make the church very un-fortress like, when we first came there was barbed wire at the back and all that sort of stuff, so we’ve tried to make it kind of attractive and nice, and then pray over it as well, so it’s kind of a bit Nehemiah-like I suppose, weapons with you and then praying as well’. The church had also started a new service in a school in a very difficult estate in the parish, which eventually joined back with the main church but seemed to act as a catalyst for a number of social initiatives in that area.

<sup>12</sup> Walker, "The Devil You Think You Know," 88-101. This view was also popularised in Frank Peretti’s novel, *This Present Darkness*. See also Guelich, "Spiritual Warfare: Jesus, Paul and Peretti."

<sup>13</sup> Walker, "The Devil You Think You Know," 103.

<sup>14</sup> For Nicholas, this was both in general terms through ‘the presence of the church and the kind of worship [that exalts] Jesus’ outworking on the community, as well as geographically as ‘little clusters of Christians’ as pockets of light that ‘dispel the darkness throughout the parish.’ Two out of the four interviewed (David and Barbara) did not commit themselves to a definite belief in ‘territorial spirits’, but Jane was definite in her belief on this point (‘certainly territorial [spirits], they are scriptural, in Daniel’); and Nicholas had clearly reflected much on it: ‘I’ve been convinced over the last 18 years that there are definitely spirits of areas, that’s to say that there are certain characteristics of areas which relate to spirits with a small s and potentially a large S so to speak. The best one I can think of is [our city] as a whole, and that’s that [our city] historically is an area of individualism; and getting the churches together in [our city] is very difficult...’

## 4.2 Case study selection and methods

St George's, Oakhall (both pseudonyms) was similarly chosen because it was an Anglican church with a distinctively charismatic spirituality, with a focus on mission rather than pastoral maintenance. It was also chosen because of its 'revelatory' value as a case study, in its potential to yield a rich qualitative description of a spirituality and theology of spiritual warfare.<sup>15</sup> It was thus also 'instrumental' in the sense that it was chosen to investigate a particular phenomenon (spiritual warfare practice), rather than being an intrinsic study of the particular church.<sup>16</sup> It proved however to particularly highlight rather different dimensions of spiritual warfare from St Martin's, as will emerge in the study below.

The church was identified after two independent recommendations of suitability from charismatic leaders in the New Wine network.<sup>17</sup> Having discovered they were soon to host a conference which would touch on spiritual warfare issues, I then made initial contact with the vicar of the church as the main 'gatekeeper'.<sup>18</sup> After submitting my general proposal to the staff team, he agreed to give permission for the case study, and granted a high degree of access and intensive participant observation, as listed below. A case study protocol was then prepared.<sup>19</sup> The fieldwork was carried out during three visits lasting a total of three and a half weeks, over a period of 3 months from October to December 2007, as well as a follow-up visit during 2008. Five different sources of

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<sup>15</sup> A 'revelatory' case study is one of a kind that had not previously been academically documented, justifying the case study on the grounds that the descriptive information alone could be revelatory. Yin, *Case Study Research* 42-3.

<sup>16</sup> Robert E. Stake, *The Art of Case Study Research* (London: Sage, 1995) 3, as quoted in Mark J Cartledge, "Tongues of the Spirit: An Empirical-Theological Study of Charismatic Glossolalia" (Ph D, University of Wales, 1999) 75.

<sup>17</sup> Michael Melluish suggested I contact the church as they had a well developed ministry in relation to spiritual warfare; and I then realised that David Pytches had also recommended the vicar of St George's as someone with a deeper understanding of spiritual warfare issues, after my interview with him 3 years previously.

<sup>18</sup> See chapter 1 (1.4.2.5) for a discussion of research ethics, particularly in relation to this study.

<sup>19</sup> See Appendix 3 for the consent form and interview schedule of the protocol. Although there was a willingness for the church to be specifically identified, and by some of the interviewees, I decided to err on the side of protecting confidentiality, and so pseudonyms are used for the church and all individuals involved (they were encouraged to choose their own if they wished).

evidence were collected during this period, in order of significance in this study: interviews, participant observation, teaching notes and other documentation (including the church website), sermon recordings and archival records.

The method of Robert Yin was applied to this study. For *construct validity*, (1) multiple sources of evidence were used, (2) a chain of evidence was recorded,<sup>20</sup> (3) the interviewees were given the opportunity to check and comment on a copy of the interview transcript, and (4) a draft of this chapter was sent to the two main leaders for comment. *Internal validity* is not so relevant to this as a primarily inductive and descriptive study, but some attempt was made to match the pattern with the pilot study and to consider rival explanations.<sup>21</sup> For *external validity*, in its descriptive function this study was easily comparable with the pilot study, whilst exploring and developing new theoretical perspectives that could be further tested.<sup>22</sup> Quite a few modifications were made to the interview schedule from the pilot study, including two elaborations (questions 20/21) seeking to probe a little deeper into ontological concepts; otherwise the questions remain open-ended and designed to generate theory inductively.<sup>23</sup> The study also aims to be *reliable*, in that all the interview scripts, sermon recordings and relevant field notes were gathered into a case study database, from which the analysis could be repeated.<sup>24</sup>

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<sup>20</sup> For example, even as a descriptive study, it is important to cite where evidence has come from, as I have done for example in the summary of church history below. See Robert K Yin, *Case Study Research: Design and Methods*, Revised ed. (London: Sage, 1989) 103.

<sup>21</sup> Yin, *Case Study Research: Design and Methods* 36,43,109.

<sup>22</sup> The primary concern from this kind of case study is an analytical generalisation to theory (here primarily theories concerning the ontology and nature of evil forces and their operation, discussed subsequently in the rest of this thesis). See Yin, *Case Study Research: Design and Methods* 37-8.

<sup>23</sup> The questions used with pioneers (see Appendix 1) were also used to help prepare the original schedule of questions, which are listed in Appendix 3 (which also includes the statement of consent used with the interviewees). Any subsequent small modifications made during the early stages of the case study itself were made in relation to its practical usefulness and clarity.

<sup>24</sup> Yin, *Case Study Research: Design and Methods* 37-8.

### *Interviews*

Firstly I recorded a series of 13 interviews with a cross section of leaders and members of the church using semi-standardised questions.<sup>25</sup> An additional interview was arranged with the vicar to ask more detailed questions arising during the study, and 3 shorter interviews were recorded with a relatively new Christian now attending the church, a visiting Bible College teacher from East Africa, and a vicar of a nearby church ('Tony' at 'St Thomas's' [pseudonyms]) who had begun to implement similar 'Jesus Ministry' practices in his church.

### *Participant Observation*

This included:

- full participation in a week's conference hosted by St George's (around 160 delegates, mostly from charismatic UK churches but also some from East Africa, Chile, South Africa and India with mission links to the church), consisting of worship and teaching sessions and some prayer ministry sessions
- attendance at 5 services (3 morning, 2 evening) over 4 Sundays
- attendance at 2 staff team mornings, for worship teaching and meetings
- participant observation of a variety of the midweek ministry activities of the church, including home groups/central meeting, youth groups for younger and older teenagers, regular youth evening outreach meetings in a nearby hall, and walking the streets of the parish with the youth minister
- both receiving prayer and listening on a prayer team for four 2 hour sessions of Freedom Prayer at the church, attending a regional evening for prayer team leaders from a network

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<sup>25</sup> See Appendix 3. Each main interview lasted for around an hour.

of local Anglican churches, as well as assisting in listening prayer for 2 one hour sessions of Freedom Prayer at one of these nearby Anglican churches

- Attending a Men's Day with several from St George's at one of these nearby network churches, and receiving 'Freedom Prayer'<sup>26</sup> afterwards.

A field journal was kept for observations and questions arising throughout the visit.

### *Documentation*

The church did not have any vision statements, but their basic sense of identity and mission were described in a welcome booklet, and also on the church website. During my time there I collected some of the teaching notes given out at services or other meetings, notably the conference notes. I obtained copies of two informal papers written by Tony the vicar of St Thomas's,<sup>27</sup> and of an M.A. dissertation and survey of recipients of Freedom Prayer from the leader of another church in this network.

### *Sermon recordings*

All sermons in the church from the beginning of 2007 were available for download from the church website (sermons from St Thomas's were also likewise available, including several talks for leaders from Mike Riches); and I was given CD recordings at St George's of some significant seminar teaching for prayer ministry team leaders made in November between my visits, and a later series on healing.

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<sup>26</sup> See description under prayer ministry praxis in 4.6 below.

<sup>27</sup> Entitled *Re-discovering Jesus' ministry*, and *Repentance – Key to Freedom*, reflecting on his experience of receiving ministry on 'Jesus ministry' principles and beginning to practice it with others.

### *Archives*

I examined church records for attendance at services, baptism and weddings for the last 8 years of the church's life. Some other figures were given as estimates from the members of the church staff team.

## **4.3 Church context**

### *Parish context*

The church was in a backstreet of a busy suburban area with a number of other churches within a relatively short distance. The parish was thus quite small, but in two distinct parts – a group of around 10 side roads around the church, consisting of expensive property mainly occupied by city professionals; and on the other side of a main road (with local shops and restaurants), a similar number of roads around a small park area that was part of a local council estate, where the social deprivation was most obviously manifested through the disenchanted youth.

### *Recent history, primary theological influences and church relationships*

By the 1950s and 1960s, the church was thriving as a local evangelical Anglican congregation, with active ministry for all ages (including home groups for the young people). The then vicar formed a group of elders to help lead the church in the late 1960s, and led the church in the early days of the charismatic renewal. In the early 1980s the new vicar had a difficult time - as a conservative evangelical he was eager to avoid any overt influence from the charismatic renewal, although a number of members were still strongly sympathetic. In the first of two historical crises, a move to merge with the neighbouring parish (because of the high concentration of Anglican churches in the area) was averted in 1984, and the vicar thus appointed led the church as a

‘balanced charismatic’ - the church maintained a traditional style of worship and a broad evangelical congregation from very conservative to strongly charismatic.<sup>28</sup>

The second crisis was in the mid 1990s, when the archdeacon was determined to close down the church as there were too many evangelical churches in that area. Many in the congregation prayed, particularly a group of seven charismatics who had begun praying a couple of years before the previous vicar left;<sup>29</sup> and members saw it as a miracle that the situation was turned around, mainly because of sudden change in senior leadership (bishop and archdeacon) in the diocese leading to Ian’s unexpected appointment in 1997.<sup>30</sup>

When Ian came, there were around 100 on the electoral roll (between 50 and 70 regular attendance). About 120 members came across with Ian from the other church, there was fairly immediate overall growth bringing the roll to about 250.<sup>31</sup> Ian before ordination training had been an active member of Holy Trinity, Brompton,<sup>32</sup> and he led the church in ‘following a good Anglican charismatic renewal ministry’,<sup>33</sup> including an emphasis on counselling and healing. There was considerable fluidity initially (some from both groups left), and it was some time before

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<sup>28</sup> This early history was mainly provided by Jerry, who was a member of the church for the whole period. Jerry Interview 8.11.07.

<sup>29</sup> The main request of this monthly group was ‘that the Holy Spirit should have free reign in the church.’ Norna Interview 5.11.07.

<sup>30</sup> When the new archdeacon was appointed, he visited the church and there was a large turnout to meet with him. The new bishop saw the faith of the congregation that if Ian (then on the clergy team at a thriving charismatic church nearby which was closing to divide and promote growth) was appointed the church would grow and contribute more to the diocese, and he overruled the pastoral committee and appointed Ian in 1997, after a two and a half year interregnum.

<sup>31</sup> John and Ian gave different figures for estimated regular attendance when Ian came. However, my calculation for regular Sunday attendance of the combined congregation in autumn 1997 came out at exactly 250, equivalent to the number on the roll.

<sup>32</sup> A church which became a centre in the 1980s for the ‘Third Wave’ of charismatic renewal, and in the 1990s for the Toronto Blessing phenomenon, and also for the initiation and growth worldwide of the Alpha course and associated ministry and networking – see also chapter 2.

<sup>33</sup> Ian Interviews 9.11.07, 6.12.07.

it was clear who remained committed. This was not surprising, because Ian also brought a strong ‘commitment to relationships and to [biblical] truth’ which were not to everyone’s liking; he had ‘left the Wimber train tracks’ some three years previously and begun to emphasise the importance of faith in the covenant promises of God.<sup>34</sup>

A major shift in the ministry practice and teaching of the church came as a result of Ian and Clare forging a link with a Pastor Mike Riches and his church’s ministry from Tacoma, USA, in about 2002, and beginning to implement ‘Jesus Ministry’ principles starting with the leadership in 2004.<sup>35</sup> Whilst expressed in its own unique way at St George’s, this formed the foundation of the spiritual praxis and theology that will be described below, particularly in the area of spiritual warfare. It also gave a further impetus to church growth, in overall commitment of the membership as well as numbers; as the church and its ministry grew, they were able to employ several staff members, full or part time;<sup>36</sup> and a rapid networking grew with other churches that were beginning to apply similar principles. Consequently, whilst there have never been strong links with non-charismatic churches in the immediate area,<sup>37</sup> there had developed a strong networking relationship

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<sup>34</sup> He had been influenced by teachers such as Kenneth Hagin and Kenneth Copeland in this regard, seeing strength in the emphasis on reaching out in faith to take hold of our inheritance in Christ, whilst also seeing a lot of ‘immaturity and abuses’ in the practices of the Faith Movement. Ian Interviews 9.11.07, 6.12.07. For example, I saw no evidence that commitment to strong relationships had moved into authoritarian ‘shepherding’ and submission teaching, nor of any emphasis on a materialistic ‘prosperity gospel’.

<sup>35</sup> These principles are enshrined both in the 5-day Jesus Ministry Conference which I attended during my first visit to the church (including teaching from Mike Riches), and the similar ‘Living Free’ evening course which is run regularly at the church. Riches’ fast growing, typical ‘safe’ evangelical non-denominational church of over 1500 was radically shaken by events during 3 months in 2000, including the shock of ‘dramatic demonic manifestations’ and ‘two angelic visitations to explain what was transpiring’ as many left the church. The story of how this gave rise to his ‘Jesus ministry’ approach, based on a recovery of Luke 4:18-19, is summarised in Mike Riches, "When God Invades His People," *Radiate*, July/Aug 2004, 14-16. [A shorter version of this article is at <http://www.etpv.org/2004/wgihc.html> , accessed 25.6.11.]

<sup>36</sup> In 2007 the staff team consisted of an associate vicar, individual pastors for women, youth, children and worship, a prayer coordinator and two administrators (an operations manager and the vicar’s PA).

<sup>37</sup> There were nevertheless friendly relations with the most immediate neighbour who shared ministry on the same council estate – for example St George’s borrowed their old church hall, situated where the parishes meet, for weekly youth outreach.

with at least four charismatic Anglican churches in that sector of the city (and some other churches and ministries elsewhere in England).<sup>38</sup> As with many suburban churches now, regular members at St George's often travelled in from nearby parishes; whilst the leaders simply asked in this that they should adopt a mission commitment to St George's own parish area, at the time of study the focus was more on reaching out through enabling and equipping of network churches in mission in line with 'Jesus Ministry' principles.

Those interviewed were often attracted to the church both because of the strong relational element and emotional support, but also the clear direction and emphasis on God's power rather than human works. It was 'not a church where you can come and sit in a pew on a Sunday,' as members were expected to be willing to be active.

### *Vision and Values*

The church leaders did not wish to be tied down by a specific vision statement, but there was a looking to God for a continuous renewal of vision; and in my observation four fundamental values came to the fore at the heart of church life (and through the welcome literature):

- a. A central place was given to the preaching and teaching of the Word of God; the Bible was clearly respected as the supreme authority on all matters of faith and practice and as the main source of revealed truth.
- b. A high value was placed on charismatic worship, corporately expressed primarily as a continuous block of singing, usually before teaching or other learning or

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<sup>38</sup> As a result, during participant observation I also attended related activities at two of these churches, which I have called St Bartholomew's and St Thomas's.

interactive activities.<sup>39</sup> This consisted mainly of contemporary choruses which are God-focused,<sup>40</sup> but expected to release faith and expectancy amongst the participants.

- c. There was a clear focus on the supernatural qualities of God and an expectation that the church could reach out for more manifestations of this in its regular life and in the life of individual believers, aiming for a continuous personal and corporate transformation.<sup>41</sup> The goal was ‘to express the supernatural presence and power of God in the community and in our daily lives to bring personal salvations and community/national transformation.’<sup>42</sup>
- d. There was an emphasis on the church as a living and growing community of believers, a place to belong and make friends.<sup>43</sup> There was little obvious pressure to actively belong, but the Christian journey was presented as a ‘great and exciting adventure’ such that it was naturally expected that those who decided to attend this church would wish to be involved in its life both at a strong level of participation and commitment on both practical and spiritual levels – and there was overall a high level of response from church members without an obvious need to be coerced in any way.<sup>44</sup>

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<sup>39</sup> Worship is nevertheless seen as much wider than just the singing – ‘The emphasis in worship is one of lifting our adoration to Him and expecting Him to presence Himself with us, which makes all things possible.’ Ian, e-mail communication, 19.12.07.

<sup>40</sup> ‘Worship here is about God, to God and for God.’ St George's, *Welcome Booklet* (December 2007).

<sup>41</sup> Newcomers are invited onto ‘a journey to know and experience the transforming love and truth that Jesus Christ offers’. George's Church - Welcome," *Website* (17.12.2007).

<sup>42</sup> Ian, e-mail communication, 19.12.07.

<sup>43</sup> Welcome letter by vicar, St George's, *Welcome Booklet*.

<sup>44</sup> This was most obvious when the church was hosting the conference – over 75% of the adult congregation were involved in praying on prayer teams, giving accommodation to delegates, providing refreshments and meals, working on the site team, and running a programme for the small children of delegates.

### *Leadership and structure*

Although the vicar was clearly the main leader of the church, there was an ethos of mutual accountability in leadership which tended to preclude more autocratic styles of leadership. For overall vision and strategic decision making, the vicar submitted to a group of six elders, who also oversaw all the different areas of ministry; and every now and then there was a meeting for prayer and envisioning of a much wider group of leaders in the church. Otherwise as in most Anglican churches business and financial matters were discussed at PCC (Parish Consultative Council); and the day to day running of the church programme was coordinated through the staff team, who met weekly on Tuesday mornings for worship, teaching, planning and prayer.

### *Pattern of church life*

Beyond Sunday services, there were regular groups for different ages and midweek activities, with mentoring relationships available upon request. The church would meet on Tuesday evenings in a number of small 'life groups', typically of 6 to 8 people in people's homes, where the programme was largely under the direction of the leaders. However, these often came together in a central meeting, sometimes for a series (e.g. for the whole month of February 2008). Adult training courses run from time to time, notably an 8-week 'Living Free' course,<sup>45</sup> and a subsequent training course for prayer ministry. Teenagers met in two separate age groups (school years 6-8, 9+) on Friday evenings for 'worship, transformation, energy and friendship',<sup>46</sup> and also in smaller 'pastorate groups' for the older boys and girls on other weekdays. The youth 'Sanctuary' on Thursday nights was a significant 'fresh expression' of church and an outreach focus for youth on the church fringes.

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<sup>45</sup> This course taught the basic spiritual principles of 'Jesus ministry' similar to the 'Jesus Ministry Conference'.

<sup>46</sup> St George's, *Welcome Booklet*.

Prayer of one form or another was a vital part of church life. Small groups met to pray before the two main Sunday services; there was early morning prayer monthly for those supported in mission from the church, locally, nationally or overseas; and every couple of months an intercession evening on a Friday. Every Wednesday daytime opportunity was given for individuals to book a 2 hour prayer ministry time with up to half a dozen prayer teams of 3 or 4 people, for what was called 'Freedom Prayer' (see *Praxis* below), to help them move forward in their spiritual growth. These were popular and could be booked up several weeks in advance.

### *Sunday worship*

There were two main Sunday services, at 10.30am and 6pm; church members tended to come to one or the other, and so the main sermon was repeated in the evening. The atmosphere was friendly and welcoming, with drinks available before and especially after the service. Generally families with children of all ages came to the morning service, with space at the back for tiny ones and separate groups (after initially worshipping together) for toddlers, pre-schoolers and primary children (years 1 to 5) as well as the older youth. On occasions the whole church stayed together for an all age service; and communion was normally included twice a month, once in the morning and once in the evening.

Both services were long, the morning one lasting around two hours or more, and the evening one about half an hour shorter. The influence of the Vineyard worship culture, in the basic liturgical pattern of Worship-Word-Ministry, was evident in most of the services.<sup>47</sup> The climax of the

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<sup>47</sup> Steven, *Worship in the Spirit* 66-67. Despite their spontaneity in worship, Pentecostals and charismatics still have liturgical forms, for example as delineated in Albrecht, *Rites in the Spirit*.

service was the preaching, generally of around 45 minutes, usually followed by a challenge and some kind of corporate prayer response, then a closing song. The first half of the service was dominated by worship songs led by the music group. This was partly seen as intercessory spiritual preparation for having open spirits to hear and receive the preached word; thus the leader occasionally asked for an additional song to help people to ‘break through’ or ‘press in’ to be hungry enough to receive – for example encouraging a singing in tongues at this point.

Formal liturgical elements were few.<sup>48</sup> Normally someone would read the text of the day before the sermon, and an individual or a family together might lead prayers, especially for the mission partners of the church; but sometimes the church would be asked to pray out loud all at once for the mission partners, with their pictures and information projected on the screen. Baptisms could be performed early in the service, with a simplified liturgy and a chance for the vicar to pray spontaneously and prophetically over each child. As the children stayed in for the first half hour in the morning, after some initial worship songs there was usually a children’s talk.<sup>49</sup> Other elements in the first half might be notices and banns of marriage, and testimonies, particularly of healing. After the final song, there was often an invitation to receive prayer for healing, either coming to the front for prayer from ministry team members, or sometimes sitting with a prayer team for a longer time of listening or ‘Freedom Prayer’.<sup>50</sup>

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<sup>48</sup> For example, the normal Anglican prayer of confession was omitted from the service. The normal service outline and style was in fact remarkably similar to that followed by many other more independent charismatic churches, for example the one described by Cartledge, *Practical Theology* 113.

<sup>49</sup> For example, on Remembrance Sunday a real soldier came who had some pictures from his time serving with the UN in Kosovo, and then led the children in a march around the church (to the song “We are marching in the light of God”).

<sup>50</sup> See description under prayer ministry praxis in 4.6 below.

## 4.4 Interviewees

All thirteen interviewees have been given pseudonyms for this study. In describing them below I have combined two as a married couple (David and Kate), although they were interviewed separately. Just under half of the main interviewees were on the church staff team, which helped to probe a little deeper theologically, although I found that most interviewees had a good awareness of the issues at the level of ‘ordinary theology’.<sup>51</sup> All of the interviewees had been trained and now operated to different degrees in listening prayer teams (‘Freedom Prayer’).<sup>52</sup>

### *Staff members*

**Ian** was the vicar of the church, in his 40s, married to Clare, with 4 children mainly in their teens. Having become a Christian in his late teens, he has ‘never really known anything except an expectation of miracles and the life of the Spirit.’<sup>53</sup> Coming from a business background, he was ordained in 1993 and served his curacy at a church linked to Holy Trinity, Brompton, coming from there to St George’s as his first vicar’s post in 1997.

**Clare** became a Christian through her relationship with Ian, whom she subsequently married; she was the women’s pastor, also sharing with Ian the oversight of extended ministry beyond the church. Having been previously involved in counselling and healing ministry with Ian, this was still one of her key ministry areas.

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<sup>51</sup> That is, theology or ‘God-talk’ grounded in the challenges and fulfilments of ordinary life rather than controversies of the academy, by those who have received little or no theological education of a scholarly or academic kind. Astley, *Ordinary Theology* 54, 56.

<sup>52</sup> This illustrates a leading characteristic of the church, the high degree of spiritual commitment and training of the members in ‘every member ministry’, one of the prominent features generally of churches strongly influenced by charismatic renewal. See for example Scotland, *Charismatics and the New Millennium* 32.

<sup>53</sup> Ian Interviews 9.11.07, 6.12.07.

**Peter** was the associate vicar, married with 3 young children (one born during my study period). Having grown up in an Anglican church experiencing renewal he has ‘always been charismatic by persuasion’, though in his teenage years had a mix of conservative evangelical input from school Christian Union and attendance at a Pentecostal church.

**Wills** was the prayer coordinator, especially for prayer teams. He was in his 40s, married with 4 young children, and also ran his own business. He became a Christian from a privileged background in the early 1990s, and moved to St George’s with Ian in 1997.

**Gail** was the worship pastor, in her 30s, who also came with the same group to St George’s in 1997. She became a Christian as a teenager, and as a student was invited to help lead worship on some courses that Ian and Clare were leading. She also helped with prayer team training, and mentoring.

**Alexander** was the youth pastor, in his 30s and married. He grew up through the youth groups of an Anglican church, and after sensing God’s voice and presence rescuing him from near suicide at University, he went on to become a youth worker and then a youth pastor in another Anglican church before coming to St George’s 5 years previously.

#### *Other church members*

**Norna** was an older lady in her 70s, a widower who had been worshipping at St George’s for 22 years. She had always been an Anglican Christian, but was deeply impacted and brought into charismatic renewal by joining the Lydia women’s intercession movement in the late 70s. She was

thus one of the key members of a group that prayed through the 1990s interregnum for a new openness to the Holy Spirit in the church. Now she is part of the wider leadership of the church, still involved in prayer and also on the listening prayer teams.

**Jerry** was in his 60s approaching retirement; he grew up in the church and so had been attending for 55 years, the longest of all the interviewees, although he now lived some distance away. As a young man he had helped to lead the youth group and youth home groups and joined PCC; he had joined the eldership when it was formed in the late 1960s, served as church warden for a time, and became a reader in the late 1980s, remaining in leadership until 2 years previously when it was agreed he would step down. He was part of a small team of four who ran a social ministry of debt counselling.

**Michael** was in his early 50s, formerly working in computers, but unemployed at the time of interview; he gave much of his time to helping with work on the church site, and recently also with listening prayer ministry. He started coming to St George's in the mid 1970s soon after he became an evangelical Christian at boarding school, then encountering charismatic renewal immediately afterwards.

**David** and **Kate** were a married couple in their 30s, with one 3 year old daughter. David began a living faith at boarding school, but this only fully came alive when he came to St George's and did an Alpha course 9 years previously. Kate came across the pastor Ian at school and so joined his church when she came to the same city. They often helped with the church youth groups.

**Rachel** was single, in her 20s, and also helped with the younger teenagers in church. She grew up in an Anglican church, tried various others at University (e.g. Baptist, Assemblies of God), but joined St George's when she moved to the area. She was working in a Christian social project in the inner city, a drop-in centre offering advice, counselling and prayer ministry, and as such was a mission associate supported by St George's.

**Eduardo** was 18 years old, completing his schooling in the city. At the time he lived some distance away in another suburb, but had moved location many times with his Argentine father who was in itinerant Christian ministry. Although he had a difficult period when he stopped coming, he was now well committed to the youth group and youth outreach at St George's.

#### *4.5 Analysis*

This was carried out primarily by content analysis on the interview transcripts, building up a series of interlinked descriptive categories in relation to the interview schedule.<sup>54</sup> I was unable to reliably express weighting without computer analysis; and as the study is primarily descriptive a formal attempt at linking the data in causal or explanatory relationship was not attempted.<sup>55</sup>

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<sup>54</sup> In a similar way to that described in chapter 9 of Dey, *Qualitative Data Analysis*. The special delineations of Dey's system, for example of exclusive and inclusive categories, have not been attempted. See Appendix 4 for a diagram of the categories that emerged from the study.

<sup>55</sup> Cf. Dey, *Qualitative Data Analysis* 152, 210-15. However, some significant explanatory links are implied in the category table (Appendix 4) and the analysis that follows here. As one example, the 'spiritual weapon' of praise and worship, rather than being listed separately, is linked in as a subsection of the first primary weapon, truth ('the sword of the Spirit') – as one interviewee noted, praise also functions as 'truth declared' (Gail).

Just as it is not easy to define what elements of worship are charismatic in a church,<sup>56</sup> it is difficult to isolate charismatic spiritual warfare elements from the wider charismatic praxis, and the principles behind these. Whilst many churches and individuals (including several interviewees in previous experience<sup>57</sup>) see spiritual warfare as something restricted to special circumstances, perhaps during evangelistic outreach, St George's had come to see it as a mindset that permeated much of their spiritual lives. Thus in this analysis I have included all aspects of the spirituality of the church that relate in some way to spiritual warfare.

Spirituality and theology of course overlap, especially concerning narrative; in Wright's fourfold analysis of worldview, religious spirituality would focus mainly on symbols and praxis as well as narrative, and theology primarily on the key questions and the narrative ('controlling stories') that offers answers to many of them.<sup>58</sup> Here I describe 'symbols' mainly from my participant observation, 'praxis' primarily from the interview analysis, and 'outcomes' from both. Having described above the local narrative of the church's story, I shall postpone analysing the theological 'meta-narrative' to the discussion section.

#### 4.5.1 Symbols

Symbols can be both artefacts and events.<sup>59</sup> A number of symbols came to the fore, which gave a focus in three main areas of spirituality.

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<sup>56</sup> See the discussion in Steven, *Worship in the Spirit* 55.

<sup>57</sup> E.g. 'I always thought spiritual warfare was something you do out on the streets... and [that] its quite scary.' (Kate).

<sup>58</sup> Wright, *The New Testament and the People of God* 124-5.

<sup>59</sup> Wright, *The New Testament and the People of God* 123.

Firstly, within worship, there were the familiar charismatic symbols of freedom and lively leadership in praise and worship, the *overhead projector screens* and the contemporary *worship band* (of lead singer and keyboard, some instruments and usually 2 or 3 backing singers) in the centre of the carpeted stage area, integrated from the mixing desk.<sup>60</sup> The high screens in particular not only convey the value-laden words of the charismatic songs, but do so on a varied photographic backdrop that often helped to reinforce the words and, in the bright blue skies and piercing sun, symbolise the reaching into the heavenly realms where the omnipotent God dwells and rules from His throne, a key belief in their theological worldview. At times, these worship symbols were reinforced with others – notably the spontaneous use of different coloured *flags*, symbolising also the dazzling rainbow colours of light shimmering before God’s throne<sup>61</sup>; and, specifically in relation to spiritual warfare, symbols of celebration of victory - on one occasion towards the end of the conference the ‘*shofa*’ was sounded;<sup>62</sup> and on another we were invited to give a ‘*festal shout*’ of praise in unison together.

Secondly, there was united *proclamatory prayer* declaring truths into the heavenly realms – a symbol of moving in victory into greater spiritual freedom in the power of the agreement. This was often used after a main sermon or talk to declare and pray into the areas that had been the subject of teaching and exhortation.<sup>63</sup> Sometimes other symbolic actions were used in association with this – one was asking us to *stand on the chairs*, to symbolise that Satan was now under our feet; another, *stepping across an imaginary line* in front of us as a gesture of walking free from an

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<sup>60</sup> Cf. Cartledge, *Practical Theology* 116-17.

<sup>61</sup> As the vicar, Ian, for example, described it in a brief vision he believed he had received of heavenly worship.

<sup>62</sup> The trumpet that was described as being used in the walk around the walls of Jericho, Joshua 3.

<sup>63</sup> For example, after one Sunday sermon concerning breaking into a new level of expectancy of the supernatural, a need for many to break out of self-pity had been discerned, and so there was a corporate prayer of repentance and rebuke. Other examples I experienced were similar prayers against ‘insignificance’ (conference session), and ‘inferiority’ (after men’s meeting at St Bartholomew’s).

area of sin. A similar symbol which also drew on the power of agreement in prayer, was times of intercessory prayer out loud together, whether in English or in tongues - as once when praying for church link missionaries during Sunday intercessions.

Thirdly, a key symbol of receiving wholeness through repentance and deliverance, was the ministry event called *Freedom Prayer*, and its symbolic artefact, the *spiral notebook* (or 'PukkaPad'). This is further described under 'prayer ministry' praxis.

#### 4.5.2 Praxis

##### *Key weapons of warfare*

Most interviewees listed three or four key weapons, and the top three favourites were fairly clear – they were listed as *truth*, followed by *discernment* and *authority* by Ian, and supported by his flock with some variation in language: the truth of God's Word (Ian, Peter, Wills, Gail, David, Kate, Rachel), sometimes linked to the sword of the Spirit of Ephesians 6 (Clare – also Wills and Kate again); prophetic recognition (Peter, Kate), insight and discernment (David), listening to God (Clare) or following the Lord's leading (Alexander); and authority (Michael, David, Rachel, Eduardo) to bind the enemy (Jeremy, Peter), to take territory (Norna), or to command a specific situation to change (David again). Other perhaps surprisingly favoured weapons were repentance (Clare, Wills) as a legal transaction (Peter, Rachel), forgiveness (Clare, Wills) and blessing (Wills); also prayer in general (Norna, Michael), worship and praise (Jeremy, Rachel, Gail), faith (Eduardo) or belief (Gail), the nature of people's identity (Peter), and loosing (Michael).

Asking about specific forms of prayer often yielded similar results,<sup>64</sup> such that for later interviewees I did not always ask it as a separate question. When the further question (9)<sup>65</sup> of specifically charismatic gifts was added, the above list was further reinforced – prophecy (David), discernment (Norna, Michael, David) and word of knowledge (Jeremy) were again mentioned, Rachel noting that for her the distinction between the latter two was unclear, and Eduardo summarizing prophetic discernment as ‘asking the Lord what is going on’; and praise and worship (Gail, David, Kate) and repentance (Gail, Peter) also re-occurred – as well as authority (Michael), even as a charismatic gift in prayer (Norna, ‘recognising authority’). This reveals that in a strongly charismatic church of this kind, the majority of prayer practices are considered charismatic, also in the general sense that there is ‘no set plan’, seeking to follow the leading of the Lord (Alexander), in prayer ‘placing the whole lot under the Lord’s leading’ (Norna); and where there is a strong spiritual warfare mindset, virtually the whole range of spiritual activities can be seen as weapons in the spiritual battle.

However, some distinctions were retained. For example, (9) led many to mention the gift of tongues; but, with the exception of Alexander for whom it had a significant role as a form of warfare prayer in the past, the rest saw tongues as more important in its own right (Ian), more for edifying oneself (David, Kate) and building up one’s spirit (Rachel). This was partly an issue of timing, and of teaching – because of the strong influence of the Tacoma team, who came from a non-charismatic evangelical background and did not speak in tongues or teach on it, St George’s

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<sup>64</sup> Peter for example virtually repeated his list (prophetic recognition, repentance, truth etc) in different words: recognition of sin, confession and repentance, rebuke and clear resistance to the enemy, and using the Word of God where possible.

<sup>65</sup> Question numbers refer to the questions listed in the interview schedule, Appendix 3.

had laid down some of its charismatic heritage for a while but was now picking it up again (Ian); in particular, Ian had recently been doing a lot of teaching on tongues (as Rachel acknowledged).

### *Preaching and Teaching*

Similarly, though not obvious candidates as part of warfare praxis, at St George's preaching and teaching played a central role in two ways. Firstly, spiritual warfare was regularly the subject of sermons, whether in whole or mentioned in the sermon,<sup>66</sup> and around once or twice a month there was a corporate response to the preaching through doing spiritual warfare prayer in the services.<sup>67</sup> It was also a key focus of the 'Living Free' Course, which members were actively encouraged to attend, and the similar material of the Jesus Ministry conference.<sup>68</sup> Secondly, the truth or the Word was described as 'the main weapon in warfare...[which is] fundamentally a truth encounter not a power encounter'<sup>69</sup>, because it is the truth that sets people free (Ian); 'the truth of God's love and his Word' was also in the top three weapons for the other main preacher in the church (Peter).

### *Praise and Worship*

At St George's, praise and worship play a central role in spiritual praxis, and are seen as significant in spiritual warfare. Gail (the worship pastor) explained that this is because praise incorporates truth, the primary weapon, as a declaration of God's character and nature. She also spoke from

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<sup>66</sup> For example, a series of three in September 2008, on 'Living in and from Victory'. The regularity of this teaching to the whole congregation was in contrast to the pilot study church, St Martin's, where teaching on spiritual warfare was generally given to a smaller group of leaders, being considered inappropriate for the main Sunday morning services which in that context were seen as the 'shop window' of outreach to the community and there was less discipleship teaching.

<sup>67</sup> This was Kate's observation.

<sup>68</sup> Of the 10 main sessions of the Conference, the first introduces this world as a war-zone originating in the heavenly realms, the second ('Boldly facing the Enemy') introduces a series of 5 on how to fight, and the remaining 4 all have significant content relating to the battle that Christians are in.

<sup>69</sup> Ian acknowledged that he had picked up this insightful phrase from Neil Anderson, without having particularly read his books – it is a key concept in his 'Freedom in Christ' discipleship course, popular with many charismatics.

experience how exhorting a congregation who seemed to be in a spiritual stupor caused people to wake up and agree again in believing the truth, and come out of the confusion of not really knowing who God is. Clearly she believed this precipitated an experience of God's presence.<sup>70</sup> Certainly I observed that there was a strong focus in the songs on God and his goodness and greatness – two songs regularly sung were 'How great is our God', and 'He is greater still', another was 'The good God'. As worship leader and also songwriter, Gail hoped that in the songs she wrote 'the people of God are singing the truth that God is now speaking to them about.' In her songs therefore there are regularly themes of authority and victory, for example:

Where Satan has dominion  
The king comes in his power  
We are more than conquerors, crowned with his authority;  
Standing on His word, his power  
His blood has set us free  
The powers of darkness take their flight  
When we rise up in Jesus might  
The lion's roar defines our victory.<sup>71</sup>

Other themes are the power of God (e.g. 'Your power is far beyond all measure, exalted king of light'), awe and wonder ('God of wonder, God of mystery'), and also the assurance that hope brings ('You are the only hope whose anchor never fails' etc), which helps to express some of the yearning of the heart in times of spiritual dryness ('hope is rising in the darkness, hope is rising in the desert'). Although here a large proportion of the songs are of vigorous high praise, nevertheless

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<sup>70</sup> She goes on: 'What better spiritual warfare can you have than the presence of God being present and His manifestation.' Similarly, on more than one occasion, Ian also exhorted the congregation to press through further in worship to be in the right place to receive the preaching of the word with faith.

<sup>71</sup> Interestingly while some observers might think this reference to the lion's roar is a throwback to one of the stranger and most controversial phenomenon of the Toronto Blessing, people roaring like a lion – in fact she admitted the song was in fact inspired by the roar Aslan gave to the white witch in CS Lewis's Narnia chronicles when she had the audacity to ask him how she could know he would keep his word. (All the words I have quoted are from Gail's own songs, which are now copyrighted but are quoted with her permission).

the block of worship tended to finish with more intimate devotional songs.<sup>72</sup> These again pick up local theological themes, such as living in the truth over against lies ('you were made to live in the truth, why do you listen to lies') that keep us in fear and feeling insignificant ('you were made for beauty displayed, why do you run and hide'). This is most notably in relation to the truth of God's original design for each person, yet not as a passive comfort but linked to an invitation and exhortation to stir our spirits and rise above the things that hold us back:

'Creation longs and waits for you, child, to be revealed  
The one you were always meant to be...  
Hear his love song beckoning you  
Calling you to rise up higher  
Calling you to soar in freedom  
Choose life 'cause I chose you.'

### *Prophetic Discernment*

My question (5) was specifically how the need for spiritual warfare was discerned. However, asking God for discernment of what is going on, and expecting a reply, is central to the spirituality at St George's.<sup>73</sup> This was evidenced in the replies – 8 out of 13 specifically highlighted 'asking the question' from the Lord, what is going on, although some were more practised at this than others – Rachel did so when she remembered, and David only slowly began to think he might need

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<sup>72</sup> This is true of much charismatic worship, especially where influenced by the Vineyard, For example, in one of Steven's case study churches: 'The time of worship was [up to] 40 minutes of continuous singing in the Wimber pattern of seamless music, finishing with devotional songs.' Steven, *Worship in the Spirit* 67.

<sup>73</sup> As we shall observe below, the concept that there is a constant interaction between the natural and spiritual realms is fundamental at St George's; and members are encouraged to continuously participate in this interaction, for example by talking to God and asking questions, both of a positive nature to receive words of encouragement or blessing for themselves or others for example concerning God's gifts, qualities and designs, as well as asking how the enemy might be trying to block God's good purposes.

to consider something is spiritual if the situation didn't go away or respond to simple prayer. Ian and Gail emphasised this in pointing out the need to recognise first that there is actually a problem which could be spiritual, which comes first from understanding what our inheritance should be – 'if you don't know what your inheritance is then you don't know you have been robbed.' Gail's example was that the enemy wants to rob our relationship with the Lord – for example if there is no joy, no peace, then there's a need to ask why not. Peter and Wills were both keen to realise it could be either natural or spiritual in its main causation, asking God 'is there a spiritual component, or is it just a natural thing?'<sup>74</sup> Jeremy still viewed things in that way, for he assumed every situation requires spiritual warfare – at least potentially – so was keen in asking God for protection.<sup>75</sup> Others found it got easier through experience, you might find you just sense certain things in your spirit, for example a sense of the occult (Clare). Other specific ways of discerning evil mentioned were headache, nausea, not being able to breathe properly (Eduardo), a 'gut reaction'(Peter), 'seeing' demons (Eduardo).

### *Motivating affections*

The most mentioned motivation for spiritual warfare was anger, for both the men (Ian, David) and the women (Gail, Norna, Rachel – 'sometimes getting mad'). Anger was directed at the enemy's nature as a thief and robber stealing our inheritance (Ian, Gail, David); causing injustice, poverty and suffering (David); and anger at the devil as a liar (David) with such a lying and deceitful manner, kicking people when they are down and binding them up (Norna). In such a situation, once the Holy Spirit puts his finger on it, the anger rises up (David); Ian noted a corporate dimension to this, during a Bible study on David and Goliath in church a few years back.

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<sup>74</sup> Peter gave an example in teaching of asking what was causing a headache, and the answer being the need to go and drink some more water!

<sup>75</sup> Citing the influence of Dutch Sheets, *Intercessory Prayer*, in this regard.

However, for these and others there were equally positive motivating emotions. Peter acknowledged that for some there was ‘an emphasis of getting into a fight with the enemy’, but not for him – increasingly it was compassion for the person, a desire to see them set free (also Rachel); also wanting God’s plan and vision for that person (Rachel). There was the longing to meet with God and engage with him (Gail), desire to walk closely with the Lord and be effective in seeing fruit (Michael); we are loved by the Father, and spiritual warfare is just part of what God wants us to be (Alexander). Thus there is the attraction of joy (Gail), the enjoyment of life and of discovering the power of the cross (Clare). Some mentioned the encouragement and hope from seeing their own and others’ lives changed – for Michael this was the main motivation, for another seeing his marriage totally transformed (Wills); or just the reality of knowing that ‘if I don’t do spiritual warfare, I’m going to stay miserable’ and be unfruitful (Kate). On the larger scale, Clare displayed the ultimate soldier’s determination and courage: ‘Ian and I have decided that we would rather fight and die fighting and not see it come about for people to be healed and set free, than not to have fought at all.’<sup>76</sup>

### *Strategy for Spiritual Warfare*

Almost without exception, the interviewees saw the basic strategy in spiritual warfare as ideally going on the offensive to take back territory from the devil,<sup>77</sup> rather than defensive and reactive.

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<sup>76</sup> Mike Riches alludes to John 14.14 in the account of his rediscovery of modelling his ministry on that of Jesus – Riches, “When God Invades his People,” 16. However, this comment probably shows the influence of Bill Johnson and Bethel Church, Redding, California, with whom there were recent links. In his New Year sermon Johnson used similar language to Clare to invite all believers to join him in not giving up, whatever the potential pitfalls, until we can say we are at least doing the works that Jesus did, and then to press on to do even greater works. ‘Creating the Atmosphere for Increase’, downloaded from [www.ibethel.org](http://www.ibethel.org), 6 January 2008.

<sup>77</sup> Whilst this might appear negative and aggressive, this is partly because the focus of my questioning is on ‘spiritual warfare’; the context here is of a much more positive overall ambition, seeking to ‘restore what was lost’. This was foundational in Mike Riches’ development of ‘Jesus ministry’ approach when his church was radically transformed beginning in 2000: ‘Luke 19:10 was key in expanding my understanding of “Jesus-ministry.” Christ stated that He came to seek and to “**save**” *that which* (NASB & NKJV) or *what* (NIV) was lost... There was much lost in the garden

Although some (e.g. Kate and David) recognised that in reality they still tended to react to problems arising, others sought to anticipate what would come up during the day and pray about that (Michael). Several thus said they had begun to ask God what the enemy might bring against them that day or in a particular venture (e.g. Ian, Rachel), and sensed that this avoided much unnecessary battling.<sup>78</sup> However, nearly all interviewees now prayed some kind of prayer against the enemy on a daily basis, and this was true too in the prayer life of the church. As Ian put it, ‘spiritual warfare is part of our strategy for whatever we are doing... if you have a worldview of two realms, then you have to live in that all of the time. You can’t only switch that on for an evangelistic campaign.’ Thus, corporate prayer was integrated into all aspects of the church’s life, including mid-week ‘life groups’.<sup>79</sup> For example, it is a regular part of the staff team meeting on Tuesday mornings after worship, whether as a whole group or in pairs; and before young people’s group activities and outreach on Friday and Thursday. All such prayer includes now an element of listening for prophetic guidance, often after asking specific questions to God in prayer.

Concerning the bigger picture, Ian conveys the balance of teaching, evangelism and other activities in the church’s overall strategy at that particular time:

I don't think right now our primary goal as a church is reaching this parish. I think our primary goal as a church is to help bring other churches and other pastors into restoration and freedom. Evangelism and social action for us as a church is not a side issue in that sense but it's a secondary. Because you only have so many people and only a certain amount of time and use a certain amount of energy. We have an awful lot of families with

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when Adam first sinned. Mankind’s right standing with God was lost; healthy relationships were lost; God’s design for marriage and family was lost; physical, mental, and emotional health was lost; the list goes on and on. Jesus came to begin the restoration of *what* was lost; and it was to go beyond mere salvation to a comprehensive restoration of the person.’ Riches, "When God Invades His People," 16.

<sup>78</sup> Learning to avoid battles by praying in advance was a similar insight in the pilot study church, St Martin’s – see section 4.1.

<sup>79</sup> See *Pattern of church life* in 4.3 above.

young children, it's not a good time to put more on them... We're doing one or two things as well as we can and we'll wait for God to open up the others. That's more our strategy.

### *Prayer ministry*

Prayer ministry was a very important part of the spiritual praxis of St George's. Quite often at the end of Sunday services, there might be a call to come to stand at the front for healing prayer (sometimes in response to words of knowledge that were given) or for prayer ministry for a particular issue. However, team leaders would instead often be called to form Freedom Prayer teams, sometimes pre-organised on a rota basis to ensure it was available to those requesting it. In addition, a two hour session of Freedom Prayer could be booked on a weekday morning or afternoon, and this kind of prayer was given regularly to prayer team leaders (especially on their regular monthly training days), at the end of the Living Free course and as part of the subsequent training course for prayer listening. In the church's extended ministry to other churches, Freedom Prayer was available after pastors' days for those visiting from the network, on the new Jesus Ministry introductory days that were being launched, and shorter half hour sessions were always offered after the Jesus Ministry conferences, then held once or twice a year. It is thus a highly significant of the particular approach to spiritual growth and spiritual warfare at St George's.

The prayer pastor (Wills)<sup>80</sup> was keen to point out that there was nothing magical or mystical about 'Freedom Prayer', it is really just 'prayer', in particular 'listening prayer'. Each prayer team generally consists of a team leader and two or three listeners. The team take a spiral notebook each, pray briefly together beforehand, in particular openly confessing anything that might hinder their ability to hear from God ; for example if they had just had an argument with someone, or

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<sup>80</sup> This description is mainly from my own observation and participation on a number of occasions, mainly at St George's but also St Bartholomew's, with extra information from the interview with Wills and some other interviewees.

were feeling over self-preoccupied or anxious about something, they would repent of anger or fear, and matter-of-factly rebuke the enemy in this area. The team leader would then ‘protect the time’, usually binding the enemy and ‘binding the flesh’ (shutting down the natural imagination as an act of faith that God would now speak through his Spirit). The leader would then listen, even for what questions to ask God concerning the person, and all the team would listen for His answers and write down on the notepads what they believed they received.<sup>81</sup> The person would then be led through a prayer process which was often summarised as ‘the four Rs’ or the ‘five Rs’.<sup>82</sup> From my own observations,<sup>83</sup> I would summarise the framework for this process as follows:

- a. **Recognition** – of God’s purposes for that person, in particular what He wanted to deal with (e.g. a particular area of enemy attack) during that particular session. If someone had not had Freedom Prayer before, they always start on the positive side, of asking what God’s original design for that person might be (‘reading their

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<sup>81</sup> Generally the person receiving prayer was not asked to say much about themselves or what they might think they needed prayer for – a much higher value was placed on God’s prophetic revelation than the known information. One reason being that, as in counselling, the ‘presenting problem’ (e.g. anger) might not be the root issue. For example, in one case where I was listening on team, one root of anger and frustration in the person (which we had not allowed him initially to tell us about until we had listened first) was received as being ‘insignificance’ and the resulting sense of being trapped and powerless (a picture was received of him standing at the edge of an incredibly busy road and unable to cross), and fear and unbelief that stopped him from stepping out (and discovering that actually there was a zebra crossing in front of his feet and the traffic would stop). The roots of this, in turn, was discerned as having unmet love needs from his father in some areas, which he immediately accepted, and that he felt crushed in school, which he also agreed upon reflection was true throughout his time there.

<sup>82</sup> I found it amusing that these phrases were regularly used but it was quite hard to work out just which ‘R’s they referred to – I found at least 9 R’s, of which two (receive, and renounce) were used in two different ways (receiving forgiveness/cleansing (early in the scheme), and receiving the infilling of God’s Spirit (usually at the end). This confusion was not surprising as apparently there was development in this over time in the church at Tacoma; and in the source literature, Mike Riches sometimes actually gives ‘4-Rs’ as 4 pairs: 1. REPENT & receive, 2. REBUKE & renounce, 3. REPLACE & renew, 4. RECEIVE and rejoice. (Mike Riches, *Strongholds: Understanding and Destroying Satan's Schemes* (Tacoma, WA: Jesus Ministry International, 2004) 82-83.) Each of the three churches I observed had then developed this in their own way, as indeed with Mike Riches permission they had freely adapted his materials and approach in an appropriate way to their own context. It also illustrates an important principle, that these were not seen as schemes to be rigidly applied, but flexible tools to be used seeking the leading of the Holy Spirit.

<sup>83</sup> Also helped by a leaflet prepared by St George’s entitled ‘Living in Freedom’. This is given to all Jesus Ministry conference participants concerning the four Rs, to ‘remind you of the biblical principles of freedom and the essential need to live them out on a daily basis. Freedom is both a process and a lifestyle!...’

spiritual DNA'), before going on to ask what enemy strongholds<sup>84</sup> might be in their lives – one reason being the belief that the enemy's strongholds were often part of his scheme to shut an individual down in areas where God had created him or her to be most fruitful.<sup>85</sup> Another question might be 'What *core lies* has this person believed?' At this and all stages, anything heard by the listeners was shown or given to the leader, who would discern whether, when and how to pass them on to the prayer recipient. This was always done as an offering to be accepted or rejected, rather than as an authoritative word from God.

- b. **Repentance** – if the revelation was recognised as being correct, and was willing to do so, the person would then be led through specific prayer of confession and repentance, perhaps also offering forgiveness to anyone who had offended him or her. They were then usually asked to imagine themselves *receiving* cleansing from Jesus, often through asking them to visualise themselves standing at the foot of the cross and allowing Jesus' blood to flow down over them and wash them clean; followed by a visualisation of them being in a field, or on a beach, and seeing the risen Jesus there ready to welcome and perhaps embrace them as forgiven friends.
- c. **Rebuking** – the person themselves is encouraged to exercise their own authority in Christ over the specific energising work of the enemy they are dealing with; rebuking the powers of darkness (sometimes, addressed as 'any spirits of... [fear, passivity, insignificance, etc]') and putting them under Jesus authority (e.g. sending

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<sup>84</sup> A stronghold (based on 2 Cor 10:3-5) was defined as 'a fortified base of operations' – cf. New American Standard Bible translation, 'the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.'

<sup>85</sup> For example, on one of the sessions where I received Freedom Prayer, I noticed such a connection – in one aspect of my 'original DNA' that day I was seen as being a person of vitality, whereas one of the enemy's strongholds or strategies was to sap my energy e.g. through virus infection.

them under Jesus' feet) – or crushing them under the believer's feet.<sup>86</sup> They were often also encouraged to *renounce* any lies that might have been believed, and any sinful patterns of disobedience, and embrace the truth.

- d. **Replace** – the old thoughts and behaviour patterns with biblical truth and obedience. The team usually asked God for revelation as to what the person would look like free of this stronghold; and for strategy as to how to stay free of it, including probably some Scriptural verses to pray and meditate on. These pages of the Pukka Pads were usually torn off and given to the recipient to take away (with perhaps only the leader's summary notes of the earlier parts of the process, not wanting to over-focus on the negative).<sup>87</sup> The session would end with the whole team standing and praying blessing upon the recipient, usually with laying on of hands.

Beyond this basic outline, particularly in the longer Freedom Prayer sessions, prayer questions would be asked concerning the roots of highlighted strongholds, particularly from parents or previous generations - what Mike Riches calls 'generational shadows' cast on subsequent generations, resulting in 'generational strongholds' being passed on until the cycle is broken, through confession on behalf of their own sin and of previous generations.<sup>88</sup> In several of the sessions I was involved in, there would be an element of generational issues prayed through.

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<sup>86</sup> Cf. The Messianic Psalm 110:1 ('sit at my right hand until I make your enemies a footstool for your feet'), Romans 16:20 ('the God of peace will soon crush Satan under your feet.').

<sup>87</sup> In teaching at the conference, it was emphasised that 95% of the change will come as the person continues to work at the replacement of wrong attitudes in his or her own life.

<sup>88</sup> See Riches, *Strongholds* 86-91. Leviticus 26:40-42 is one of the scriptural justifications used for this kind of confession of generational sin.

Another area that might be prayed into would be curses – from God due to disobedience, from Satanic practices, or negative pronouncements from other people.<sup>89</sup>

### *Training*

St George's is committed to training its own members in the principles of Jesus Ministry, and especially in listening prayer. Partly because of the demand and effectiveness of this training, at the time of study they were no longer running Alpha courses so as to instead focus on running 'Living Free' courses at least twice a year for church members, as well as Jesus Ministry conferences around twice a year – the one I attended had 160 delegates, from various British churches (especially those from the nearby network of 3 or 4 Anglican churches) but also some from other countries where they have links (most notably Kenya). During the conference, apart from regular teaching sessions, delegates could attend Freedom Prayer sessions every evening if they wished and a longer one on Saturday; and in addition, especially in the seminars there were occasionally short 'exercises' with others in small groups to practise listening to God for specific questions. Prayer team leaders had regular seminar training sessions through the year as their role is central.

### *Evangelism and Social outreach*

At the time of the study, there were not many explicit programmes for either evangelism or social outreach.<sup>90</sup> Whilst clearly a current weakness, it was one recognised by the leadership, as being

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<sup>89</sup> Riches, *Strongholds* 119-20.

<sup>90</sup> There was a group helping with debt counselling, and Rachel was a mission associate working in a Christian drop-in centre in a nearby inner city suburb. There used to be a group with mothers' and toddlers but this was suspended at present.

due to their focus on equipping Christians for a lifestyle of greater spiritual freedom.<sup>91</sup> However, they were nevertheless seeing an increased number of people coming to faith; and in the main area of social need in the parish, that of social deprivation and hopelessness amongst the youth, the youth pastor Alexander and his team were actively engaged. Alexander and some of the Christian youth would regularly go out onto the streets, praying as they go, and taking opportunities they met to talk with young people and on occasions to pray for them, particularly in terms of asking God for revelation as to his 'original design' for them. Many were touched by the very positive things they heard being said over them; and, with the help of a Kick Week outreach (playing football together), for a season a large number of the youth wanted to come to the church. As they brought an element of disruption, sadly they had to be discouraged from coming at that point; but subsequently the Haven (a pseudonym) was launched on a Thursday night in a small hall belonging to a neighbouring church, giving them their own space, but during which there was youth style worship, a message, and an opportunity to be prayed for. Whilst numbers were not large, whilst I was there<sup>92</sup> the team were very encouraged with small but significant signs in how they were gradually opening up, and some began to receive listening prayer for the first time. Some had also begun to join the church youth on Friday nights, as well as smaller youth 'cell groups' mid-week for food and fellowship.

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<sup>91</sup> See quote from Ian under *Strategy for Spiritual Warfare* above.

<sup>92</sup> I attended two evenings at the Haven.

### 4.5.3 Theology

#### *Ontology*

The cosmology and ontology of evil forces is obviously a key area; I shall therefore analyse this in the extended theological discussion below.<sup>93</sup>

#### *Influences and validation*

All those interviewed admitted to significant influences from all the three main areas of the Bible, teachers and leaders, and their own (and others') experiences. However, most explicitly or implicitly put the Bible as the greatest influence (Clare, Wills, Gail, Norna, Jeremy, Kate, Rachel, David), because it was the most reliable in validating their experience, and what they heard taught (Rachel, David, Jeremy, Wills, Clare) or read (Jeremy, David). Jeremy, who was probably the slowest amongst them to embrace the teaching from Tacoma when it came, emphasizing the need to test everything; and Clare described Scripture as 'the plumb-line', and experience as another. The teaching from St George's leadership (Rachel), and more specifically Mike and Cindy Riches and their co-pastors from Tacoma, was considered to have 'opened our eyes' (Clare) - and because it sat so squarely on the Scriptures and their books are full of Scripture, it tended to send them back to the Scriptures 'to compare and look through for myself' (Rachel), and to read them more and find them come alive (Wills). Experience of being in a spiritual battle before connecting with Tacoma was varied; some had almost none, others had some more dramatic experiences - notably Alexander, of being protected in physical danger as a youth worker elsewhere; and Eduardo had

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<sup>93</sup> However, the table of categories concerning the 'dynamic of conflict' in Appendix 4 gives a good summary of demonic access points, areas of demonic activity and when the battle was considered most intense, areas that are not specifically described in the text.

many from his time in Argentina, where his father was a revivalist pastor,<sup>94</sup> or Peter when in Central Asia before ordination. For them, this new phase of teaching and experience was a re-confirmation of something they had seen before, giving additional validation.

Apart from Mike Riches and his books,<sup>95</sup> the only ones mentioned more than once were Bill Johnson (Clare, Gail), Dutch Sheets *Intercessory Prayer* (Peter, Jeremy), and Rick Joyner's *Final Quest* (Gail, David). Other influential teachers and books were: John Wimber in the early days (Ian); Bill Subritzky<sup>96</sup> in the 1980s (Peter); Jack Deere, especially *The Prophetic Beginners* (Gail); Dick Lucas/David MacInnes/David Sheppard (Norna); Douglas MacBain *Discerning the Spirits*, Frank Peretti novels (Jeremy); Rees Howells *Intercessor* (David); Hatthaway *The Heavenly Man* (Eduardo); and Michael interestingly found himself going back to books he'd read years ago, such as Watchman Nee, especially *Sit, Walk, Stand*, and Roy Hession *Calvary Road*. In teaching, Ian and Peter also drew attention to two other more serious theological books when I was there.<sup>97</sup>

Apart from the obvious Ephesians 6 (especially 6:12), the most significant Scriptures that were mentioned by interviewees were from earlier Ephesians (e.g. 2.6, 4.27); taking thoughts captive (2

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<sup>94</sup> Specifically he remembers at age 4 being frightened seeing a demon in the kitchen (where he later heard someone had previously committed suicide), and being taught by his father there and then that he had seen it and so should take the authority to tell it to leave in the name of Jesus, which he did.

<sup>95</sup> E.g. Mike Riches, *One World - Two Realms: Operating in Christ's Authority* (Tacoma, WA: Jesus Ministry International, 2004), Riches, *Strongholds*.

<sup>96</sup> For example, Bill Subritzky, *Demons Defeated* (Chichester: Sovereign World International, 1986). However, Peter had distanced himself later from it as too experience-based; and Ian had reacted strongly against Subritzky's style of ministry when he saw it ('a brashness... lack of humility and a deep arrogance'... carpet-bombing approach... rather than listening to God... wildly manipulative... aggressive and controlling... not much space for restoration and healing'), and considered it badly thought through – although he recognised that knowing what he knew now he surely wouldn't have such a strong reaction.

<sup>97</sup> Boyd, *God at War*, K. Neill Foster and Paul L. King, *Binding and Loosing: Exercising Authority over the Dark Powers* (Camp Hill, PA: Christian Publications, 1998).

Cor 10.5); submitting to God and resisting the devil (1 Pet 5, Jas 4); and not having a spirit of timidity or fear, but of a sound mind (2 Tim 1:7).<sup>98</sup>

#### 4.5.4 Outcomes

##### *Interviews*

There is not space here to record many of the stories that I heard of the benefits of this kind of approach, which were several. However, when asked this specific question (29), and the importance of awareness of the spiritual battle for Christians (30), the following is a summary of the answers given.

The interviewees testified to personal spiritual transformation and healings, changes in their relationships, and dramatic changes in others through Freedom Prayer ministry. On the personal level, Peter felt lighter and more confident to be the person he was meant to be; and a growth which Michael's friends had seen in him was described in the same terms. Clare, Peter and Rachel experienced loss of fears in their lives – Rachel specifically being freed from a paralysing fear of not being able to speak in group situations; and David experienced much greater freedom from low self-worth, being able now to embrace the truths of God's special love for him when he read them in Scripture. Clare was more focused on Christ, and found that she saw a lot more colour in life, laughed more and played with kids much more. David sensed a growth in faith for healing, and 'had moved house on the basis of a spiritual warfare breakthrough'.

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<sup>98</sup> See table in Appendix 4 for a more complete list.

Apart from those recorded as ‘testimonies’ below, immediately after spiritual warfare prayer David was healed from depression; and Norna, who had received extensive medical treatment including surgeries to replace arteries in her legs, said that doctors were amazed at the speed of her recoveries after operations.

In relationships, one said his marriage was transformed, another that a difficult relationship within the church that had been a real struggle for many years underwent extraordinary transformation. Peter noticed the dramatic difference with his children, being able to deal with abnormal behaviour through intercession, spiritual warfare and personal repentance as parents.

Some testified to growth in faith and expectancy (Gail, David) in praying for people, and most now had extensive experience in ministering in Freedom Prayer to others. Peter had ‘prayed for over a hundred people in Freedom Prayer in the last year and on most of those occasions I have seen people go home happier than when they arrived’, and ‘come back with testimony and move on’; Rachel had ‘seen lots of people deal with heavy stuff... and testify to walking free.’ Gail had seen many people ‘changed beyond belief’, into ‘so much more who they are supposed to be’ – people she had known for 10 years and so could see the difference. And Wills described it as a ‘no-brainer’ – he had seen how all that the world had to offer at great expense from counselling or psychiatric help was often to no avail, whereas often within a short time people could find a freedom that cost them nothing.<sup>99</sup> Also spiritual warfare prayer was seen as one factor that helped them in more effectively ministering God’s love in social outreach – Jeremy in the context of debt counselling clients seeing them going away with heads held high; and Rachel in her coffee bar

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<sup>99</sup> He mentioned one particular example of a girl who had been sexually abused when younger, who was completely freed after 10 years of struggle with nightmares and visions after 2 or 3 prayer sessions at the Conference I had attended; this had been confirmed by the girl’s sister some while after the conference.

outreach mentioned an example of binding confusion after a man regularly came in and told everyone ‘its all not true about God’ and next time he unusually didn’t say a word. In youth work, both Alexander and Kate saw how binding anger in a misbehaving child often quietened them and freed them up to hear and receive God’s love; and Alexander had seen ‘rough kids from broken lives coming from nothing to be fully on fire for Jesus.’

Not surprisingly, all the interviewees who were asked how important it was for Christians to believe they are in a real spiritual battle answered ‘very important’, ‘essential’ or ‘absolutely vital’. Reasons given were that otherwise they would ‘be sleepwalking into losing their faith’ (Michael), miss out on what God has for them (Peter), because after this ‘major shift in thinking’ they would not easily settle for some of the things going on naturally around them (Kate); it was really important to know you can walk in the authority Jesus has for us (Rachel). It was seen as a very strong thread in Scripture, and being called a soldier in the baptism service means we should be prepared to go on the offensive for the kingdom of God which is a warring kingdom (Jeremy), and that we need training from the Holy Spirit – who does not barge his way in but must be given permission (Norna). Some recognised however that it was not necessarily the most important thing – Alexander emphasised that it was equally important ‘to believe they are loved by their Father’, and David pointed out it was not necessary for salvation – but was important for seeing breakthroughs for you and others, to bring light into the darkness of other lives – ‘a Christian embracing spiritual warfare is likely to be much more fruitful.’ Kate and Rachel also spoke of greater effectiveness in ministry.

### *Freedom Prayer*

In addition, through participant observation of Freedom Prayer, I was able to observe for myself the outcomes.<sup>100</sup> After the two long two-hour sessions where I was listening on team at St George's, I also followed up the two church members who had been prayer recipients, by e-mail a few weeks afterwards. I have again used pseudonyms to protect confidentiality.

Robert was a mature Christian with a young family, who had received and led Freedom Prayer sessions on a number of occasions. It seemed he had come for Freedom Prayer that day as he was aware of some hindrance blocking his spiritual growth. Partly because he was very familiar with this ministry approach and trusted the team leader, she felt able to rely less on the revelation of the listeners and more on that of Robert himself, by leading him through some questions which helped him to visualise his spiritual situation in imagery – also because she felt there was a need to get beyond his head understanding of truth, which was fine, to his heart, where some key lies were deceiving him.

His feedback was as follows:

‘The revelation was spot on... all that was shared resonated.

The imagery that we entered into, whether that was images of how I perceived God, Jesus or me, is so powerful. It puts things into pictures that you can't express in words, [although it] does come across ‘whacky’... my ‘experience’ during that time is my testimony that it is real!

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<sup>100</sup> A more extensive survey of outcomes from 115 sessions of Freedom Prayer, mainly by questionnaire, was carried out by Perry May-Ward, "A Critical Examination of Freedom Prayer and Why It Is a Helpful Corrective for the Praxis of Ministry in Charismatic, Anglican Churches." (M.A. dissertation (unpublished), Heythrop College, University of London, 2007). Some results from there are mentioned briefly in chapter 9.

Immediately after the prayer time I can't say that I felt physically different, but I knew spiritually something had happened... In the days moving forward I have gained a great sense of God's love for me [and] my own self worth – I am more internally solid than I have every been. I know the power of some spiritual lies have been broken.

But repentance is the walking out of all this, and as a result of the imagery, when I feel vulnerable or the lies are coming back in I have very effective imagery to return to help me take authority over the lies and get back on track again.'

**Sam** was in his twenties; he had a church upbringing but had only been a Christian for a few years, but already quite committed to helping in the church where he could. This was only his second experience of a full session of Freedom Prayer, though he was well acquainted with the practices and principles, partly through his home group (which I also attended) where they were often used in prayer for each other.

Sam responded:

'My session was dealing with generational issues rather than immediate and apparent problems, so analysing the fruit from what happened is not an easy task. However, I believe that the revelation was accurate.

I can think of two apparent changes since the session. Firstly, that feeling of being 'out of place', 'exposed' and not where I was meant to be has vanished, totally. Secondly, I believe that I can hear the Lord's voice more clearly. ... I think that the real fruit of the session will show itself further down the line, especially if I ever get married/have kids. I am confident that a break from the past was made and have renewed hope.

The blessing at the end meant a lot to me. The quote from Isaiah 61 was very moving to me as I have always felt a deep affinity with those verses.'

### *Testimonies*

Apart from testimonies of healing or dramatic spiritual change given in the interviews, occasionally testimonies were given during services, one of which I was able to get in writing by e-mail subsequently. Stories I have on record in outline are as follows:

1. A lady believed she was healed of a serious and painful growth in her thyroid, after persistent spiritual warfare prayer between the first examination by the doctors and her going for full diagnostic scan, at which point it had completely disappeared.
2. As the father began to move into spiritual warfare ministry, a 5 month old baby had 5 highly disruptive symptoms including eczema, struggling with breathing and being sick every night, which did not respond to repeated medical treatment (his wife was a GP). After listening prayer on a Friday, which particularly brought up four areas of generational sin and curses, with repentance and rebuking, over the weekend 4 of the 5 symptoms cleared up. The vomiting remaining only went after prayer based on a friend's 10-year-old daughter's 'word of knowledge' about another area of generational sin.
3. A healing from infertility with conception within a week of receiving prayer that particularly brought up generational issues. (The children's pastor told me she knew of several couples who had conceived after Freedom Prayer.)
4. A healing from a long-term recurrent infection illness. The person was amazed that it could be instantly healed after one long session of Freedom Prayer that brought up several issues filling a page of A4 that she then prayed through.

5. After a young man's first freedom prayer session ('they did my spiritual DNA... it was absolutely spot on') and laying on of hands, 'I was totally healed of the viral illness I had been off work with for three months. That was a year ago and I've never been sick since.'

I heard various other stories - including one from a man who had battled in prayer for his wife over a brain tumour which had completely gone when she went for biopsy, and a pregnant mother whose cancer went into remission after prayer – but was unable to obtain written accounts.<sup>101</sup> There were of course some cases where healing had not come after serious prayer; I only personally came across two specific ones – a man (who had had previous extensive involvement in occult practices) who was still struggling with fibromyalgia; and the lady who had been healed of cancer when pregnant sadly lost what would have been her first child only days before it was due to be born.<sup>102</sup> However, I also spoke to a church leader who was less convinced of the benefits of the formulaic framework used, particularly for people with deeper psychological issues.<sup>103</sup>

### *Archival records and figures*

- a) Attendance – I calculated the 'Usual Sunday Attendance' figure from averaging the October totals of morning and evening ordinary services in October biannually from when Ian became vicar in 1997:

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<sup>101</sup> I understand that the church has now started keeping a record itself of testimonies.

<sup>102</sup> However at my return visit a year later, one of my interviewees told me he had been impressed with how this couple decided to 'live in the opposite spirit' on the anniversary of the loss of their child, choosing to bless another family by looking after their children that day.

<sup>103</sup> He himself had benefitted from the prophetic insights of Freedom Prayer and affirmed its value in opening up deeper places to the Spirit's work; but having counselled some who had not had problems resolved through 'Freedom in Christ' or 'Jesus Ministry' approaches, he had reservations as to whether seeking to live out of a reclaimed spiritual identity, and rebuking 'strongholds' as 'Satanic' which were more aspects of human brokenness, might seek to 'break off' parts of the ego that actually need to be integrated for long term spiritual and emotional health. (Personal phone conversation, 11.7.11). See also another 'negative outcome' in footnote 127 below.

1997	250
1999	215
2001	192
2003	210
2005	225
2007	266

These figures tend to confirm Ian’s assertion that initially some left who didn’t like the new focus, but since then there had been gradual growth. 3 adult baptisms (over 18) in 2006 and 1 in 2007 (see below) after only one or two in the previous 8 years could indicate some recent conversions.

b) Records of Marriages and Baptisms:

Year	Marriages	Baptisms (total)	Baptisms (under 3)
Average 1990-97		6	6
1998	6	6	6
1999	2	12	10
2000	3	5	3
2001	1	5	4
2002	1	6	2
2003	1	5	3
2004	6	0	0
2005	2	3	3
2006	5	14	9
2007	2(+1)*	9	7

*\*One marriage of a church leader to a member took place elsewhere.*

There was a general perception of an increase in ‘fruitfulness’, in terms of members becoming engaged, married and having children, since the congregation had begun to implement ‘Jesus Ministry’ principles from 2004. Having been told by Ian that after his first two or three years (1997-2000) ‘community’ baptisms and marriages were rare, there is circumstantial evidence for such an increase after 2004 (in italics) in the figures above (though it may not be statistically significant).

#### 4.6 Discussion

Many academic accounts of charismatic theology in relation to spiritual warfare have been broadly critical, even from commentators within the charismatic tradition. Clearly there was some justification for this, as alongside some benefits of the charismatic spiritual warfare approach, especially in the 1970s and 1980s there were some strong imbalances, immaturities (as noted by Ian and Peter) and some ‘casualties’ from this approach.<sup>104</sup> As these Anglican churches revisit a strong spiritual warfare emphasis in the beginning of the 21<sup>st</sup> century, it is worth examining how this newer approach matches up to the former grounds of criticism, and indeed to continue and deepen this critical dialogue in the remaining chapters of this thesis. Here I shall consider two main criticisms: a critique of the charismatic ontology of evil; and the charge that the ‘demon focus’ of ‘a paranoid worldview’ breeds fear, and is potentially manipulating or abusive.<sup>105</sup>

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<sup>104</sup> Some were most notably chronicled in Parsons, *Ungodly Fear*.

<sup>105</sup> Another question we might have discussed is ‘Can a Christian be Demon-Possessed (or demonised)?’ However, whilst this is often a controversial question amongst Pentecostals, it is much less so amongst British charismatics, especially since the influence of John Wimber and ‘the Third Wave’, which brought a fairly wide acceptance that Christians can at least be influenced by the demonic on various levels – see for example Kraft, *Defeating Dark Angels*. The question is extensively discussed in Clinton Arnold, *Three Crucial Questions About Spiritual Warfare* (Grand Rapids: Baker, 1997) 73-141.

### 4.6.1 *Ontology*

The analysis reveals a strong and widely shared belief that not only are Satan and his demons the main focus of evil, but that as fallen angels these discrete independent spiritual beings have character and a degree of personality. Ian gives his views in some depth:

*Ian:* My view is that they are fallen angels, they are spirit beings that fell with Satan, a third swept out of Heaven. They are spiritual beings, they carry spiritual energy and spiritual capacity to influence humans in the way they think, act and feel at every level. [For example through] physical sickness. They are in total contrast and utterly opposed to God and His Kingdom and His ways. The next best thing is to wound Him through His children. They fundamentally want to wound God. They hate us because they are jealous of us because we are made in God's image. But I think they hate God more, so their main aim is to get at God through us; but they are very happy to get us as well because they just love tormenting and wounding and destroying. That's how I see them, I see them as entities who think, with personalities, they talk together, they discuss things. That's clearly revealed in the scriptures... They are rebellious, they are unruly, they want to control, they want to take over, they want to make people captive. And they are very sneaky and schemey [sic]. They are not often coming at Christians blatantly out and out. Looking through the Gospels how they talk to Jesus, 'For we are many,' they know who they are. 'So what have you to do with us Jesus of Nazareth, have you come to destroy us?'... There's obviously a corporate sense, what's happening, who is this man, is this our time. And then other stories that people tell of seeing, experiencing demons who talk together.

*Graham:* Are they personal or impersonal?

*Ian:* As much as I think an angel has personality. They have names, [though] we don't tend to go after names very much. But sometimes we do. So I think for those reasons, as well as stories of people who have had heavenly realms experiences and seen them talking to each other and seen them as having character. Because I'm not sure how you can have a living thing without character. I don't think its inanimate pockets of force. Because they talk and they think and they are frightened and they desire. They have feelings. They want to go into pigs, they don't want to be sent off. There's a desire, there's a want. They have all the characteristics of personality. Just utterly distorted and twisted.<sup>106</sup>

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<sup>106</sup> Ian Interviews 9.11.07, 6.12.07. Jeremy similarly expressed it like this: 'Scripture makes it quite clear that they are personal. They may not be complete personalities in that they are one trick ponies in many ways. There'll be a spirit of fear and presumably that spirit is locked into bringing fear. Whether they have multi roles, one minute they could be a deceiving spirit, one minute they could be a spirit of fear, I don't know... They've got the same intelligence that the angelic host has. And scripture also talks about them knowing God, they knew who Christ was. I think they are

Of the different ontological views concerning evil, this is clearly enunciating the traditional view that evil was inherent in the fallen angels before the fall of man.<sup>107</sup> However, in more recent times this has been seriously questioned, and subtly different views proposed.

Firstly, in attempting to wrestle with the paradox of evil in God's good world, Karl Barth proposed the concept of '*Das Nichtige*', usually translated 'nothingness'.<sup>108</sup> Barth defends the existence of angels, but denies that demons are fallen angels, seeing them as emerging from God's 'no';<sup>109</sup> their apparent similarity arises from the falsehood of evil in their mimicking the good. 'Thus Christians need not wrestle with dark angels and principalities, but should dismiss them with 'a quick, sharp glance.'<sup>110</sup>

Whilst there is agreement at St George's over the character of evil as lies and deception, for Ian they have all the personality of angels, for they have names, talk, think, and have feelings and desires. And in terms of praxis, for Clare there was a sharp contrast between her previous strategy of ignoring evil for 15 years or so, having been told after an experience with evil in her room that God was always bigger, so she shouldn't worry about it; and then 'the beginning of a huge shift

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personal beings and they do have intelligence and they do have group communication and they work in tandem. That's borne out by seven spirits coming into the house if you don't fill it with something of God, so they work together.'

<sup>107</sup> Whilst Ian believes Satan as a fallen angel must have been there before the human fall, there was no suggestion as to when this might have happened, nor any commitment to a literalist 7 days of creation: 'I have no idea of the length of time between Creation and Adam and Eve and the fall. It's within a few verses in the scriptures but was that thousands of years, I don't know. I don't know how populated the earth was before they fell. The Scriptures don't address that. The only way I can understand it is that when Satan comes to Adam and Eve, he's already fallen... So that must mean the spiritual precedes the natural which precedes the devastation.'

<sup>108</sup> Or perhaps better 'The Negative' - Barth maintains that 'Nothingness is not nothing.' See chapter 5, and Thomas A. Noble, "The Spirit World: A Theological Approach," in *The Unseen World*, ed. Anthony N.S. Lane (Carlisle: Paternoster, 1996), 185-223.

<sup>109</sup> Noble, "The Spirit World: A Theological Approach," 206.

<sup>110</sup> Stephen F. Noll, "Thinking About Angels," in *The Unseen World*, ed. Anthony N.S. Lane (Carlisle: Paternoster, 1996), 1-27, esp. 23.

change watching people deal with stuff to do with the spiritual realms at a level we didn't really know was there'<sup>111</sup> – thus requiring more than 'a quick, sharp glance.' Barth, of course, was eager to incorporate a clear asymmetry between good and evil to avoid a Manichaean dualism with Satan equal and opposite to God. Whilst the ascription of an independent existence of evil in the form of fallen angels can present philosophical theological problems,<sup>112</sup> one strength of the approach at St George's is that evil is seen as absolutely no match for the power of God:

*Graham:* How much power do the forces of evil have?

*Peter:* Compared to God, nothing. We do teach as well that spiritual warfare is a truth encounter not a power encounter. It's not about the power emphasis. The power comes from rebellion and it comes from Satan. Ultimately it comes from human free will and the choice of rebellion against God creates power. The only power they have is the power we give them by our sinful reaction to God. They only have power to function where there is rebellion against God. The original source of energy and power they have, I don't know.

This brings us to the second alternative view, most recently championed by Walter Wink, the idea that supra-human evil is a projection and consequence of the fall of man.<sup>113</sup> Whilst Peter states that 'the only power they have is the power we give them by our sinful reaction', he implies that there is a power that 'comes from Satan' of unclear origin; and others agreed that the fundamental nature of the forces was rebellion, which did not square with their being just the by-product of human

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<sup>111</sup> This began when there was a clear manifestation of a spirit of death in her family, after prayer relating to her being nearly killed in a car accident when she was 6.

<sup>112</sup> These will be touched on in chapters 5 to 8.

<sup>113</sup> In Cook's words: '...Satan as the mythic personification of human society arising out of collective human evil...'. Robert Cook, "Devils and Manticores: Plundering Jung for a Plausible Demonology," in *The Unseen World*, ed. Anthony N.S. Lane (Carlisle: Paternoster, 1996), 165-84 (esp. 82), Walter Wink, *Unmasking the Powers: The Invisible Forces That Determine Human Existence* (Minneapolis: Fortress, 1986) 24-5. See also Noble, "The Spirit World: A Theological Approach," 207, 15.

evil.<sup>114</sup> Ian agreed that neither Barth's nor Wink's view fit with their interpretation of their experience:

*Graham:* Could they be a by-product of psychological and social forces?

*Ian:* I don't understand that you can square that with the Biblical revelation. If you look at the Biblical revelation how can an inanimate force have a scheme. Paul gives them and the Old Testament gives them personality and character. They want attention and they want glory. For me it's a product of a western mindset that puts before Scripture a tradition of man which is not a religious tradition but a 'world' tradition.

The main stumbling block is seen as the purposeful intelligent 'scheming' of the enemy, which would seem to imply personality.<sup>115</sup> The only way round this, then, for the alternative explanations, is to either suggest that demonic beings only fulfil a minimalist definition of personhood ('a malevolent intelligence', 'an agent able to think, to know, to will and to act' but being 'inherently deception... it is impossible to give a structured meaningful account of it'<sup>116</sup>, and certainly lacking the human aspect of personality derived from relationships of love); or, to see this malevolent intelligence as merely on the level of machine intelligence and insufficient to warrant ascription of personality – as Wright begins to argue.<sup>117</sup> We shall thus need to return to this discussion in chapter 5.

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<sup>114</sup> E.g. Gail: 'The fallen angels would be more my understanding obviously because of the nature of rebellion in sin, and the whole nature of Satan is rebellion.'

<sup>115</sup> Peter for example said: 'I would say they were more intentional than "Nothingness."' Other interviewees also highlighted the enemy's intelligent scheming, also described as 'very cunning and purposeful' (David), deliberately identifying our weaknesses and going for them (Norna, Michael, Kate, David, Rachel).

<sup>116</sup> Noble, "The Spirit World: A Theological Approach," 63,64.

<sup>117</sup> 'The devil possesses a much-reduced and essentially malevolent way of being, which to dignify as personhood would be vastly to overrate.' Wright, *Theology of the Dark Side* 73.

However, there is some common ground with Wink's approach in the recognition that at least on the personal, emotional and psychological level it is primarily our human choices that open the door for demonic influence; and secondly that it is not a priority to decide whether a person 'has a demon' or not, but a recognition that human sin patterns, and the fallen world system, become 'energised by the demonic' to various degrees, on which basis the devil is to be resisted.<sup>118</sup> This language of energising was thus also used at St George's in describing the pervasive influence of the demonic in the wider community.<sup>119</sup>

#### 4.6.2 Demon focus: A paranoid worldview?

Walker's 'paranoid universe' is one where a belief in being constantly under threat from demons, seeing God and Satan as warring over the most trivial issues in people's lives, leads to an insecurity that often demonises others (particularly women in the example he mentions); from this it is a short step to persecution, and therefore breeds an atmosphere of fear and suspicion in churches. It can also lead to looking for 'strong men' with 'gnosis' and power to protect us and perhaps help to turn us into 'spiritual warriors'.<sup>120</sup>

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<sup>118</sup> Mike Riches describes clearly this approach to spiritual warfare that underlies the theological praxis at St George's: 'We cannot separate the battle we face from the world system, our sinful nature, and demonic powers. All three are like individual strands tightly wound together making a formidable rope to keep us bound. Many followers of Jesus Christ in the Western culture get uneasy about directly addressing the demonic. Satan loves our trepidation!... I believe that every effort of the world system to infiltrate my life is energised by demonic activity. Isn't it true that Satan is the ruler of this world? I believe that when my flesh is tempted to rise up in violation of God's truth, it is energised by demonic activity.' He then illustrates the latter by reference to the linking of lying with Satan in Ananias in Acts 5:3-4, and the key passage in James 4 which includes not only repentance but 'actively resisting Satan.' Riches, *Strongholds* 72-74.

<sup>119</sup> For example, David in his interview (my italics): 'The wider society in your area, it's where the enemy would want to *energise* things that are not that great. So may be for example just seeing the young people around the area. They haven't got anything to do and they get bored and they decide let's go and do a bit of joyriding or let's go and graffiti. I think the enemy can *energise* them because they're quite vulnerable in that place because it's all just being out and about and not really having any adults with them or any community with them supporting them. Just to bring destruction into a community and you hear that where a community is bound by fear because of the young people there who are doing all these things. And you think obviously they have their own choice, that's just an ideal opportunity for the enemy to bring hopelessness and destruction to people's lives.' Kate and David Interview 13.10.07.

<sup>120</sup> Walker, "The Devil You Think You Know," 88-96.

Such dangers were indeed present, and there was some awareness of them amongst the leaders; it was one reason why this style of ministry had been adopted very slowly over a number of years, beginning with the main leader and his family, and then the leadership team. Perhaps a key phrase Walker uses is ‘but a short step’ to paranoia and persecution, from a ‘demonised worldview.’<sup>121</sup> A key question is how much this aspect of the cosmology of the worldview is at fault (the ontological question), and secondly how much the ‘safeguards’ are lacking to prevent distortion. If there is really a war on, the solution is not to deny it but to be better trained and prepared, something which was clearly taken very seriously at St George’s. Concerning cosmology, Ian made an interesting comment – ‘In one sense the two realms thinking... perhaps is more important than even the spiritual warfare practice’.<sup>122</sup> In other words, even though ‘spiritual warfare is part of our strategy for whatever we are doing’ (Ian), living in a worldview of two realms all the time was increasingly focused on being open to *God’s* supernatural interaction with the natural realm, and less on what the enemy was doing.<sup>123</sup>

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<sup>121</sup> Kay also uses this phrase to describe the kind of worldview amongst many Pentecostals that is also exemplified at St George’s, one where there is a belief in a daily battle with Satan and demons. William Kay, "A Demonised Worldview: Dangers, Benefits and Explanations," *Journal of Empirical Theology* 11 (1998): 17-30.

<sup>122</sup> Comment from Ian Interviews 9.11.07, 6.12.07. This comment was in the context of referring to a recent visit from Neil MacCormack who testifies to ongoing visionary/prayer experiences ‘in heaven’ after his vivid death or ‘near death experience’ many years ago. There is a certain inbuilt methodological distortion in this study in that in my questionnaires I am always asking about spiritual warfare rather than spiritual worldview and praxis as a whole. See also the ‘ontology’ analysis table in Appendix 4, where I have thus put the ‘two realms’ cosmology first before that of evil spiritual forces.

<sup>123</sup> See also Richard’s comments under *Prophetic Discernment* in 4.7 above, that the mistake in the early days was to always assume a there is a battle element; clearly there was a maturing here away from the danger of collapsing the heavenly realms into the natural, where all natural events might be seen as part of a dualistic battle between supernatural good and evil forces. Interestingly the emphasis here on discovering afresh the ubiquitous interaction between the spiritual realm and the natural, focusing firstly on God’s presence and action, echoes Mackie’s description of the Celtic worldview – see chapter 2, section 2.1.

In relation to fear, the case study yielded surprising results. It appears that because the focus is first on God (particularly in worship) and Jesus' goal to restore what was lost,<sup>124</sup> one of the chief fruits of the Jesus Ministry approach is actually freedom from fear rather than paranoia; also because it gives practical, unsensational strategies for overcoming fear. For example, the emphasis on truth encounter rather than power encounter takes the focus off accessing the necessary power to expel a demon, and onto a focus on aligning a person's life with the truths of the gospel which in itself has the power to set them free. Neil Anderson's 'truth encounter' approach particularly emphasises this, and has come to the attention of biblical theologian Graham Twelftree, who maintains that that the church may confront the demonic either in the form of an exorcism or in the form of truth.<sup>125</sup> Here there would seem to be a combination of both, but with the emphasis on truth – the foundational truths of the greatness of God and his good created purpose for each person that the ministry seeks to help discover and affirm, and the truth that it is our own sinful actions and reactions that can give a foothold to the devil and so should be the focus of attention under the Spirit's discernment, renouncing personal involvement not just in the occult but in negative thought patterns such as unbelief, anxiety and fear. Thus by seeing the world, the flesh and the devil as interrelated, with the responsibility of repentance (and forgiving others) squarely on each person, the focus is more upon personal responsibility for sin and evil than on 'blaming the devil'.<sup>126</sup> These twin aspects, a focus on God and his goodness and a heightened sense of personal responsibility, together with the caring, unsensational and open-handed way that ministry is offered, combined with careful training for prayer teams, seem to have not only provided safeguards against paranoia but actually led to freedom from the fear of evil, as victory is

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<sup>124</sup> See note 77 above for Mike Riches' explanation of this foundational concept in Jesus Ministry.

<sup>125</sup> Graham H Twelftree, *In the Name of Jesus* (Grand Rapids MI: Baker Academic, 2007) 293-4. See for example Neil T. Anderson, "Finding Freedom in Christ," in *Wrestling with Dark Angels*, ed. C. Peter Wagner and F. Douglas Pennoyer (Ventura, CA: Regal, 1990), 126-59.

<sup>126</sup> See note 118 above.

experienced regularly in individual's lives and through ministering to others. The egalitarian approach to prayer ministry, focused more on listening to God and less on the charismatic leader, with encouragement to feed back any issues, also helped to dissipate any love of power and replace it with the power of love.<sup>127</sup> However, the formulaic framework might cause some who are wrestling with aspects of their own human emotional brokenness to keep going back and looking for 'demonic strongholds' to dismantle that do not exist, which could increase anxiety.<sup>128</sup>

#### 4.7 Concluding summary

St George's shows a highly developed praxis of spiritual warfare undergirded with a strong awareness of its theological foundations. Their warfare worldview is one of cosmic dualism between God and Satan ; whilst this is kept in sharp focus, it is a limited dualism, in that Satan's power is seen as minimal compared to God's and effectively neutralised through the cross of Christ, and by extension potentially for all believers who are in Christ.<sup>129</sup> The focus of their warfare theology is a positive one, of a creation restored to God's original design and purpose and a radical re-creation, with a strongly realised eschatology and a radical supernaturalism that sees believers equipped to become like Jesus in experiencing an abundant spiritual life (John 10:10) and doing even greater works than Jesus did (John 14:12), once believers learn to better hear the shepherd's voice (John 10:4) and thus do what they see the Father doing (John 5:19). The enemy

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<sup>127</sup> Another danger analysed by Smail, in chapter 10 of Smail, Walker, and Wright, *Charismatic Renewal* 133-52. Clearly this was nevertheless an area for continual attentiveness – I did for example hear from one freedom prayer recipient who had been put off by sensing a certain impatience or frustration from a team member when she did not seem to accept the 'revelation' he had had from listening to God. In training it was always emphasised that any 'revelation' should be openly offered and left for the prayer recipient to freely decide whether to accept it or pray about it on that occasion (see *prayer ministry* in 4.7 above).

<sup>128</sup> Such was the view of a local church leader who had counselled some people whose problems remained after receiving Freedom Prayer ministry. (Personal phone conversation, 11.7.11).

<sup>129</sup> This echoes Boddy's view of the power of the Blood in protecting believers: 'A great Christ means a very small devil.' See chapter 2, section 2, and Alexander Boddy, *Confidence* (May 1908): 3-4.

only comes into the picture because he and his minions (generally believed to be fallen angels) are constantly at work trying to thwart God's purposes - to kill, steal and destroy (John 10:10), based on his nature as the father of lies (John 8:44). This key characteristic of rebellion is seen as incompatible with ontological accounts of evil as 'nothingness' or negation ('where God is not'), because it is a wilful and in that sense personal force – also in its ability to intelligently carry out malevolent schemes against God's purposes and God's people.

Their warfare spirituality is thus also well developed, and I would characterise it as one of *powerful humility* and *focused authority*. *Powerful*, in that it is seen as having great transformative potential (being 'the incomparably great power towards us who believe', Ephesians 1:19), particular in relation to physical and psychological healing and restoring a sense of inner spiritual freedom. But the only way this power is legitimately accessed is through the gift of repentance, taking strong personal responsibility in *humbly* acknowledging one's own rebellion and sin in specific areas (often before others) and seeking cleansing at the cross of Jesus.<sup>130</sup> The leaders acknowledge that continuous repentance is an essential part of the holistic lifestyle they are recommending and modelling themselves, which also manifests *humility* in a strong awareness of the potential for abuse of power through controlling others. Thirdly, it is *authoritative*, in taking confidence in the truth of the biblical revelation, and in finding a firm basis in the theology of Christ's substitution for the cancelling of any legal right of the enemy to occupy any *topos* (foothold, Eph 5:16) or strongholds, subsequent to genuine repentance and cleansing; and in using this authority, based on the exalted position and status of every believer as seated in the heavenly realms in Christ (Eph 2:6) far above all other powers (Eph 1:21), given directly by Christ (Luke

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<sup>130</sup> This dynamic is reminiscent of that experienced in the East African revival in the mid 20<sup>th</sup> century – and interestingly a key book describing that, *Calvary Road* by Roy Hession, was on the Conference reading list.

10:19), to resist and rebuke the devil (1 Peter 5:9) where he has energised any areas of sin in the flesh, or lies from the world around. The measured and restrained way in which this authority is exercised,<sup>131</sup> primarily by each individual believer but also in the usually gentle, unhurried and unpressurised way that freedom prayer teams operate, increases self-esteem and helps eliminate fear, aided by the strong theological emphasis that Satan's power is as nothing compared to that of the believer in Christ. Finally, this authority is very specific and *focused* through extensive use of prophetic listening prayer, used especially to seek to hear God's positive purposes for individuals and the church, as well as to discern how the enemy has, or intends, to hinder those purposes – prompting the regular use of the metaphorical description that here God's power seems to be laser-guided, cutting to the root of people's problems with surgical precision.<sup>132</sup>

Within this scheme there is a proportionately high attention given to the work of the devil and associated evil spirits. Such an ontology should be viewed with an attitude of critical realism – it should not be ruled out *a priori*, but examined carefully both for its truth claims and with respect to its fruit, particularly the pastoral consequences. On the latter grounds, little evidence emerged in this study to justify calling it a 'paranoid worldview'. In fact, rather than evidence of an increased paranoia of demonic activity, the strong undergirding of taking personal responsibility for personal failure and confidence in the victory of the cross when resisting evil tended to reduce fear of evil powers. Instead, many reoriented from a stance of fear of defeat before a mysterious foe, to one of confidence to move out on the offensive against all forms of evil influencing people around them, knowing that they had some tools to deal with it. However, there was clearly a need for training

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<sup>131</sup> Although some genuine anger at what the devil has robbed from us was encouraged.

<sup>132</sup> This analogy was particularly appreciated by the Kenyan Bible College leader I interviewed who attended the first conference. She contrasted it with the over-dramatic 'machine gun' approach of many Africans to prayer against evil powers, for example through long sessions of prayer or fasting, or loud prayers of exorcism.

and close monitoring of those involved in ministry in Freedom Prayer teams, and care when teaching concerning the devil and demons, so that those with little exposure or previous negative experiences should not be unnecessarily exposed to fear.

## Chapter 5

### NIGEL WRIGHT: THE ONTOLOGY OF EVIL

#### *5.1 Introduction*

The foregoing descriptive-empirical research of chapters 2 to 4 reveals a particular worldview in the ‘lifeworld’ of Anglican charismatics in which the world is currently an arena of conflict between spiritual forces of good and evil. Whilst God is worshipped as wholly good, there are malevolent ‘personal’ evil forces in rebellion against their creator, which have the ‘intelligence’ to scheme and strategise to achieve their rebellious goals. God is thus deemed to be opposed to them; and especially since the pivotal event of the crucifixion, is fighting against and destroying the evil effects of these forces, particularly through the struggle of spiritual warfare in which the church is called to engage through the power of the Spirit. These demonic forces have influence in the world for example at community level, through crime, poverty, hopelessness and so on, as well as acting upon individuals, including Christians, particularly through sin patterns that give them access. The implications of this belief in strong and powerful evil forces for how God exercises his omnipotence varied – on the one hand some pioneers tended to emphasise that the devil was still ‘God’s devil’;<sup>1</sup> whereas in the main case study church, St George’s, there was a more heightened dualistic emphasis on God’s implacable opposition to the devil and all his works.

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<sup>1</sup> David MacInnes Interview 6.4.06. Tom Walker also took a Calvinist view of God’s sovereignty over evil (Interview 28.3.04).

We have also seen that this worldview is a controversial one, even amongst charismatics. Charismatics have been accused of a dualistic approach to spiritual warfare, giving too high a status to Satan and developing a ‘demon-consciousness’.<sup>2</sup> Some charismatics recommended casting out demons over cities and nations as the primary key to social transformation.<sup>3</sup> Others were even more sceptical; when the rise of the charismatic worldview influenced the reintroduction of exorcistic practice into the Church of England, it was seen by some Anglican theologians as potentially resurrecting a belief in the existence of demons that is now culturally outmoded.<sup>4</sup> Whilst all may accept the reality of evil in some form, there are very different theories as to what evil actually is and how it should be dealt with.

And so before we can embark on the normative task of constructing a charismatic theology of evil and spiritual warfare (chapter 8), we need now to engage in the interpretive task as we shift our focus from encounter with the ‘lifeworld’ towards encounter with the academic discourse of the theological ‘system’ (chapters 5 to 7).<sup>5</sup> What is really going on when charismatics claim to encounter and engage with evil forces? What is the ontology and nature of the evil powers that the charismatics we have studied claim to be encountering and struggling against?<sup>6</sup> To assist in

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<sup>2</sup> See for example Frank & Ida Mae Hammond, *Pigs in the Parlour* (Missouri: Impact Books, 1973), Subritzky, *Demons Defeated*.

<sup>3</sup> Scotland is particularly critical of what he calls ‘expansive charismatics’ who subscribe to the ‘paranoid worldview’ and would champion such spiritual warfare practices. Nigel Scotland, "The Charismatic Devil: Demonology in Charismatic Christianity," in *Angels and Demons: Perspectives and Practice in Diverse Religious Traditions*, ed. Peter G. Riddell and Beverley Smith Riddell (Nottingham: Apollos IVP, 2007), 88-96.

<sup>4</sup>This is implied though not actually stated by Cupitt, who wrote an oft-quoted letter to The Times with G W Lampe objecting to the revival of exorcistic practice. See Don Cupitt, *Explorations in Theology 6* (London: SCM, 1979) 50-53.

<sup>5</sup> The analysis will widen at times to touch on philosophical as well as psychological and anthropological perspectives.

<sup>6</sup> More philosophical questions often arise in theological discussion at this point: If God is as good as the charismatics make him out to be, how could he have created a world with so much evil in it? Secondly, if the existence of evil can be so justified, what kind of ontological existence for evil is compatible in relation to a perfectly good God? If God is omnipotent, how can he allow evil spiritual beings to continue to exist? These questions of theodicy rarely surfaced directly in the above research, as charismatics tend to be less concerned with them than more practical ones of where

considering different theories of the ontology of evil, I shall engage in dialogue with some theologians who have addressed this issue in some depth with particular focus on, or relevance for, a charismatic approach to evil. All three of them have been positively influenced by experience in charismatic and Pentecostal contexts, but in developing their theoretical positions have engaged with wider Christian tradition. The first of these I will examine is Nigel Wright, followed in subsequent chapters by Amos Yong and Gregory Boyd.

## *5.2 The ontology of evil: a dialogue with Nigel Wright and his sources*

We have already highlighted Andrew Walker's 'paranoid universe' concept as one of the clearest theological critiques of the demon focus of some charismatics. He and others considered that the highly popular works of Christian fiction written by Frank Peretti have reinforced the distortions of such a paranoid worldview.<sup>7</sup> Some have gone further and countered such views by presenting an ontological account of evil that highlights its deceptive and shadowy nature. In particular, Nigel Wright (who has been characterised together with Walker, Thomas Smail and Max Turner as a 'progressive charismatic'<sup>8</sup>) has countered what he sees as the 'remythologising' of even moderate or considered charismatics by proposing a 'non-ontological realist' analysis of the devil and demons, seeking to deny them ontological substance without reducing their reality.<sup>9</sup> He challenges traditional views of the devil as possessing personal existence, and of the fall of angels as the

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and how evil powers are operating and how to combat them; they will have some relevance to the following discussions, but they are not the main subject of consideration.

<sup>7</sup> See Guelich, "Spiritual Warfare: Jesus, Paul and Peretti", Scotland, "The Charismatic Devil", Walker, "The Devil You Think You Know," 88.

<sup>8</sup> As opposed to 'moderate charismatics' such as Michael Green, Clinton Arnold and Graham Dow, or 'expansive charismatics' such as Subritzky, Hammond, Derek Prince and Don Basham. Scotland, "The Charismatic Devil," 88, 96, 100.

<sup>9</sup> Nigel G. Wright, "Charismatic Interpretations of the Demonic," in *The Unseen World*, ed. Anthony N.S. Lane (Carlisle: Paternoster, 1996), 149-63. Wright's views on this area, mainly using material drawn from this chapter and *Theology of the Dark Side* are well summarised and extended by Wright in Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* chapter 10.

origin of demonic forces; he proposes that the powers are essentially non-relational and depersonalising rather than personal, and chaotic rather than organised and purposeful.<sup>10</sup> Through dialogue with Karl Barth, Jürgen Moltmann, Walter Wink and others, he seeks to define evil as a godless emptiness that nonetheless has complex ways of taking form in the experience of societies and individuals.

In this chapter, I shall examine and critique Wright's proposed ontology, and begin to use some of the results of the inductive studies of Anglican charismatic pioneers, and of the case study church of St George's, to move towards a charismatic ontology of evil that seeks to remain faithful both to their experience and to the biblical evidence.

### 5.3 *Evil as nothingness*

As the foundation of his non-ontological realist stance, Nigel Wright relies heavily on the theological analysis of Karl Barth, particularly his concept of 'nothingness' (*das Nichtige*) as a power in opposition to God; and so amongst his sources this requires our most detailed attention.<sup>11</sup> For Barth, although 'nothingness' has nothing in common with God and his creature, 'nothingness is not nothing' but exists in negativity, without any right to exist, or any value or positive strength. Barth's concept is different from Augustine's, who saw evil as a negative entity in his *privatio boni*; Barth makes a careful distinction for example between the negative, shadowy side of God's good creation, which is on the frontier of 'nothingness' and always menaced by it but not to be

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<sup>10</sup> Wright, "Charismatic Interpretations of the Demonic," 158.

<sup>11</sup> Barth's own exposition is mainly in Karl Barth, *Church Dogmatics: Authorised English Translation*, trans. G.W. Bromiley and T.F. Torrance (Edinburgh: T & T Clark, 1960) III/3, 289-368, 519-31. There is also a helpful discussion in John Hick, *Evil and the God of Love* (Basingstoke: MacMillan Press, 1966) 132-204.

identified with it.<sup>12</sup> It does however share with Augustine the same root in the meontic tradition of Plato, referring to ‘non-being’ rather than ‘no-being’.<sup>13</sup> It is revealed primarily in its contradistinction to Christ, as the adversary whose hostility takes form as ‘real death, real devil’ and real sin of human beings; yet it is an alien factor, not planned or willed, but only exists in negativity.<sup>14</sup> He thus sees no equality between angels and demons; for him angels are glorious beings who cannot deviate from God’s will or fall, but demons exist in a ‘dreadful fifth or sixth dimension of existence’ as an army never at rest, with falsehood as the manner of their being.<sup>15</sup> Barth’s concept of nothingness subsumes all that is negated and opposed by God, and for him must include the devil and demons. He thus resolutely opposes regarding demons ‘as relatives and colleagues of the angels’, or seeing any ‘final similarity’ between the two kingdoms.<sup>16</sup> The apparent similarity of demons with angels is a manifestation of a mimicking of the good – without denying ‘the fact that the performance is real and constantly successful’, nevertheless demons are simply ‘the powers of falsehood in a thousand different forms’; and so although he defends angels against demythologising, demons are in his words ‘the myth of all mythologies’.<sup>17</sup>

Barth’s approach has much to commend it, and there are several emphases which would resonate with the charismatics I have studied. Most notably, in describing the otherness and alien nature of evil as clearly distinct from both God and his creation, and as negated and defeated by Him, his

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<sup>12</sup> See for example Barth, *C D III/3*, 295-302.

<sup>13</sup> The ancient Greeks were the first to realise that "nothing" has two different meanings, and they were able to distinguish them in their language, as οὐκ ὄν and μή ὄν. Οὐκ ὄν connotes nothing in the absolute sense as the negation of everything; μή ὄν connotes that which negates a particular thing in a relative sense – or in Platonic thought, the not yet realised potentiality to be some specific thing. See George S. Hendry, "Nothing," *Theology Today* 39, no. 2 (1982): 274-89, page 76, Hick, *Evil and the God of Love* 48.

<sup>14</sup> Barth, *C D III/3*, 305, 12, 49.

<sup>15</sup> Barth, *C D III/3*, 525, 27-8.

<sup>16</sup> Barth, *C D III/3*, 481, 524, Wright, *Theology of the Dark Side* 64-5.

<sup>17</sup> Barth, *C D III/3*, 521, 25-7.

desire is clearly to protect the goodness of God – a strong motivation shared by the charismatics at St George’s.

Secondly, Barth agrees with charismatics in seeing sin as the primary manifestation of the evil or nothingness, and that this can also bring sickness and suffering; and so Jesus’ healing miracles are thus seen as manifestations of his victory over evil. ‘When seen in the light of Jesus Christ, the concrete form in which *das Nichtige* is active is the sin of man as his personal act and guilt.’<sup>18</sup> Yet he also agrees that the evil effects of *das Nichtige* go beyond this – sin ‘also disturbs, injures and destroys the creature and its nature... attended and followed by... the suffering of evil and death.’<sup>19</sup> Thus, for Barth Jesus’ miracles of healing are ‘objective manifestations of His character as the Conqueror not only of sin but also of evil and death... he not only forgives the sins of men; He also removes the source of their suffering. He resists the whole assault. To its power He opposes his own power, the transcendent power of God. He shows himself to be the total Victor.’<sup>20</sup>

The third key area of agreement is that evil forces beyond sin are in some sense ‘real’; ‘nothingness is not exhausted in sin... even sin itself is described [in Scripture] as [man’s] surrender to the alien power of an adversary.’ The infection of the shadowside of the world by *das Nichtige* produces ‘real evil and real death’, and there are ‘a real devil with his legions, and a real hell... “real” again means in opposition to the totality of God’s creation.’<sup>21</sup> He asserts that ‘*das Nichtige* is not nothing’, and has ‘its own being, albeit malignant and perverse.’<sup>22</sup> And finally, he

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<sup>18</sup> Barth, *C D III/3*, 305-6.

<sup>19</sup> Barth, *C D III/3*, 310. Hick speculates that death (and presumably pain) might ideally be part of the innocently negative ‘shadow side’ aspect of creaturely life, yet concretely within our sinful human experience they have become manifestations of *das Nichtige*. Hick, *Evil and the God of Love* 138.

<sup>20</sup> Barth, *C D III/3*, 311.

<sup>21</sup> Barth, *C D III/3*, 310.

<sup>22</sup> Barth, *C D III/3*, 352.

agrees with charismatics that when we see the power of nothingness for example in bringing Jesus to the cross, here is a real enemy that we see ‘with fear and trembling as the adversary with whom God and God alone can cope.’ But he equally agrees that we also see that it is from the standpoint of Jesus and his birth, death and resurrection ‘where our one real hope against it is grounded and established.’<sup>23</sup> In other words, the evil powers are to be taken with the utmost seriousness, but when our hope is squarely on the cross and the resurrection of Jesus all fear can be taken away, something which was highly valued at St George’s.<sup>24</sup>

Other points of contact or agreement with charismatics could be noted.<sup>25</sup> However, despite agreeing much concerning the reality of the evil powers and the basis of their defeat, most charismatics would part company with Barth in foundational aspects of his ontology of evil, both its nature and its origin. For Barth, evil is the ‘necessary’ (even if only potential, before creation) antithesis of God in his goodness, which does arise ‘from below’ as if out of nowhere once creation occurs, as a threat to its continued existence. Barth to some extent ties himself in knots as he seeks to define ‘nothingness’ by a large number of negative statements, yet asserts that ‘nothingness is not nothing’, and indeed can have virulent power. It is not surprising that he has to admit that its reality is paradoxical, and indeed that it is inherent contradiction and ‘impossible possibility.’<sup>26</sup>

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<sup>23</sup> Barth, *C D III/3*, 305.

<sup>24</sup> See chapter 4, especially 4.5.2 and 4.6.

<sup>25</sup> For example, moderate Anglican charismatics in particular would agree with the distinction between pain and other elements of suffering that can be classed as ‘natural’ in the shadow side of creation, over against those that are evil associated for Barth with the realm of *das Nichtige*. For example, the Anglican pioneer Michael Harper remains eager to preserve the category of the natural over against the demonic, avoiding a polarised dualism. Michael Harper Interview 20.4.2004. Hick also sees the distinction between the shadow side of creaturely existence and evil in the stronger sense of enmity against God (primarily expressed as sin) as one of Barth’s greatest achievements. Hick, *Evil and the God of Love* 150.

<sup>26</sup> Barth, *C D III/3*, 351.

The paradox may be partly resolved by understanding his version of the meontic Platonic concept of ‘non-being’, as distinct from the absolute ‘nothing’. For Plotinus for example, evil as non-being is chaotic and has the power to threaten and corrupt being - ‘evil cannot have any place among beings – these are good... if evil exists at all, [it must] be situated in the realm of non-Being... not something that simply does not exist, but something of an utterly different order from Authentic Being... think of the ever-undefined, the never at rest...’<sup>27</sup> Barth would be among those later thinkers who also see this notion of ‘non-being’ as a supposed necessity of thought.<sup>28</sup> For him, this ‘non-being’ is what God actively wills against in creating – and by the very act of rejecting it, gives it the status of an enemy that is hostile to the good creation and must be combated and eventually destroyed.<sup>29</sup> Understanding exactly what this ‘non-being’ refers to depends partly on the particular view of the origin of this ‘chaotic’ evil force. The original Platonic answer presents creation as the imposition of form on an independently existing, formless ‘matter’; the neo-Platonic Plotinus, for example, saw this ‘matter’ as the ‘dead-end’ of the creative process: ‘something after which nothing more can be produced: this will be Evil... this last is Matter, the thing that has no residue of good in it.’<sup>30</sup> Christians rejected the idea of a pre-existing substance of any kind, for the Christian doctrine of *creation ex nihilo* was formulated to refute it - although the Platonic idea lingered on in those who spoke of this ‘nothing’ as if it were some kind of

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<sup>27</sup> Plotinus, *Enneads*, trans. Stephen MacKenna, 3rd ed. (London: Faber & Faber, 1962) i.8, page 3., cited in Hick, *Evil and the God of Love* 46.

<sup>28</sup> Tillich and others, for example, see contingent being created *ex nihilo* as a precarious mixture of being and non-being. Tillich notes that the Latin ‘to exist’ (*existere*) means ‘to stand out’ – of what? It must stand out of absolute (*oukontic*) non-being, and so a creature must be a finite mixture of being and non-being. The element of non-being produces instability and defectability that is the essential nature of evil. The non-being that surrounds being threatens to overwhelm it, as darkness threatens to black out light, and is the unavoidable source of evil. Augustine and Aquinas also developed this idea – although Augustine did so rather differently in his approach to the origin of his *privatio boni* – unlike Barth, he rejected the Platonic view that evil is a metaphysical necessity, instead he attributes all evil to the free choices of rational beings: ‘Therefore a wicked will is the cause of all evil.’ See Saint Augustine, *On Free Choice of the Will*, trans. Anna S. Benjamin and L.H. Hackstaff (New York: Bobbs-Merrill, 1964) 3.17 (126), Hick, *Evil and the God of Love* 65, 191-2.

<sup>29</sup> Hick, *Evil and the God of Love* 192.

<sup>30</sup> Hick, *Evil and the God of Love* 47, Plotinus, *Enneads* i.8, page 7.

mysterious substance.<sup>31</sup> Barth's answer, on the other hand, is that the evil power of *das Nichtige* arises from the nature of chaos described in Genesis 1:2, which was 'that which as Creator he passed over... not giving it existence or being.'<sup>32</sup> Although he is not advocating a two-stage 'process' of creation, he insists on an account of the *being* (ontology) of creation as a work of the divine *Logos*, and then using an analogy with the logic of human action, he sees the chaos (*tohuwabohu* in Hebrew) as the negative of the divine affirmative of creation.<sup>33</sup> On this basis he builds his doctrine of nothingness; and brings in something of the old English alternative term 'naughtiness', implying that there is moral evil potential in this chaotic state that God opposes.<sup>34</sup> The menace here is 'far more serious than mere non-being', from 'an enemy which is superior to created being' – being destructive in character because 'it is not elected and willed by God the Creator, but rather rejected and excluded... that to which God said No when he said Yes to the creature.' His account of the 'origin of evil' is thus more philosophical than temporal; evil arises as a philosophical necessity from the act of giving a positive reality to the creature – from the negative power of creating light and darkness (Genesis 1:3-5). This 'chaos', this abyss of non-being God chose not to create, is 'not an adversary to God, but only the shadow of his work which both arises and is at once dispelled by his wrath. But to the creature it is an adversary for which the creature as such is no match... it has supreme power in the face of the creature.' He states this

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<sup>31</sup> Hendry, "Nothing," 281. The idea is even more openly proposed in modern forms of process theology, such as Griffin's account, where the problem of evil is essentially explained because God is simply doing his best having made the world out of pre-existing recalcitrant material. Thus John Hick in his response to Griffin - David R. Griffin, "Creation out of Chaos and the Problem of Evil," in *Encountering Evil: Live Options in Theodicy*, ed. Stephen T. Davis (Edinburgh: T & T Clark, 1981), 122.

<sup>32</sup> Barth, *C D III/3*, 73.

<sup>33</sup> See for example, Barth, *C D III/3*, 73-7.

<sup>34</sup> Hendry, "Nothing," 277, 82-3. Hendry was told by Barth's translators that one of the possibilities they considered for *das Nichtige* beyond those mentioned in their own footnote ('the null', 'the negative', 'the non-existent') was 'naughtiness'. Barth, *C D III/3*, 289, Hendry, "Nothing," 282.

philosophically: 'to that which He denied he allotted the being of non-being, the existence of that which does not exist.'<sup>35</sup>

This is not only paradoxical linguistically, but has serious theological and philosophical problems as well. How can God say 'No' to it and yet choose to permit it to come into being at the same time? If evil is a *necessary* concomitant of creation, this would seem to threaten the sovereignty that Barth is so keen to assert.<sup>36</sup> Even though Barth with his concept of *das Nichtige* seeks to logically defend the complete goodness of God, it also has its own logical difficulties.<sup>37</sup> Wright himself agrees that this is theologically inadequate, implying God was powerless to prevent it happening.<sup>38</sup> Barth within a few lines can talk of 'what God has eternally denied' as yet having 'its own ponderable reality' everywhere in the Bible as 'the shadow which flees before God';<sup>39</sup> yet if he really denied it for all eternity, then it should not merely flee but never have come into existence in the first place. Wright also considers Barth's account of the origin of evil based on Genesis 1:2 as speculative *eisegesis*.<sup>40</sup> Ultimately, Barth is concealing the problems of theodicy

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<sup>35</sup> Barth, *C D III/3*, 76-7.

<sup>36</sup> As Hick points out, this might be a consequence of a human choice, choosing good and rejecting evil granting the character of evil as that which is denied and opposed by him, but not easy to conceive for a divine one; for the latter would presuppose that God in creating chooses between realities which already pre-exist in some way before Him (or within Him), seeking his election – which moves perilously towards the Manichaeism he would wish to avoid. Hick, *Evil and the God of Love* 193.

<sup>37</sup> God's action in creation would appear to cause the very opposite of His intention. It is then unclear as to why he should not be better to choose not to create at all – except for some other 'good reason'. This would seem for Barth to be an eschatological argument, for he maintains that his logic arises from the revelation of Christ within creation, which assumes the prior necessity of creation itself. As Michael Lloyd points out, the danger of this Christ-centred redemption approach is that it almost ceases to be *redemption* at all; for there is little emphasis on the good and valuable creation in itself that needs to be restored - it is more as if the creation, including its necessary weaknesses, prepares for the redemption to come in Christ. See Lloyd, "The Cosmic Fall" 14.

<sup>38</sup> Wright, *Theology of the Dark Side* 42.

<sup>39</sup> Barth, *C D III/3*, 76.

<sup>40</sup> Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* chapter 10, Wright, *Theology of the Dark Side* 40-41.

behind this account of the nature and origin of evil which he has imposed on the text from the speculations of his own fertile and fascinating mind.<sup>41</sup>

However, Wright still sees the concept of nothingness as well suited to a description of the essence of evil – particularly because of Barth’s ‘non-ontological’ stance with its emphasis on the nature of evil as falsehood, and his agreement that demons, whilst very real, should be treated with only the contempt of a ‘a quick, sharp glance,’ as all that is necessary and legitimate in their case.<sup>42</sup> Barth may have done charismatics a service in reminding them of the tendency for evil to deceptively over-inflate itself;<sup>43</sup> many charismatics do indeed make too much of the devil’s power, and come under fear - although I found the opposite at St George’s,<sup>44</sup> where there was also an emphasis on Satan’s character of lies and deceit. But whilst the charismatics I have studied would agree that a key characteristic of the evil realm is falsehood, Satan being the father of lies, they would otherwise disagree with both Wright and Barth concerning the nature and origin of evil. Those at St George’s did use ‘nothing’ in relation to evil, but in a different way - they expressed a healthy disdain for the power of Satan and his demons, as being ‘nothing’ in comparison with the power of almighty God. They were using it in a relativistic sense, as one might compare the power of an ant with that of a human being, not because they put evil and Satan into a special meontic metaphysical category of ‘nothingness’; this contrast was primarily because they were enamoured with the greatness of God and ‘his incomparably great power towards us who believe’ which can overcome sin and the devil. However, this high view of God’s goodness does not (as it did for

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<sup>41</sup> Hick, *Evil and the God of Love* 149-50.

<sup>42</sup> Barth, *C D III/3*, 519, Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* Chapter 10, Wright, *Theology of the Dark Side* 42.

<sup>43</sup> Barth similarly considered that looking too closely at demons or the devil (as Luther did) may cause us to become ‘just a little or more than a little demonic.’ He instead advocates distaste rather than curiosity, and aversion, anger and scorn instead of any respect. Barth, *C D III/3*, 519, 22.

<sup>44</sup> Mainly because of their focus on the goodness of God, and the power and authority of Christians in Christ.

Barth) result in ontologically discounting demons from being autonomous spiritual beings with some level of (albeit mostly stolen) power. For they recognise that perhaps the *primary* characteristic of the evil forces is that of *rebellion*, which cannot merely originate from the shadow side of God or his creative act, but is an exercise of the will in proud contradistinction from that of God, as indeed Augustine describes the fall of Satan. Barth seeks to maintain that the devil ‘was never an angel... he was a murderer from the beginning’;<sup>45</sup> but it is difficult to see how a scheming, lying and murdering entity can arise without having been endowed at some point by the Creator with the intelligence required for this. This is one of the chief weaknesses of Barth’s argument. On the one hand, he talks of the kingdom of nothingness as ‘indeed very similar to the kingdom of heaven with its angels’ – it is an invisible and incomprehensible kingdom, undoubtedly superior to man and the earthly creation, it too in its midst has a kind of throne and ruler, and powerful messengers who stand in its service; and it wants and tries to do what God does, playing at creation, dominion, Law and Gospel, grace and judgement.<sup>46</sup> In so doing, like Wright, he credits the demonic kingdom with a high degree of reality. Yet, he maintains this is *all* a mimicry, all falsehood – in its very essence. Evil is effectively for Barth all form and no essence – thus ‘the existence of that which does not exist.’ This stretches credulity and is indeed an ‘incomprehensible kingdom’ – incredibly complex in form, and somehow superior to man and the earthly creation, yet with no ontological substance or true existence, which cannot therefore have an organising centre – which would also seem to discount the concept in the gospels (and epistles) of Satan as being in charge of a kingdom (e.g. Matthew 12:26).

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<sup>45</sup> Barth, *C D III/3*, 531.

<sup>46</sup> Barth, *C D III/3*, 527.

Why is Barth so concerned to reject the possibility that Satan and his demons are fallen angels? He does not discount the theoretical possibility of such a fall - Barth nevertheless allows for the possibility that an angel who did not fulfil his role as a mere messenger would become like a lying spirit or a demon.<sup>47</sup> But since Barth's foundational concept of nothingness is a category of 'non-being' which inherently involves falsehood, lies and all that is opposed to God, he appears to see the need to consign the devil, the father of lies, and 'the world of demons, and sin and evil and [eternal] death' entirely to this sphere,<sup>48</sup> and in so doing feels he has to deny the devil and demons any positive ontological reality, in contrast to angels, who are good and created by God. Barth needs to maintain that demons and angels 'do not grow from a common root' because for him 'between that which comes from above and its opposite which meets and resists it from below... there is nothing in common.' Even though passages such as Rev 12.7 mention them together in conflict, 'this radical conflict ought to have been regarded as a radical and *essential* determination on both sides.'<sup>49</sup>

On one level there is an inconsistency here. For Barth, the chief manifestation of nothingness is the sin of man, 'the most important of all its forms.' But he does not take issue with the fact that human beings are created beings, positively willed by God, yet they choose to rebel and sin and so fall prey to the influence of nothingness – he does not thereby deduce that we too, like demons, must in our very essence have come from nothingness below. Barth does in fact recognise the potential for angelic rebellion – stating that if an angel were to 'try to profit from his nature and position, ...playing an independent role' he would be 'a lying spirit, a demon';<sup>50</sup> but he chooses

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<sup>47</sup> Barth, *C D III/3*, 481, Wright, *Theology of the Dark Side* 64-5.

<sup>48</sup> Barth, *C D III/3*, 74.

<sup>49</sup> Barth, *C D III/3*, 520.

<sup>50</sup> Barth, *C D III/3*, 481.

not to suggest this as a likely origin for Satan and his demons – even though it would provide a much more satisfactory explanation as to how the latter could possess the capacity for intelligent scheming and malevolent wilfulness in opposing God with their lies. Presumably this is because he wishes to keep the whole subject of evil under his philosophical concept of *das Nichtige*, and see it as empty falsehood in its very essence – but this decision is more speculative than the various hints in Scripture that behind sin and evil in the world there are malevolent spiritual beings which must reasonably retain some measure of created essence if they are to be termed ‘real’. Barth in his fertile dialectics would seem to be falling prey to what Hick calls ‘the inveterate tendency of the human mind to hypostatise or reify language,’ in asserting that ‘non-being’ as the cognate of ‘being’ necessarily has a metaphysical realm associated with it - something which the logic of Bertrand Russell and others should largely have put to rest in refuting the argument that the negative existential proposition must have a referent.<sup>51</sup> Wright too, in asserting that evil is very real but has no ontological substance, is in danger of falling into the same trap. Seeing Satan and his minions as fallen created beings may have its own problems, but is at least consistent in granting them a degree of positive ontological reality rather than arising out of a metaphysical vacuum which is in itself a doubtful philosophical construct.

If he wished to maintain a negative ontology for evil, Barth would perhaps have done better to follow Augustine more closely. Augustine ascribes the origin of evil to the wrong choices of free rational beings, first angels and then mankind: ‘Therefore a wicked will is the cause of all evil.’<sup>52</sup>

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<sup>51</sup> Hick, *Evil and the God of Love* 192-93.

<sup>52</sup> Augustine, *On Free Choice of the Will* 3.17 (126). He later clarifies: ‘The cause of evil is the defection of the will of a being who is mutably good from the Good which is immutable. This happened first in the case of angels and, afterwards, that of man.’ Augustine, *Enchiridion* 8.23, quoted in Hick, *Evil and the God of Love* 65.

Evil only enters in when some member of the universal hierarchy renounces its proper role in the divine scheme and ceases to be what it is meant to be – and so is not a separate entity, but the absence of proper being in the creature, his well-known *privatio boni*: ‘Evil has no positive nature; but the loss of good has received the name “evil”... there can be no evil where there is no good... unless [evils] are parasitic on something good, they are not anything at all.’<sup>53</sup> This approach has the advantage of still clearly shutting the door on any simple metaphysical dualism without relying on a mysterious speculative realm of ‘non-being’ as the source of evil – it is a more clearly justifiable theological account rather than a speculative philosophical one.<sup>54</sup> It also restores the parallel between the root of evil as sinful rebellion in mankind, acknowledged by Barth and Wright, and the root of evil in the invisible heavenly realm as also proud rebellion of spiritual beings with real ontological substance, rather than postulating such evil spiritual beings as all form but no substance – without needing to lose their key parasitic quality and nature as falsehood and lies.

#### 5.4 Evil as ‘God-forsaken space’

Before leaving this debate with the meontic tradition concerning the origin of evil, we must consider briefly Wright’s reference to Moltmann’s account of creation.<sup>55</sup> In this, the omnipresent God, in order to first create an empty space or *nihil* outside of himself within which to create the world, withdrew his presence and restricted his power (Isaac Luria’s concept of *zimzum*, which

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<sup>53</sup> Augustine, *City of God* 11.9 and *Enchiridion* 4:13-14, cited in Hick, *Evil and the God of Love* 53-54.

<sup>54</sup> Hick for example recognises the validity of the privative view of evil as an inference from various prior positions of Christian faith – even though without the latter it could be considered as arbitrary as a contrary affirmation of the privative character of good. Hick, *Evil and the God of Love* 186-7. Augustine does however retain other more speculative philosophical elements, such as the principle of plenitude and an aesthetic view of goodness that views ‘being’ in itself as good, from the Platonic philosophy of his time.

<sup>55</sup> Found in Jurgen Moltmann, *God in Creation* (London: SCM Press, 1985). Moltmann developed his theology very much under the influence of Karl Barth, whose concept of *das Nichtige* or ‘Nothingness’ (capitalised in the quotations from Moltmann) he further develops.

means concentration and contraction<sup>56</sup>); this literally ‘God-forsaken space’ calls forth a Nothingness identified with hell and absolute death, the negation of God, which is demonic and remains a constant threat of non-being to the creation that is ‘let-be’ within the space. This annihilating Nothingness is only finally overcome when in Christ God enters the space and defeats the demonic onslaught of the *nihil* on the cross. For Wright, this helps him to argue that God’s creative work of *necessity* gives rise to a ‘demonic’ threat to that creation, without directly implicating God in its origin.<sup>57</sup>

Moltmann introduces a new slant to the concept of ‘non-being’, based on the contraction (*zimzum*) of God’s presence being a necessary precondition of creation – a speculative idea which is nevertheless a reasonable logical deduction from the notion of an eternal, omnipresent God. The new aspect, then, is ‘the non-being of the Creator’: ‘In a doctrine of Nothingness, a distinction has to be made between the non-being of a creature, the non-being of creation, and the non-being of the Creator. It is only in connection with the last of these that we can talk about Nothingness.’<sup>58</sup>

The key issue is what imparts to the *nihil* its menacing or demonic character in this reasoning. On the one hand Moltmann asserts that the original *nihil* ‘represents the partial negation of the divine Being, inasmuch as God is not yet Creator... the *nihil* in which God creates his creation is God-forsakenness, hell, absolute death; and it is against the threat of this that he maintains his creation

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<sup>56</sup> This Jewish Kabbalistic idea became particularly prominent in German theological debate concerning theodicy in Germany, following Jonas’s speech at Tübingen on ‘The Idea of God after Auschwitz’ in 1984 – see Hans Hermann Henrix, *Powerlessness of God? A Critical Appraisal of Hans Jonas's Idea of God after Auschwitz* (International Council of Christians and Jews <http://www.jcrelations.net/en/?item=75719> [accessed 19.2.09], 2009). This was just before Moltmann gave his lectures on ‘God in Creation’ in 1984-5; he notes in the preface the significance of the concept in Jewish-Christian dialogue. Moltmann, *God in Creation* xiii. Moltmann notes that Luria developed this idea of ‘a withdrawing of oneself into oneself’ from the Jewish doctrine of the Shekinah, where the infinite God so contracted his presence as to be able to dwell in the temple. Moltmann, *God in Creation* 87.

<sup>57</sup> Moltmann, *God in Creation* 87-91, Wright, *Theology of the Dark Side* 48-51.

<sup>58</sup> Moltmann, *God in Creation* 88.

in life'. On the other hand, he then admits that 'as a self-limitation that makes creation possible, the *nihil* does not yet have this annihilating character.' Instead 'the *nihil* only acquires this menacing character through the self-isolation of created beings to which we give the name of sin and godlessness.' As a result of this self-isolation,

'Creation is therefore threatened, not merely by its own non-being, but also by the non-being of God its Creator – that is to say, by Nothingness itself. The character of the negative that threatens it goes beyond creation itself. This is what constitutes its demonic power. Nothingness contradicts, not merely creation but God too, since he is creation's Creator. Its negations lead into that primordial space which God freed within himself before creation... this implies the possibility of the annihilating Nothingness.'<sup>59</sup>

This brief dense argument is virtually all that Moltmann gives us to explain the postulated 'demonic' power of this form of non-being. He seems to be saying that because created beings rebel (or 'isolate themselves') within the creation occupying the *nihil*, these rebellious creatures fall under the threat of entering back into the primordial space where even God is absent, and so being eternally annihilated.

Wright is aware that Moltmann's 'Christian poetics' is often playing with ideas that cannot be easily tested for theological rigour. He nevertheless argues that it helps support the idea that creation of itself necessarily gives rise to the threat of evil. We need to be cautious here, however. Firstly, Moltmann himself admits that the 'threat' of evil only becomes reality through the free choice of created beings: 'Admittedly the *nihil* only acquires this menacing character through the self-isolation of created beings to which we give the name of sin and godlessness...' The original *nihil*, even if it is emotively described as 'literally God-forsaken space', need have no power of its

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<sup>59</sup> Moltmann, *God in Creation* 87-88.

own.<sup>60</sup> And secondly, it is true that the rebellion of created beings introduces an alien, evil element into the creation, which we can if we wish call ‘annihilating Nothingness’ because it opens up the threat of the extinction of life (including apocalyptic anxiety and concrete historical manifestations such as the experiences of Auschwitz and Hiroshima and other horrific mass annihilations that Moltmann briefly refers to<sup>61</sup>); but it is by no means clear that its negations *necessarily* ‘lead into that primordial space which God freed within himself before creation’.<sup>62</sup> Such a space might simply be ‘nothing’ – as Hick points out, we do not have to assume that an entity corresponds to every noun, and both ‘nothing’ and ‘non-being’ could be prime examples of this. The existential *angst*, the threat and fear of death experienced by sentient beings, should be recognised for what it is – in Christian terms, it points to our sinful estrangement from God and need for salvation; but such feelings do not need to be imposed on the empty space in which we were created. And we must also deconstruct Moltmann’s poetic language here, in describing this extended threat of non-being ‘going beyond creation itself’ as constituting ‘its demonic power’. He does not define ‘demonic’, but seems to use it in the most general sense that the ‘self-isolation of [unspecified] created beings to which we give the name sin and godlessness’ in menacing God’s plans for the life of his creation becomes an opposition to God himself. He does not however indicate how such (presumably human) sin endows the primordial space with any additional ‘demonic’ energy. It is the arena of ‘the God-forsakenness of sin and death’ which for Moltmann

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<sup>60</sup> Wright himself implies this by pointing out that the comparison between evil and ‘death’; ‘death’ can be personified in Scripture, and like evil is also a negative power that is not to be underestimated - but being the absence of life it is not something in itself, and so lacks any ontological substance. Wright is implying that the ‘demonic’ is reduced primarily to a fear of [eternal] death in Moltmann’s ‘annihilating Nothingness’; whilst this is a plausible argument, such a fear arises because of sinful rebellion (‘self-isolation’), not as a feature of the *nihil* itself.

<sup>61</sup> Moltmann, *God in Creation* 91.

<sup>62</sup> Moltmann, *God in Creation* 88. Wright himself seems to be unwilling to fully accept Moltmann’s account, seeing it more as an *example* of how evil can be a necessary consequence of creation; and he notes that this is a similar structure of thought to the ‘free will defence’, that the possibility of sin and evil within the creation is a *necessary* consequence of its freedom. Wright appears also to support the free will defence, and in my view this is a much better ontological ground for the existence of evil, which we shall revisit in subsequent chapters. See Wright, *Theology of the Dark Side* 50, 64, 83-6.

characterise the evil realm of Nothingness; and this is that which God enters and overcomes in Christ through yielding him up to death in God-forsakenness on the cross, ‘surrendering him to hell’ as he enters the Nothingness out of which he created the world ‘and makes it part of his eternal life’. Moltmann’s account of redemption from sin, evil and death thus proceeds without reference to any specific Satanic or demonic powers.<sup>63</sup>

For Moltmann, it is the sinful self-isolation of God’s creatures that brings the prospect of Nothingness as the threat of eternal destruction. However, this gives an inadequate basis for the malevolence of evil, nor does it give any support to Wright’s assertion of the ‘reality’ of the demonic powers themselves. If Wright is to assert that the demonic powers are ‘very real’, we have seen that even for Moltmann their menacing demonic character could not arise spontaneously from the *nihil*, but would need to originate in the ‘self-isolation of created beings’; either through the rebellion of spiritual beings such as angels, or secondarily from human sin and godlessness. The latter is Wright’s preferred option, and for which he turns to Walter Wink for support.

### *5.5 The origin of evil: evil as arising from human sin*

The nature of something is closely linked to its origin, and so it is necessary to examine alternative theories concerning the origin of evil. Robert Cook helpfully describes four possibilities. Firstly he introduces the traditional view of a fall of the angels, or some other created entity beyond our universe, though he does not support this view.<sup>64</sup> He then describes evil as the ‘infernal noumenon’

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<sup>63</sup> Moltmann, *God in Creation* 88-91. Moltmann in using the phrase ‘demonic power’ does not make any specific link with the Scriptural uses of the terms Satan and demons as far as I am aware; and his reference to ‘self-isolation of created beings’ thus seems to refer to human beings, as he never specifically refers to a rebellion of angels.

<sup>64</sup> He seems to wish to discredit this because of a lack of unanimity amongst its proponents and various questions he raises that he considers may suggest fanciful answers - Cook, "Devils and Manticores," 168-70.

or a ‘black noise’ (‘a Barthianesque *Nichtige* which is perceived phenomenologically in different ways according to culture and worldview’) and offers three further possible explanations for its origin – it being the shadow side of God, who ‘created both good and evil’(Isa 45:7); as forces of primeval chaos arising in the created universe; or arising at the level of humankind in its collective displacement from God (which we call sin).<sup>65</sup>

Wink himself is quoted by Cook as also having sympathy with evil as the shadow side of God – following Jung who in Job saw God working through his shadow side. Cook suggests this is because Wink revealingly sees Satan more ‘as grey noise rather than black.’<sup>66</sup> Wright however seeks to distance himself from this view of Wink, who he says has fallen captive to ‘the fair face of evil’.<sup>67</sup> This leaves two clear choices besides the traditional view of fallen angels. Cook tends to favour forces of primeval chaos as the origin of evil (drawing support from imagery in the Old Testament of Rahab and Leviathan, or the sea-monster of chaos in Job 7:12, as possibly lying behind the image of ‘the great dragon’ of Revelation 12:9), identifying chaos as evil.<sup>68</sup> But Wright also disagrees here, seeing chaos more as the *occasion* for evil rather than as evil in itself – of itself

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<sup>65</sup> Cook, "Devils and Manticores," 180-2.

<sup>66</sup> Cook, "Devils and Manticores," 180, Walter Wink, *Unmasking the Powers* (Minneapolis: Fortress, 1986) 40. Wink is not the only recent commentator who has sought to partially rehabilitate Satan – another is Henry Angsar Kelly, *Satan: A Biography* (Cambridge: Cambridge University Press, 2006). However, Angel demonstrates that Kelly has gone beyond the evidence, not least in unjustifiably preferring accounts in The Gospel of Thomas to the biblical gospels. Andy Angel, *Angels* (forthcoming) chapter 10.

<sup>67</sup> Wright, *Theology of the Dark Side* 47.

<sup>68</sup> Cook, "Devils and Manticores," 181.

it is a stage in God's creative work.<sup>69</sup> Wright follows Noble in favouring the last option, particularly by drawing on Walter Wink's analysis.<sup>70</sup>

Wink's views are persuasively presented on a massive scale.<sup>71</sup> In taking evil and the spiritual battle seriously, Wink's views have been welcomed by some charismatics.<sup>72</sup> Wink is a perfect ally for Wright's non-ontological realist stance: on the one hand Wink denies being a simple reductionist, repeatedly asserting the spiritual reality of the powers; but on the other he denies them a separate, spiritual existence, seeing them as the innermost essence of material realities such as earthly institutions.<sup>73</sup> Wink's ideas foster a strong sense of human responsibility, and recognise that evil is essentially parasitic, drawing its strength by preying on the energy of sin found in humankind and human society.<sup>74</sup> Wink also helpfully reintroduces the corporate perspective; he describes Satan and demons as archetypal realities which we encounter deep in our personalities, but also transcending us as creatures of the collective unconscious –echoing the Biblical perspective of the corporate unity of humanity, including our corporate fallenness 'in Adam'.<sup>75</sup> Wright, seeking to emphasise the inextricable link between human sin and the demonic realm, adds the practical

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<sup>69</sup> Wright, *Theology of the Dark Side* 68. I would agree that this would make more sense in relation to Genesis 1:2; unless one is to subscribe to the 'gap theory' of creation, favoured by Gregory Boyd – see footnotes in chapters 7.4 and 8.3, and Boyd, *Satan and the Problem of Evil* 313-17. It would also allow an evolutionary aspect to the creative process; I would suggest that the 'law of entropy' could possibly be a hint at the effect of fallenness on creation, that physically it inexorably tends towards decay unless God restrains it; the malevolence of evil is a step beyond this however, and suggests an independent spiritual force acting deliberately.

<sup>70</sup> Noble, "The Spirit World: A Theological Approach," 214-20.

<sup>71</sup> Three large volumes - Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Minneapolis: Fortress Press, 1984), Walter Wink, *Unmasking the Powers* (Minneapolis: Fortress, 1986), Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress, 1992). We shall need to return to Wink's views both in relation to the pneumatology of Amos Yong (chapter 6) and in examining the biblical texts concerning authorities and powers (chapter 8).

<sup>72</sup> In my interviews, for example, David MacInnes was particularly appreciative of Walter Wink's insights.

<sup>73</sup> Noble, "The Spirit World: A Theological Approach," 211-2, Wink, *Naming the Powers* 5, 103-05, 35, 40.

<sup>74</sup> As Wright has pointed out, evil can only distort what already exists – also quoting C.S. Lewis (from *Mere Christianity*): 'Badness is only spoiled goodness. And there must be something good before it can be spoiled... evil is a parasite, not an original thing.'

<sup>75</sup> Cook, "Devils and Manticores," 175, Noble, "The Spirit World: A Theological Approach," 213.

consequence that such ‘purely spiritual’ acts as binding and rebuking the devil ‘will not avail if the supply lines of sin that enable the power of darkness to replenish itself... are not also dealt with.’<sup>76</sup>

How does all this sit with the charismatic view of evil and its origin? In St George’s, there was agreement that Satan largely gets his power from human sin; and, alongside ‘resisting the devil’, similarly emphasised the need to ‘cut the supply lines’ - through repentance and then ‘replacing’ the sinful belief, attitude or behaviour with biblically-based opposing ideas and actions, once an area of evil influence had been identified. However, the idea that evil *only* arises in response to human sin and has no independent existence was not acceptable to them or any of the pioneers, and would indeed be considered reductionist. Their experience instead seems to reinforce what they saw in Scripture, that there are independent forces of evil which are ‘prowling around like a roaring lion’ (1 Pet 5:8) seeking to tempt and gain influence and a foothold (Eph 4:27) in their lives, with intentionality and scheming (e.g. Eph 6:11) that points to an adversary or adversaries who have a degree of independent action and will. Thus, Wink asserts that ‘a mob spirit does not hover in the sky waiting to leap down on an unruly crowd at a football match’ but instead ‘*comes into existence* (my emphasis)... when the crowd reaches a certain critical flashpoint of excitement and frustration... then ceases to exist the moment the crowd disperses’;<sup>77</sup> but this goes against clear indications from Jesus’ words and actions, that evil spirits have an independent existence.<sup>78</sup> So it is not enough for Wright and Noble, in explaining this view, to emphasise that Satan must be *more* than merely a mythical projection or personification,<sup>79</sup> instead being ‘a real and objective

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<sup>76</sup> Wright, *Theology of the Dark Side* 46-7.

<sup>77</sup> Wink, *Naming the Powers* 105.

<sup>78</sup> Notably the apparently factual description of evil spirits roaming around in arid places seeking rest (Luke 11:24-6), and the curious case of the legion of spirits cast out of a man into a herd of pigs (Mark 5:6-13).

<sup>79</sup> Presumably they wish to go beyond Cook, who under this view describes Satan as ‘the mythic personification of collective human evil, the supreme archetype from the collective unconscious of the wickedness of humanity.’ Cook, “Devils and Manticores,” 182.

supreme power of evil which draws its reality and strength from the perverted corporate unconscious of humanity'.<sup>80</sup> To this we might answer 'strength', yes, but 'reality', no. The reality of which they speak is compared by Wright to that of a vacuum, intensely powerful yet consisting of sheer emptiness; or a 'black hole', unobservable apart from its impact upon other stars and its capacity to suck matter into itself.<sup>81</sup> Such empty 'nothingness' might indeed be the final end of evil;<sup>82</sup> but it is hard to imagine how 'nothingness' could project intelligent, malevolent scheming into the world of substance, and exert wilful choice and rebellious opposition to all that comes from God, if it is in essence merely 'godless emptiness'. If evil powers were indeed 'nothingness' in essence, they could be in Barth's terms easily dismissed with 'a quick sharp glance'.<sup>83</sup> However, the experience of charismatics seems to mirror that of Jesus – when the Holy Spirit fills a person, evil forces often manifest with a forcefulness of opposition that at least requires an authoritative command to counter their stubborn rebellion and dismiss them from the scene.<sup>84</sup> Praxis would seem to confirm that the 'reality' is much more likely to be that there are autonomous spirit beings which have wilfully chosen to rebel against God, and tempt human beings to join them in their rebellion, rather than in Wink's terms being the innermost essence of an earthly reality 'lacking a separate spiritual existence'.<sup>85</sup>

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<sup>80</sup> Noble, "The Spirit World: A Theological Approach," 215.

<sup>81</sup> Wright, *Theology of the Dark Side* 70.

<sup>82</sup> Thus, I have now de-capitalised Wright's characterisation of Nothingness (following Moltmann) so as not to accord it with a pseudo-ontological substance - unlike Barth who of course famously maintains that 'Nothingness is not nothing' (see 5.3 above).

<sup>83</sup> Barth, *C D* 519, Noll, "Thinking About Angels," 23. Barth considered that looking too closely at demons or the devil (as Luther did) may cause us to become 'just a little or more than a little demonic.'

<sup>84</sup> 'He even gives orders to evil spirits and they obey him' Mark 1:27; cf. interviews with Michael Harper, Michael Green, John Collins and Tom Walker.

<sup>85</sup> Wink, *Naming the Powers* 105.

## 5.6 *Evil and the concept of 'personhood'*

Another plank in Wright's construction is that the devil is less than fully personal: 'The devil possesses a much reduced and essentially malevolent way of being which to dignify as personhood would be to vastly overrate.'<sup>86</sup> He again speaks favourably of Noble's assessment, in granting the devil an atomic individualistic personhood according to the minimalist definition of Boethius as 'an individual substance of rational nature',<sup>87</sup> which the devil might be able to fulfil in so far as he is 'an agent able to think, to know, to will and to act'; but lacking true personhood as theologians are increasingly coming to understand it, as 'persons-in-relation'.<sup>88</sup>

Thus far, however, this is not really an issue of contention, more one of the use of language. Whilst Ferdinando and others may use the term 'personal', it is in the context of arguing that in the language of the New Testament the writers 'in their references to Satan, demons and powers [clearly] had in mind personal spirit beings'; Green asserts that 'what most people mean [by a personal devil] is to claim that Satan is an organising intellect, a single focus and fount of evil inspiration... Scripture depicts him as a spirit... but not "personal" in any meaningful sense... the great "It" is in every way the pale imitation of the ultimate "He".'<sup>89</sup> The emphasis is that they are distinct spiritual beings, but may be very different from human persons, or 'person' as it might be defined in relation to God as a Trinity of persons.

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<sup>86</sup> Wright, *Theology of the Dark Side* 73.

<sup>87</sup> In 'A Treatise against Eutyches and Nestorius', see Boethius, *The Theological Tractates and the Consolation of Philosophy*, trans. H.F. Stewart and E.K. Rand (London: Heinemann, 1918) 85. Boethius' definition is rarely used, because it fails to rise up to a Trinitarian personhood which clearly also requires relationality.

<sup>88</sup> Noble, "The Spirit World: A Theological Approach," 217, Wright, *Theology of the Dark Side* 73. This Trinitarian understanding of personhood has been seen as a model for all concepts of self, as having more to do with relationality than with substantiality – see Stanley J. Grenz, *The Social God and the Relational Self* (Louisville: Westminster John Knox, 2001) 4.

<sup>89</sup> Green, *I Believe in Satan's Downfall* 30.

What is in dispute however is the jump Wright makes from this to asserting that the devil is not an individual but a power, a dynamic which takes on the character of agency and intelligence and chaotically wars against God – for him evil is not ordered rationality but chaos, which masquerades in a pretence of personhood. For him, just as in one sense ‘all human personhood is *constructed*... via the relationships that surround us... is there a way in which out of the unconscious, fallen human collective psyche the devil and even the demons might be constructed as hypostases?’ He also uses the analogy of ‘machine intelligence’ as potentially connected with demonology.<sup>90</sup> Presumably, by sticking to his minimalist Boethian definition of personhood paraphrased as ‘as individual entity endowed with intellect’, he speculates that the devil might somehow be ‘endowed with intellect’ from the human collective psyche – but this definition still implies ‘an *agent* able to think, know, will and act’,<sup>91</sup> and it is unclear how the independence implied by agency could be constructed from the fallen human collective psyche – any more than human agency is ‘constructed via the relationships that surround us’, an unhelpful analogy with the personhood of humans that Wright uses here, serving to obfuscate the issue.<sup>92</sup>

This then is clearly a reductionist argument and highly speculative. It is well known that the human psyche, particularly under pressure, can produce all kinds of images, evil and otherwise, from its unconscious, some of which may account for the voices not only heard in the minds of the mentally ill but possibly voiced at times in those claiming to be possessed by demons, as Jung

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<sup>90</sup> Wright, *Theology of the Dark Side* 73.

<sup>91</sup> Noble, "The Spirit World: A Theological Approach," 192.

<sup>92</sup> Though Wright is clearly aware of the issue in highlighting the weakness of Barth’s view in explaining the biblical understanding of an evil strategy and the malevolent purpose behind it: ‘Paul proclaimed ‘we are not ignorant of his designs’ and this sense of agency must count for something.’ Wright, *Theology of the Dark Side* 65.

proposed;<sup>93</sup> but this is a long way from endowing a previously non-existent spiritual being with intellect and will of the kind that Scripture recognises as Satan.<sup>94</sup> Even Noble is not as strong an ally as he might wish here – for Noble recognises that personality is something we are born with, ‘but we will be damaged persons unless we develop into loving persons in a matrix of stable, loving relationships.’<sup>95</sup> He goes on to provide a clear and acceptable description of how we might describe the devil’s ‘personhood’, acknowledging that this accords with Green’s position: ‘perhaps the concerns of those who fear reductionism here will be satisfied if we conceive of him as a malevolent intelligence, willing, acting and knowing, but totally lacking in personal feeling or sympathy, and obsessed with self-aggrandisement.’ Noble therefore suggests that Satan and his demons ‘may possibly be conceived of as damaged persons, or perhaps better as ‘anti-persons’, parasitic on human wickedness.’<sup>96</sup> Charismatics have little problem in conceiving of them as ‘anti-persons’, as long as, unlike Wright, they are also seen as ‘damaged persons’ – for just as human personality, however marred, is created and fallen, so it is difficult to imagine the devil and demons constructing themselves from the fallen human collective psyche, rather than being fallen created beings;<sup>97</sup> and ‘machine intelligence’, which Wright refers to as a possible ally to compare with demonic intelligence, is purposefully created by human beings, even if it could in some sense become an independent centre of ‘will’ (which is doubtful).<sup>98</sup>

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<sup>93</sup> Robert Cook summarises well Jung’s perspective, with which he strongly sympathises – for Jung forces experienced as devilish resided deep within our minds, but he also occasionally hinted that some might have an existence beyond it. Cook, "Devils and Manticores," 172-5.

<sup>94</sup> For example in Jesus’ reference to asking to sift Peter (Luke 22:31), or Paul’s references to the devil’s schemes (e.g. Ephesians 6:10).

<sup>95</sup> Noble also in arguing for ‘a real and objective power of evil’ only clearly affirms that their energy would derive from human wickedness, hesitantly bracketing ‘possibly indeed their very being?’. Noble, "The Spirit World: A Theological Approach," 215, Wright, *Theology of the Dark Side* 71.

<sup>96</sup> - Green, *I Believe in Satan's Downfall* 30, 126, Noble, "The Spirit World: A Theological Approach," 217.

<sup>97</sup> Not all charismatics consider demons to be fallen angels – Derek Prince for example has proposed that they are the offspring of fallen angels and men in Genesis 6 – but still, therefore, fallen spiritual beings. We shall also discuss this theory for the origin of evil spirits that is found in intertestamental literature in chapter 7.

<sup>98</sup> Wright, *Theology of the Dark Side* 73.

So what of the idea of the devil and demons as ‘anti-persons’ or ‘non-persons’? Wright argues that in Paul there is support for the fact that the evil behind idolatry is nothingness, because, although on the one hand Paul identifies false gods with demons (1 Cor 10:20), he also affirmed that, whilst there was some kind of real existence for these ‘many gods’, nevertheless ‘an idol is nothing at all’ (8:4-5).<sup>99</sup> However, whilst this may indeed suggest that demons exercise their power insofar as people believe in them,<sup>100</sup> we can hardly conclude that Paul would see the very existence of demons as arising from ‘nothingness’.<sup>101</sup> In Ephesians 6:12, the reference is to the ‘powers’ in language that implies supernatural cosmic forces in a hierarchy of spiritual beings, which exist ‘ἐν τοῖς ἐπουρανίοις’ (‘in the heavenly realms’), a phrase considered highly significant in the teaching at St George’s.<sup>102</sup>

Wright has also complicated the debate here by developing false antitheses. He frames his own analysis as turning on whether the powers are ‘personal, ontological, organised and purposeful’, or (as he proposes) essentially ‘chaotic, non-relational, depersonalising and non-ontological’.<sup>103</sup> However, some of these are not mutually exclusive - if evil powers are ‘damaged persons’, they could retain personal, organised and purposeful characteristics, as well as acquiring chaotic and

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<sup>99</sup> Noble, "The Spirit World: A Theological Approach," 215-6, Wright, *Theology of the Dark Side* 71.

<sup>100</sup> Clinton Arnold, *Powers of Darkness: A Thoughtful, Biblical Look at an Urgent Challenge Facing the Church* (Leicester: IVP, 1992) 94-5, Noble, "The Spirit World: A Theological Approach," 216.

<sup>101</sup> Hendry points out that Paul’s use would seem to parallel that of frequent descriptions of idols as ‘nothing’ in the prophets, as meaning ‘futility’ or ‘vanity’ (cf. Ecclesiastes). He challenges the RSV translation of 1 Cor 8:4 (‘an idol has no real existence’), and continues: ‘The Old Testament does not question the "real existence" of idols, nor even their significance as representative of something out of this world; it is their ability to perform the functions for which people look to them, particularly their ability to interpret the course of history (Isa. 41:21-24). "Who fashions a god or casts an image that is profitable for nothing?" (Isa. 44: 10). The prophet's refrain is that idolatry is an exercise in futility.’ Hendry, "Nothing," 277.

<sup>102</sup> See also Keith Ferdinando, "Screwtape Revisited: Demonology Western, African and Biblical," in *The Unseen World*, ed. Anthony N.S. Lane (Carlisle: Paternoster Press, 1996), 108, P.T. O'Brien, "Principalities and Powers: Opponents of the Church," in *Biblical Interpretation and the Church: The Problem of Contextualisation*, ed. D.A. Carson (Nashville: Nelson, 1985), 49.

<sup>103</sup> Wright, "Charismatic Interpretations of the Demonic," 158.

depersonalising tendencies.<sup>104</sup> Furthermore, purposeful and chaotic are not necessarily opposites – the traditional view of the devil is that he makes it one of his purposes to bring chaos to the order of God’s creation, particularly through his intention to ‘kill, steal and destroy’ (John 10.10).

### *5.7 Conclusion: towards a charismatic ontology of evil*

Wright wisely advises charismatics to ‘reflect upon its experience with the help of wisdom which resides in the pastoral practice and theological tradition of the church.’<sup>105</sup> On this basis he considers it dangerous to conceive of the dominion of darkness existing as the counterpart to the divine kingdom in that ‘it assumes a kind of legitimacy within the created sphere.’ He proposes that because part of the essence of evil is deception (Jn 8:44), the demonic realm may only be *masquerading* as ontological and structured. He supports this with one of his favourite quotations, that ‘the power against which faith is faith has its own reality, just as certainly as it does not have its own validity.’<sup>106</sup>

There is a right concern here that firstly evil’s domain should not be legitimised as a necessary part of God’s creation, and that secondly it should not be allowed to be credited with more power and structure than it actually has. However, the wisdom from pastoral practice and theological tradition that he advises charismatics to reflect on is long and varied, and it is questionable how much weight should be given to twentieth century modernism, that may (through Wink in

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<sup>104</sup> One of the leaders at my pilot case study church hinted at the nature of evil being both purposeful and chaotic, using the illustration of the giants in ‘The Silver Chair’ whose rock-throwing practice Lucy and Edmond stumbled into, but it was not particularly aimed at them. Similarly, Wright’s quotation of Screwtape inadvertently turning into a centipede from the *Screwtape Letters* by C S Lewis actually supports this dual interpretation of a mixture of purpose and chaos. Wright, *Theology of the Dark Side* 72.

<sup>105</sup> Wright, "Charismatic Interpretations of the Demonic," 163.

<sup>106</sup> Wright, "Charismatic Interpretations of the Demonic," 163. His quotation is from Otto Weber, *Foundations of Dogmatics* Volume 1 (Grand Rapids: Eerdmans, 1982) 489.

particular) have eventually begun to recognise a demonic reality, only to define it in psychological and socio-spiritual terms; or to Barthian theology which, in applying to the essence of evil his own concept of nothingness derived primarily from a Platonic category of ‘non-being’, remains more speculative than biblically rooted. For example, in theological perspective, it is interesting that some of those who have entered the debate concerning evil have moved in the Orthodox direction, and have remained much more open to a positive ontology of evil.<sup>107</sup> Whilst Wright accuses charismatics such as Green and Arnold as remythologizing in applying the Biblical imagery concerning evil too literally,<sup>108</sup> he has done his own remythologizing by ascribing reality to the forms of evil, and allowing them to obtain a limited form of personhood, yet retaining a modernist denial of ontological substance - because in drawing on the ‘meontic’ theological tradition of Augustine and Barth, he follows Noble and Wink in suggesting they originate as a projection of the corporate spirit of fallen humanity.<sup>109</sup>

In synthesizing his own version of meontic ontology, where the devil is ‘not something or someone’ but God is ‘Being Itself’,<sup>110</sup> Wright appears to confuse two different issues which do not need to be conflated. He is concerned that the devil should have no ‘legitimacy’, no ‘place assigned to him by God.’ There is a separate discussion to be had here – but at this point it should be noted that a theory of rebellion of good spiritual beings does not necessarily entail that they have a legitimate God-given role – neither for Augustine or for more radical ‘free-will theists’ such

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<sup>107</sup> Michael Harper joined the Orthodox church, but found his views on the reality of Satan and demons unchanged (‘to minimise or underestimate the power of these spiritual forces is a great mistake’ – Interview 20.4.04). Andrew Walker is also now an Orthodox; and even he, whilst being concerned about ‘the paranoid universe,’ appears to agree that the devil was an angelic being who freely rebelled and cast himself off from the creator’s love, but now drifts towards non-personhood. Walker, “The Devil You Think You Know,” 102.

<sup>108</sup> Arnold, *Powers of Darkness: A Thoughtful, Biblical Look at an Urgent Challenge Facing the Church*, Green, *I Believe in Satan's Downfall*, Wright, “Charismatic Interpretations of the Demonic,” 158.

<sup>109</sup> Cook, “Devils and Manticores,” 182, Noble, “The Spirit World: A Theological Approach,” 214, 17-8, Wink, *Unmasking the Powers* 24-5, Wright, *Theology of the Dark Side* 70-1.

<sup>110</sup> Wright borrows the term from Paul Tillich – Wright, *Theology of the Dark Side* 31-33.

as Gregory Boyd (whom we shall discuss in chapter 7). There is no need to conclude with Wright that ‘the devil is not something’ in order to deny his legitimacy in relation to God. Wright in his description of demonic non-being says that ‘evil exists as chaos to order, as lie to truth, darkness to light or death to life’<sup>111</sup> – but if we add ‘as pride to humility, as rebellion to submission, as disobedience to obedience’ it does not increase the devil’s ‘legitimacy’, rather clarify in much starker relief the root of the enmity between the devil and his kingdom and God. In bringing ‘rebellion’ to centre stage as the nature of evil, thus strengthening rather than weakening the link between human sinful rebellion and the power of evil, charismatics may help ensure that the ‘quick, sharp glance’ Barth and Wright recommend retains its laudable characteristic of contempt for the demonic kingdom, without becoming an excuse to avoid discovering and regularly using the tools required in praxis to follow Christ in exposing and destroying the works of the evil one. If evil is seen as having no substance and only masquerading in various forms, the new danger may arise of not taking its virulence seriously, and of seeking its defeat more by human attempts to disregard, disbelieve or disperse such vacuous ‘forms’, rather than through the only sure theological ground for the defeat of evil, the death of Christ upon the cross.

Wright is correct to point out that the texts concerning a fall of angels are problematic and of uncertain interpretation.<sup>112</sup> However, there are more hints in Scripture of evil having arisen in this way than the even more speculative accounts of Cook, Wright and Wink. Not only does the gospel ascribe to Jesus words of judgement on ‘the devil and his angels’, but we find a similar phrase in Revelation.<sup>113</sup> And, whilst the timing of the events they refer to is extremely difficult to interpret,

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<sup>111</sup> Wright, *Theology of the Dark Side* 31.

<sup>112</sup> Wright, *Theology of the Dark Side* 63.

<sup>113</sup> Matthew 25:41, Revelation 12:7 – ‘the dragon and his angels’, where the dragon is identified as ‘the devil, or Satan’.

both Jesus and Revelation record a ‘fall’ of the devil (and his angels),<sup>114</sup> which for Jesus could be an allusion to one of the two ‘problematic’ Old Testament texts, Isaiah 14:12.<sup>115</sup> There is certainly significant exegetical evidence here, notably in Revelation 12, that the ‘devil and his angels’ share a similar positive ontology as spirit beings to ‘Michael and his angels’, and that it was wilful rebellion that led to their loss of status.<sup>116</sup>

Although the description of fallen rulers in Ezekiel and Isaiah may be more human than demonic, it could point to an interplay between the two – for surely the human rebellion and proud autonomy from God mirrors the rebellion of the evil spiritual powers that ally with, and draw power from, such human sin. And as to the origin of such destructive forces – borrowing Wright’s analogy, even a black hole was a powerful star once, otherwise it would not exist at all.<sup>117</sup> Walker may be correct to follow C.S. Lewis in suggesting the devil is undergoing a depersonalising metamorphosis towards non-personhood;<sup>118</sup> but it would seem to accord with biblical data and pastoral experience that this is not because the devil has arisen from it, but in his fall has lost the goodness of full personhood possessed by the angels, and is fighting to steal back whatever he can from humans, who give it away through their individual and corporate sinful actions.<sup>119</sup>

Wright has challenged charismatics for their ‘apparent reluctance to go beyond the mythological and narrative imagery of Scripture to ask more *theological* questions about the actual nature of

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<sup>114</sup> ‘I saw Satan fall like lightning from heaven’ (Luke 10:18); ‘he was hurled to the earth, and his angels with him’ (Revelation 12:9).

<sup>115</sup> Green makes a case for a distinction in the other text (Ezekiel 28:1-19) between ‘the prince of Tyre’ and ‘the king of Tyre’ that is a spiritual power behind the earthly one, though it is not a strong case. He does also rightly point out though that Jude 6 and 1 Tim 3:6 do point in the same direction. Green, *I Believe in Satan's Downfall* 36-39.

<sup>116</sup> Cf. also the fivefold emphatic rebellious ‘I will...’ of ‘Lucifer’ (the ‘morning star’) in Isaiah 14:12-14. We will revisit the fallen angels hypothesis in chapters 7 and 8.

<sup>117</sup> As Wright himself points out - Wright, *Theology of the Dark Side* 70.

<sup>118</sup> Walker, “The Devil You Think You Know,” 102.

<sup>119</sup> As Wink acknowledges in relation to Luke 4:6 - Wink, *Unmasking the Powers* 24.

evil.’ However, in the ‘ordinary theology’ of some members of St George’s there is indeed a clear theological answer as to the nature of evil, in characterising its essence as ‘rebellion’; requiring either an Augustinian privative account of evil, or a more positive ontology.<sup>120</sup> Evil as ‘rebellion’ arises from choice to sever a relationship of willing submission to an all-loving God, and this most naturally fits with an origin in the fall of angels that parallels, and then draws power and sustenance from, the fall of human beings. The interaction of the demonic realm with humans certainly involves much deception and interplay with psychological factors, just as indeed ‘the world, the flesh and the devil’ are intertwined in their negative influence; but characterising evil simply as ‘rebellion’ also reveals that the most effective way to overcome demonic influence is through continuous repentance from our own rebellion against God, so that, forgiven and filled with the Spirit of Christ, Christians too can exercise the authority that Jesus delegated to them over all the power of the enemy, as they discover the vastly superior power and greatness of God, and of His love that sweeps Christians up in Christ into a position of spiritual authority even in the heavenly realms.<sup>121</sup> Far from necessarily resulting in an increase in paranoia, my studies reveal that it is possible for a charismatic spiritual warfare praxis on such a basis to progressively release from fear and bring growth in inner spiritual freedom and security in God.

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<sup>120</sup> When presented with some of the alternatives given above as to the origin and nature of evil, one interviewee commented succinctly: ‘The fallen angels would be more my understanding, obviously because of the nature of rebellion in sin, and the whole nature of Satan is rebellion.’ Gail Interview 6.12.07.

<sup>121</sup> Luke 10:19; Ephesians 1:19-23, 2:6.

## Chapter 6

# AMOS YONG: A TRIADIC METAPHYSICS OF THE DEMONIC

### 6.1 Introduction

The foregoing inductive research raised the central question – what is the nature of the evil powers that charismatics claim to be encountering and struggling against? To assist us in constructing a charismatic ontology of evil, we have begun to enter into dialogue with Nigel Wright and others who have addressed this question with specific relevance to the charismatic approach to evil. We now turn to Amos Yong’s contribution. Although he is not a practical theologian, his work is helpful in this reflective interpretive phase in engaging with the debate concerning evil in the wider tradition of the theological ‘system’ – for, although Yong himself is from the Pentecostal/charismatic tradition, he draws widely on the work of scholars and wider philosophical thinking outside his own tradition, intending his work as a contribution to the wider Christian conversation on the work of the Spirit.<sup>1</sup>

Yong’s theological writing is extensive, but apart from two later publications which indirectly touch on specific aspects of the subject,<sup>2</sup> and a recent volume that includes consideration of ‘the

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<sup>1</sup> As stated in the introduction to his detailed exposition of a theology of religions from a pneumatological perspective - Yong, *Discerning the Spirits* 10. The background thinking of his metaphysics however is further developed in Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington VT: Ashgate, 2002).

<sup>2</sup> Amos Yong, "Ruach, the Primordial Chaos, and the Breath of Life: Emergence Theory and the Creation Narratives in Pneumatological Perspective," in *The Work of the Spirit: Pneumatology and Pentecostalism*, ed. Michael Welker (Grand Rapids: Eerdmans, 2006), Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, Texas: Baylor University Press, 2007). More recently he has further developed it in Amos Yong,

powers' in relation to political theology,<sup>3</sup> his approach to evil and the demonic is mainly laid out in *Discerning the Spirits*;<sup>4</sup> and then in summary form in a paper.<sup>5</sup> Thus it is here that I begin.

In a typically triadic approach, Yong summarises his theology of discernment in three theses, metaphysical, biblical and theological respectively.<sup>6</sup> It is primarily in the context of developing his metaphysical argument that he discusses the nature of the demonic, and so we need first to sketch out his approach to this which he terms 'foundational pneumatology'.

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## 6.2 Yong's foundational pneumatology

Foundational pneumatology is 'the effort to articulate a fully public account of spiritual reality', in particular of the Holy Spirit, through attempting to discern the presence and activity of God in the world (and by contrast, God's absence).<sup>7</sup> He aims to be 'fully public' so as to engage any and all

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*The Spirit of Creation: Modern Science & Divine Action in the Pentecostal-Charismatic Imagination* (Cambridge: Eerdmans, 2011).

<sup>3</sup> Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology* (Grand Rapids: Eerdmans, 2010).

<sup>4</sup> I have simplified Yong's own title, *Discerning the Spirit(s)*, which brackets the 's' to show that the book is more concerned with discerning the Holy Spirit at work than with other 'spirits'.

<sup>5</sup> Amos Yong, "Spiritual Discernment: A Biblical-Theological Reconsideration," in *The Spirit and Spirituality*, ed. Bonsuk Ma and Robert P Menzies, *Jpt Supplement Series* (London: T & T Clark, 2004), 84, 99. He wrote this particularly in order to 'fill in the exegetical lacuna underpinning the speculative theological project with which I have been engaged,' and to begin to sketch out a systematic theology of discernment. However, this paper is almost entirely a reprint of chapter 6 of Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids: Baker Academic, 2003) 129-61.

<sup>6</sup> His first thesis is that all things consist of both *logos* and *pneuma*, both 'forms of concretions and dynamic vectoral trajectories'. Secondly, he argues that the biblical authors understood discernment as the development of perceptual and cognitive senses that can pierce through the concrete forms of things to their inner spirits; and thirdly he proposes theologially that this spiritual discernment is a broad 'hermeneutics of life' that is both divine gift (as exemplified in the charismatic gift of discerning of spirits) and also a human activity 'aimed at reading correctly the inner processes of things.' Yong, "Spiritual Discernment," 84.

<sup>7</sup> Yong, *Discerning the Spirits* 122, Yong, "Spiritual Discernment," 84. Yong adapts Harvey Cox's categories in developing this foundational pneumatology into three comparative categories in building a Pentecostal-charismatic theology of religions. He proposes *religious cosmology* as the third comparative theological category, to mediate Cox's notion of 'primal hope' in relation to the foundational category of divine absence. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (London: Cassell, 1996), Yong, *Discerning the Spirits* 222.

interested parties, believing that God's Spirit is present and active in the world as a whole.<sup>8</sup> He therefore looks for a common public language, and finds metaphysics to be most appropriate, being a philosophical discourse concerned with what the world is and how it functions,. In this he follows on from theologian Donald Gelpi and Yong's teacher Robert Neville, both of whom are inspired by the metaphysics of American pragmatist philosopher C. S. Peirce.<sup>9</sup> Yong, like Gelpi, prefers Peirce's 'contrite fallibilism' approach to epistemology where all knowledge is provisional, subject to the ongoing process of conversation and discovery; rather than a strong Cartesian foundationalism that bases all beliefs on self-evident intuitions.<sup>10</sup>

Peirce's metaphysics takes a triadic view of reality. *Firstness* is 'pure potentiality', that which makes a thing what it is in itself, and forces itself on our perception – we see greens as greens, chairs as chairs, etc. *Secondness* is the brute resistant fact by which a thing is related to others or struggling or distinct from them – greens are not whites, chairs support sitting, parents support children, etc. *Thirdness* is 'both what mediates between firstness and secondness on the one hand, and between that and others on the other... the universals, laws, generalities, or habits that ensure the continuity of the process of reality... that shape the temporal modality and relationality of things.' For example, parents are constituted by the many features relating them and their activities to children; chair is a generality, but a chair can take many shapes, sizes and functions, but does

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<sup>8</sup>We cannot escape the Spirit's activity or presence (Psalm 139:7-16), and indeed 'the Holy Spirit is being poured out universally' on all flesh (Acts 2:17). Also, because we are made in the *imago Dei*, when we engage our uniquely human capacities that display the image of God, such as our rational thinking, or our volitional, moral and relational capacities, we are all engaged in the life of the Spirit, at least in part. Yong, "Spiritual Discernment," 84-85.

<sup>9</sup> He also acknowledges that biblical scholar Walter Wink figures in his own thinking. Yong, *Discerning the Spirits* 105-17, 21-30, Yong, "Spiritual Discernment," 85-87.

<sup>10</sup> Yong, *Discerning the Spirits* 100. This 'contrite fallibilism' accords well with the 'critical realist' epistemology that I have adopted in this thesis, which takes into account some of the insights of pragmatist philosophical theory – see chapter 1.4.1, and Cartledge, *Practical Theology* 44-45. Peirce himself however seems to go too far at times, in claiming that the common conclusion ultimately reached by all human minds is always 'by definition' the true conclusion - Richard L. Kirkham, *Theories of Truth: A Critical Introduction* (London and Massachusetts: MIT Press, 1992) 81.

not determine who sits on it.<sup>11</sup> Yong regularly returns to this triadic view in his writings, particularly in his work on hermeneutics, *Spirit-Word-Community*, where he succinctly summarises respectively the three elemental modes of Firstness, Secondness and Thirdness: ‘Things are what they are precisely as the togetherness of *qualities, facts* and *laws* – the hows, whats and habits or tendencies of experience’ (my italics).<sup>12</sup> He argues that it is the coinherence of these qualities, facts and laws that constitutes our experience of reality. Pierce saw that we never have a pure experience of the firstness (qualities) of things, but this is abstracted from our experience of their secondness (facts) and thirdness (laws). Gelpi helped Yong to see the correlation here between Piercean metaphysics and trinitarian theology, which affirms that the Father makes himself present to the world not directly, but through the two hands.<sup>13</sup>

Yong thus brings his Piercean metaphysics into the theological arena by suggesting that all things in their ‘firstness’ (their simple felt qualities) consist of both Word (*logos*) as concrete form (secondness), and Spirit (*pneuma*) as their inner spirit (thirdness).<sup>14</sup> All things are encounterable phenomenologically as a perceptible concrete form (secondness), but also have an inner spirit (thirdness) of ‘laws, habits, tendencies and energetic force that shape its processive actuality and direct its temporal trajectory.’<sup>15</sup> As a specific example of how this might apply to personhood, firstly in relation to the person of Christ, Yong uses primarily a Spirit-Christology model which

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<sup>11</sup> Michael L. Raposa, *Peirce's Philosophy of Religion* (Bloomington: Indiana University Press, 1989) 124, Yong, "Spiritual Discernment," 87. Raposa references to C. Hartshorne, P. Weiss, and A. Burks, eds., *Collected Papers of Charles Sanders Peirce* (Cambridge, MA: Harvard University Press, 1935, 1958) 6.455.

<sup>12</sup> Yong is particularly enthusiastic about Pierce's approach, because he sees it as bypassing the drawbacks of the essentialisms (Cf. Platonic and Aristotelian substances), monisms (e.g. pantheism and materialism), and dualisms (e.g. Cartesianism and Kantianism) of most other traditional and modern systems. Yong, *Spirit-Word-Community* 93.

<sup>13</sup> Yong, *Spirit-Word-Community* 94. Yong gives an extensive discussion of the Trinitarian model of the Spirit and Word as the two hands of the Father - Yong, *Spirit-Word-Community* 50-60. He sees Pierce's triadic view of reality as helping to fill out logically the two hands model with a Trinitarian theology of coinherence - Yong, *Spirit-Word-Community* 91.

<sup>14</sup> This is his first thesis, a metaphysical one. Yong, "Spiritual Discernment," 84.

<sup>15</sup> Yong, "Spiritual Discernment," 87, Yong, *Spirit-Word-Community* 93-4.

describes the person of Jesus of Nazareth (firstness) as having essentially both a Christological dimension (*logos*, or concrete form – his secondness) of the ‘Word made flesh’, and a pneumatological dimension of the inner dynamic of the Spirit (*pneuma*, or inner dynamic field of force – his thirdness). He sees this as generalisable to all persons – ‘each of us are who we are precisely as felt emotive qualities (firstness) and bodies (secondness) integrated by that inner spiritual aspect of our being (thirdness).’ For Yong, the latter is manifested for example in ‘intentional vectors or fields of force’ which both draw from our concrete structures (including our biological genes) as well as our social environments and experiences.

As another example, Yong also applies this triadic metaphysical analysis to corporate entities such as communities, organisations, social and political groups and nations – sensing not only the parallels with German idealistic philosophers such as Hegel who spoke of *Geist* as the inner characteristic features of nations and civilisations, but also the biblical concept of the Spirit as the life force of the Church (the body of Christ), and Paul’s language about governments which is suggestive of both outward institutional structures and spiritual authorities (Romans 13:1-6).<sup>16</sup>

### ***6.3 Foundational pneumatology, the demonic, and Walter Wink***

We have seen that Yong wishes to investigate in the categories of divine presence and activity in the world; but also divine absence, which particularly concerns us in relation to the demonic. Yong argues that ontologically speaking, divine absence does not necessarily imply the presence of evil spirits, for ‘non-being’ of itself does not have evil or demonic power; nevertheless, our

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<sup>16</sup>Yong suggests that we always engage corporate realities both on the level of concrete outer form, but also the inner dynamic of its traditions, values and visions often symbolised in its constitutions, legal systems, and so on. Yong, "Spiritual Discernment," 88-89.

human experience is that the *nihil* is not simply something we feel to be threatening, but has a positive and horrific aspect to our encounter with it which cannot simply be wished away, but has to be wrestled against and overcome, which is rightly termed demonic.<sup>17</sup> This leads into his second level of categorisation of the demonic, as not only associated with God's absence, but also signifying the forces that actively resist the arrival of the divine kingdom. Yong sees this characterisation of the demonic as not only having a pervasive element over which there can be a fair degree of consensus (e.g. its manifestations in anti-Semitism, the Crusades, witch hunts, sexism, racism, classism, etc), but often shifting according to its religious context, as religious persons and communities usually demonise religious traditions other than their own, or other perceived threats.<sup>18</sup>

Yong applies again the triadic metaphysical model to the demonic. In its firstness or 'essential suchness, the demonic is a destructive reality that opposes the goodness and providence of God. As such the demonic is manifest in concrete forms and particular actualities [secondness], and sustained as forces with destructive capacities [thirdness].'<sup>17</sup> It is here that Yong's distinctive view emerges. He submits that we often think of the demonic in terms of the 'thirdness' of demonic forces; but because of his triadic metaphysical approach, demons too must always include the concrete outer forms of secondness; he maintains that a demonic spirit is irrelevant if it is not manifest concretely in space and time – 'we can therefore speak meaningfully of a spirit of lust, or

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<sup>17</sup> In particular see the footnote 39 in Yong, *Discerning the Spirits* 127-8. This conception is clearly similar to that of Moltmann and Wright discussed in 5.4 above. Yong (footnote 40, 128) also notes that experience of the *reality* of the demonic is something which can go way beyond the biblical and theological texts that refer to it, citing the reflections of Helmut Thielicke on his experience of Nazi Germany.

<sup>18</sup> For example, fundamentalists opposing theological liberalism demonised higher criticism and the carriers of evolutionary theory on one hand, and Darwinism (teachers, textbooks, school systems) on the other; or evangelical Christians concerned with terrorism demonise Al Qaeda, or concerned with secularisation can demonise Western capitalism. Amos Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005) 252-3.

the spirit of murder, or the spirit of alcoholism, for example, only because we see its effects in ruined relationships, tragic homicides, civil wars, non-functional kidneys, or successive generations of families inflicted by habitual patterns of drinking.’ Thus, whilst he asserts that he is not denying the idea of a personal devil and his demons, he is denying that ‘such realities can be conceived *only* in a spiritual sense apart from concrete forms’ – for example, what is demonic about the Holocaust is not any host of demonic spirits in the abstract (‘Casper-like spirits floating about in mid-heaven’), but the very concrete events of the putrid gas chambers of Auschwitz, or for racism the actual discrimination of peoples based on skin colour. Any spirits for Yong that do not manifest concretely ‘could not be said to exist in any meaningful sense’ – they are ‘at least irrelevant to the human condition, and at worst a figment of our imagination.’<sup>19</sup>

In emphasizing both the inner dynamic and outer forms of corporate entities, where the shape, personality and relationship with other entities is determined by its inner spirit, Yong openly notes the influence and similarity with Walter Wink’s proposals. Wink argues that ‘the powers’ have an inner and outer aspect – ‘as the inner aspect, they are the spirituality of institutions, the “within” of corporate structures and systems, the inner essence of outer organisations of power. As the outer aspect they are political systems, appointed officials, the “chair” of an organisation, laws – in short, all the tangible manifestations which power takes.’<sup>20</sup> These two dimensions belong together – the powers are both heavenly and earthly, divine and human, spiritual and material, invisible and structural. But they are also good as well as evil. Wink maintains that the biblical accounts identify the powers as servants of God - even Satan himself at times being the ‘sifter’ or

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<sup>19</sup> Yong, "Spiritual Discernment," 90, 102-03.

<sup>20</sup> Wink, *Naming the Powers* 5.

‘prosecuting attorney’;<sup>21</sup> but then for Wink Satan’s fall did not in fact take place in time, but in the human psyche, an ‘archetypal movement of momentous proportions’, assuming the aspect of a suprapersonal spiritual agency, the sum total of the darkness and fear of the whole race. But he resists personifying Satan, as ‘personification is too rationalistic to deal with archetypal realities’, and he is afraid of reintroducing the literal ‘person’ of popular Christian fantasy.<sup>22</sup> He maintains though, that Satan continues to have both roles as Servant of God and the Evil One; but it is primarily our own choices that give Satan so much power over the world and determine which side Satan is on – and he even suggests that we can redeem Satan by our choices – ‘we made Satan evil, only we can restore him to his rightful role at God’s right hand.’<sup>23</sup> Likewise, there are clearly a range of ‘powers’ at work in the world, some of which are demonic in character, but are potentially able to be redeemed by our choices.<sup>24</sup>

Wink’s theology is clearly congruent with Yong’s more philosophical approach – Wink emphasised the inner aspect of the powers, equivalent to Yong’s ‘thirdness’, and the outer tangible aspects equivalent to ‘secondness’. One of Wink’s central theses is that the Powers, whilst spiritual, are generally only encountered as corporealised in some form; this parallels Yong’s argument above.<sup>25</sup> Satan has an ‘outer’ reality in some sense – since ‘the social sedimentation of human choices for evil has formed a veritable layer of sludge that spans the world’.<sup>26</sup> However,

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<sup>21</sup> Wink, *Unmasking the Powers* 10-22.

<sup>22</sup> Wink, *Unmasking the Powers* 24-5.

<sup>23</sup> Wink, *Unmasking the Powers* 34.

<sup>24</sup> Wink, *Naming the Powers* 5.

<sup>25</sup> Wink, *Naming the Powers* 5, Yong, "Spiritual Discernment," 90. Wink is seeking to heal the split between one-sided materialism and one-sided spiritualism.

<sup>26</sup> Wink, *Unmasking the Powers* 25. However, Wink’s ‘inner’ and ‘outer’ phraseology is dangerously close to panentheism, as more than one commentator has pointed out – Osborn sees Wink in danger of postulating heaven as the soul of the earth, a step towards the divinisation of the cosmos; and Williams accuses Wink of panentheism in effectively denying the existence of an independent, transcendent, supernatural realm or ultimate reality. Lawrence Osborn, "Angels: Barth and Beyond," in *The Unseen World*, ed. Anthony N S Lane (Carlisle: Paternoster Press, 1996),

Yong notes that Wink's main purpose is to reinterpret the biblical cosmological language of the powers for our time, and so there is little discussion of metaphysical issues. Yong therefore wishes to add to Wink's dipolar demonology the missing category of the 'firstness' of the demonic, which for him arises from the existential spontaneity of things, which can inexplicably decide to act against its divinely ordained purpose of being and turn away from God, and so unleash force-fields of the demonic. Yong here is being quite Augustinian – as he indirectly acknowledges in his footnote where he agrees that this is the truth behind the theory of evil as privation and negation.<sup>27</sup> This also agrees with my own emerging thesis that the essential nature of the demonic is rebellion. However, Yong is primarily referring to the 'spontaneous self' of human beings turning away from God, and does not here apply it to angelic ones - although Augustine himself made that application.<sup>28</sup>

Yong is thus highly appreciative of Wink's analysis of the powers as having outer concrete and inner spiritual aspects, but he is critical in some other respects. Firstly, Wink relies heavily on process theology, whose dipolar doctrine of God and the world as interdependent Yong explicitly rejects.<sup>29</sup> Yong notes that Wink's ontology reads this horizontally,<sup>30</sup> with a dynamic realm of

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29-48, page 44, Peter S. Williams, *The Case for Angels* (Carlisle: Paternoster, 2002). Wink himself proposes an 'integral worldview' which is decidedly panentheistic: 'The integral worldview reconceives the spatial metaphor not as "up" but "within."' Wink, *The Powers That Be: Theology for a New Millennium* 20.

<sup>27</sup> Yong, *Discerning the Spirits* 129.

<sup>28</sup>For example, Augustine, *On Free Choice of the Will* 3.11 (113-15). However, Yong has just dealt with this more fully in Yong, *The Spirit of Creation*.

<sup>29</sup> He does however adopt some process-relational categories, particularly through his teacher Neville. He also discusses extensively the work of Lodahl as a groundbreaking attempt at interreligious dialogue; Lodahl for example draws on Kabbalistic notions of *tsimtsum* (as Moltmann picked up, influencing Nigel Wright above), seeing creation as an emanental flow of God into the void where evil remains a real and potent threat to the world - Michael E. Lodahl, *Shekinah/Spirit: Divine Presence in Jewish and Christian Religion* (New York: Paulist Press, 1992) 130-1, Yong, *Discerning the Spirits* 89. However, Yong accepts that this goes too far - in process thought, the Spirit is only present but unable to act without human co-creation; this relegates the idea of 'radical evil' in the myth of the Shekinah in exile to the ineffectiveness of deity to substantially influence free agents and random events in the world. Yong, *Discerning the Spirits* 93.

power and activity (the ‘inner’) which drives reality’s more concrete manifestations (the ‘outer’). Whilst Yong commends this positive attempt to overcome ‘the disastrous dualisms’ of Enlightenment rationality, he sees Wink’s reliance on process metaphysics as holding him back from filling this out by adopting ‘a more explicitly triadic and truly relational metaphysic’.<sup>31</sup>

Secondly, whereas Wink seems to reduce the demonic to social, institutional and organisational realities, Yong wishes to emphasise the multi-dimensionality of the demonic at natural, personal and social levels.<sup>32</sup> This is hardly surprising in view of his Pentecostal roots, where traditionally the main encounter with the demonic has largely been seen as being at the personal level – and it does render Yong’s multidimensional approach more accessible to charismatics in a British Anglican context. Wink does include a brief discussion of the demonic operating at the personal level, remaining agnostic as to whether there are real evil spirits as actualisations of the corporate demonic that can possess people on an individual level. Yong rightly criticises Wink here as not entirely consistent when he tries to make a clear distinction between the ‘inner personal demonic’, which arises from suppression of essential elements of a person’s being that need to be accepted and loved to bring healing, and ‘outer personal possession... of an individual by something alien and extrinsic to itself’, the personalised actualisation of ‘the collective malady afflicting an entire society’, where exorcism of the demonic spirit might be appropriate.<sup>33</sup> Yong argues that the demonic has *both* outer and inner aspects, and sees the latter as personal aspects contaminated and perverted by outer social and ‘other larger-than-life forces’, resulting in some loss of personal

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<sup>30</sup> The dipolarity is read vertically in process philosophy, between God and the world (in Charles Hartshorne’s terms, God’s abstract essence and the concrete actuality of the world), between transcendence and immanence. Wink’s dipolar ontology is an immanent one, as to how things really are in this world.

<sup>31</sup> Such as Gelpi has done with much greater success in his North American foundational theology, and as Yong further develops in his own foundational pneumatology. Yong, *Spirit-Word-Community* 88-91, 94.

<sup>32</sup> Yong, "Spiritual Discernment," 90.

<sup>33</sup> Wink, *Unmasking the Powers* 43, 50.

rationality or integrity, as (in Morton Kelsey's words) 'demonic psychic content tries to possess the human psyche'<sup>34</sup> (whereas the Holy Spirit brings the opposite effects). Thus, whilst agreeing with Wink that psychotherapy can be helpful, he then seems to support the Pentecostal/charismatic approach in suggesting that 'complete deliverance can only come about as a gift of the Spirit enabling repentance and discipleship in truth and righteousness.'<sup>35</sup> This balanced view may be helpful on the practical level; however, Yong's ontological language here is again, like Wink's, very cautious - instead of 'evil spirits' he talks of 'other larger-than-life forces', or is content to borrow the phrase 'demonic psychic content' in letting Kelsey do his talking for him.

#### *6.4 Personhood, the Holy Spirit and demonic ontology*

Yong follows Gelpi in emphasizing the thirdness of the Spirit, in terms of a 'law' or dynamic life force.<sup>36</sup> Yong notes that other theologians, such as Pannenberg, and Moltmann, have also begun to speak of the Spirit as a field of force.<sup>37</sup> Pannenberg, for example, considers the Spirit as a creative and life-giving dynamic, the force field of God's mighty presence (c.f. Psalm 139:7), in contrast to the Greek idea of the deity as *nous* in the traditional theological doctrine of God.<sup>38</sup> Moltmann also describes the Spirit as a source of energy and a field of force, noting how charismatics often feel the experience of the Spirit as *vitalizing energy*.<sup>39</sup> Such theologians help to bring the ancient

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<sup>34</sup> Morton Kelsey, *Encounter with God: A Theology of Christian Experience* (Minneapolis: Bethany, 1972) 157, quoted in Yong, *Discerning the Spirits* 299.

<sup>35</sup> Wink, *Unmasking the Powers* 53, Yong, *Discerning the Spirits* 298-99.

<sup>36</sup> Yong, *Discerning the Spirits* 117.

<sup>37</sup> Yong, *Discerning the Spirits* 117-18, Yong, "Spiritual Discernment," 89.

<sup>38</sup> Pannenberg notes that Origen nevertheless chose to interpret the statement 'God is Spirit' (John 4:24) in terms of the Platonic view of God as *nous*, to avoid the Stoic doctrine of *pneuma* which was pantheistic. This is not now a danger in modern physics, where field theories now see fields as independent of matter, not as bodily entities. Wolfhart Pannenberg, *Systematic Theology*, vol. I (Grand Rapids: Eerdmans, 1991) 382.

<sup>39</sup> He also highlights the biblical language of *dynamis* or *energeia* in relation to charisma, as well as the picture of the Spirit as a flowing, and as the well of life - 'the origin of the torrent of energy', which all point to the doctrine of

concept of *pneuma* in the biblical world, where spiritual and material reality are not divorced in a dualistic sense, into conversation with modern physics, which argues that material reality is nothing less than energy arranged within and sustained by force fields of activity.<sup>40</sup>

The question thus arises, in what sense is the Spirit ‘personal’? Yong maintains that the personal pronoun for Spirit is still appropriate, for example because the Spirit is primarily ‘relationality’; which suggests divinity as personality, and the Spirit engages us as personal beings.<sup>41</sup> Yong does retain the link between the Holy Spirit and the *nous* or mind of God;<sup>42</sup> he identifies the Spirit with rationality, partly because of the role of the Holy Spirit in his key epistemological concept, the pneumatological imagination.<sup>43</sup> Yong nevertheless wishes to keep an element of mystery in how we talk of God in personal terms beyond the supremely personal revelation of God in the person of Jesus as our Saviour; he feels Gelpi may go too far in pressing for acceptance of the idea of a tri-

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emanation; this divine energy is for Moltmann also ‘the force which holds the world together and keeps it alive.’ Jurgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. M. Kohl (London: SCM Press, 1992) 195-6.

<sup>40</sup> Yong, *Spirit-Word-Community* 90.

<sup>41</sup> For Yong, the ontology of spirit is relational through and through – for example, the Spirit ‘will not speak on his own; he will speak only what he hears’ (John 16:13-14) – the Spirit is the Spirit of God, or the Spirit of Christ, never calling attention to herself, just as the *ruach* called attention to the presence of Yahweh in their midst for the ancient Hebrews. Yong, *Discerning the Spirits* 123. Moltmann’s shares this emphasis on the relationality of the Spirit, and connects it with the metaphors of a source of energy or field of force Moltmann contends that when the Spirit is ‘poured out on all flesh’, we cannot distinguish between created and uncreated energies; the water of life that flows from the wellspring has the same quality as the spring itself, and so in the experience of the Spirit there is a primal, all-embracing presence in which we experience the reciprocal perichoresis of God and ourselves, as the eternal God participates in our transitory life. Moltmann, *The Spirit of Life* 195.

<sup>42</sup> Here he is more traditional than Pannenberg, who states that ‘critical reflection has dissolved the idea of *nous* as the subject of the divine action.’ But he notes also that ‘as a field, of course, the Spirit would be impersonal’, but is aware of the difficulty this can pose for talking of God’s action. Pannenberg, *Systematic Theology* 383-4.

<sup>43</sup> Yong notes that Old Testament and Jewish thought that saw the Spirit as the personification of human wisdom (especially in Proverbs 8:22-31); and even though Paul later identifies ‘Christ as the power of God and the wisdom of God’ (1 Cor 1:24,30), he also clearly connects the Spirit with the divine mind as the one who mediates and communicates the mind of God which is embodied and concretely manifest in Jesus (1 Cor 2:10-16). Here he also cites in support Donald Gelpi, *The Divine Mother: A Trinitarian Theology of the Holy Spirit* (Lanham: University Press of America, 1984) 56-66. He is clearly influenced by Gelpi’s characterisation of the Spirit as ‘the divine Breath’, seen as the divine mind who interprets generally and legally the mutual relationship of Father and Son, and of human beings with the divine, such that Christians do and ought to experience the reality of God through the divine Breath. See Yong, *Spirit-Word-Community* 95.

personal God.<sup>44</sup> Yong himself favours an anti-individualistic, relational emphasis on the Trinity as three subsistent relations, rather than a triad of persons who ‘have’ relations.<sup>45</sup> Yong concludes in describing the constitutive features of pneumatology as relationality, rationality, and dynamic life. Though he does not say so explicitly, this seems to point to relationality as the essential firstness of the Spirit (even though within the Trinity, relationality is the ‘thirdness’ of the Spirit), rationality as its secondness, and dynamic life expressed as a field of force as its thirdness.<sup>46</sup>

Yong, therefore, whilst clearly fully Trinitarian in his approach, and acknowledging the relationality (and rationality) of the Spirit, primarily emphasises the thirdness of the Spirit as a field of force, rather than as a person, or individual subsistence. This is relevant to the nature of the demonic, because Yong defines the demonic at one point as ‘the contrast term to the Holy Spirit’;<sup>47</sup> so in emphasising the thirdness of the Spirit as fields of force, it is not surprising that he brings the same, or even greater ambiguity to the demonic in terms of its personal nature, or independent subsistence.<sup>48</sup> The pneumatological imagination ‘envisions the world as a complex interplay of

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<sup>44</sup> Yong sees our present experience of God as to some extent empirically revealing God’s personhood, but in other aspects articulating this sense of personhood is a matter of faith. Yong, *Discerning the Spirits* 123-4.

<sup>45</sup> He cites approvingly Cunningham’s attempt to retrieve this notion from the patristic synthesis, in line with Orthodoxy – David Cunningham, *These Three are One: The Practice of Trinitarian Theology* (Oxford: Blackwell, 1998), cited in Yong, *Spirit-Word-Community* 56. Yong sees this as overcoming the false duality between personal individuality and personal relationality, seeing the three persons as in fact constituted by their relationships with each other. He agrees with James Loder that this actually helps with the apparent contradiction that God *is* Spirit (John 4), and Spirit is also one member *of* the Trinity (e.g. John 17); if the inherent nature of the Spirit is to be relational, at the same time the Spirit can relate to itself – God both *is* Spirit and *has* Spirit. Yong, *Spirit-Word-Community* 56-7.

<sup>46</sup> Yong accepted this as a valid extrapolation from his work. Amos Yong, "Response to Chapter 6," (personal e-mail 16.12.10).

<sup>47</sup> Yong, *Discerning the Spirits* 127, footnote 38.

<sup>48</sup> Thirdness again comes to the fore when Yong compares the divine Spirit and other spirits in relation to the role of ‘pneumatological imagination’ in discernment. Here he highlights some root biblical metaphors for the Spirit; besides that of relationality (the Spirit of God/Christ), these are ‘power’ (*dunamis*) and ‘wind’ or ‘breath’ (*ruach* or *pneuma*). This imagery he sees as pointing to the anti-nominalistic character of the pneumatological imagination, which is more attuned to the fields of force and energy which shape reality than to material objects and phenomena, and sensitive to the diversity of powers at work in the world, calling our attention to desire the experience of the divine Breath and not the breeze of just any spirit (such as the ‘spirits’ of technological positivism or naturalism that seduced much of the imagination of modernity). Noting that the effects of a powerful wind are both constructive or destructive, ‘the

non-material powers and forces... [and] recognises that the spiritual realm is ambiguous in that... one can be inspired just as easily by demonic rather than divine powers.’<sup>49</sup> Thus the presence and activity of the divine and the demonic are similar in form - but also contrasted primarily by their concrete outcomes (secondness), through which we can discern their essential nature (firstness – constructive [divine] or destructive [demonic]) by seeing beyond concrete effects into their driving habits, dispositions and tendencies, or the ‘fields of force’ behind them (thirdness).

In all this, by concentrating on the ‘thirdness’ of demonic powers, they are increasingly characterised as energies or forces that compete with the power of the force-field of God’s Spirit in this world, and their true nature eludes us.<sup>50</sup> In his concept of the Holy Spirit, the person of Christ is always in the background to prevent a total loss of personhood and collapse into the Spirit’s thirdness of a life-giving field of force; and Yong also maintains the personal concept of rationality and ‘mind’ behind the positive divine force.<sup>51</sup> However, in the area of the demonic, Yong is more ready to be influenced by the ambivalence of Wink and others than the more positive ontologies of his Pentecostal roots that see demons as discrete spiritual beings. When delineating a Pentecostal-charismatic cosmology, he acknowledges the importance Pentecostals and charismatics place on spirits and demons being ‘just as real as rocks and persons’, whose existence as spiritual beings best accounts for the uncanny and unpredictable aspects of human experience; but he still defines

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pneumatological imagination is convinced that the spiritual is a realm of divine or demonic activity that has concrete implications and material outcomes.’ Yong, *Spirit-Word-Community* 133-40.

<sup>49</sup> Yong, *Spirit-Word-Community* 140-41.

<sup>50</sup> His earliest definition also concentrates on thirdness: in relation to his foundational pneumatology, he defines the demonic primarily in terms of laws and force-fields, as ‘a law or nexus of laws that attempts to pervert the determinate forms of being and establish force fields of destruction’ (the biblical ‘law of sin and death’ [Rom 8.2]). Yong, *Discerning the Spirits* 129.

<sup>51</sup> This prominence given to ‘mind’ is partly due to the influence of Gelpi who strongly develops this idea in his Catholic Trinitarian theology.

demons cosmologically as ‘real and destructive force-fields interwoven with space and time.’<sup>52</sup>

Some of his other writing that touches on the nature of human ‘persons’ again emphasises relationality, and does not predispose him to a more ‘personal’ ontology of evil powers.<sup>53</sup>

Recently, in the context of his discussion of the powers in Pentecostalism and political theology, Yong has more explicitly proposed an apophatic theology of the demonic.<sup>54</sup> He mentions the ‘personification’ of natural powers in those over human affairs as ‘members of the divine council’ in Hebrew thought, as ‘understood by the early Christians as angels’.<sup>55</sup> He is more concerned with the ‘powers’ related to the public realm (political, economic and social), which he describes as natural human and social realities created good by God, but fallen – and in their fallen condition ‘susceptible to demonic manifestations.’ He continues:

The demonic has no ontological reality of its own but is rather a perversion of the goodness of the orders of creation – or, put alternatively, since the demonic is not created by God, it does not possess its own being... the demonic is, nevertheless, objective as an emergent reality, parasitic and dependent upon certain configurations of the material, institutional, and organisational structures of the powers, yet irreducible to the sum of its constituent parts; ...once emergent, the demonic is manifest as a force of destruction wielded in and through the fallen and disordered powers, appearing in ways that suggest the powers have become

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<sup>52</sup> In the same sentence he notes that ontologically the demonic has no independent status apart from the divine creation, in order to reject any ultimate dualism. Yong, *Discerning the Spirits* 235-6.

<sup>53</sup> In his work on the theology of disability, he again applies his triadic metaphysics, this time to describing human anthropology. Like Barth, Yong sees the *imago Dei* consisting neither in human structures or functions, but in their relationship with God, their interrelationality with other persons, and their embodied interdependence with the world. He thus presents a trinitarian anthropology that sees Jesus Christ as normative for what it means to be human, as the Holy Spirit enables our full humanity in relationship to ourselves (embodied or material), others (interdependent or interrelational) and God (transcending or spiritual) – Yong, *Theology and Down Syndrome* 180-81. Thus, this notion of personhood, like Grenz and other Trinitarian models, militates against identifying Satan or demons as personal in the sense that they lack this relationship with God. Grenz, *The Social God and the Relational Self*, Yong, *Theology and Down Syndrome* 324 footnote 38. However, if they are ‘fallen angels’ they would once have had this relationship, and could still be equally ‘transcending or spiritual’ without it – with an ontology of ‘decayed persons’. See section 8.2.5.

<sup>54</sup> Apophatic theology seeks to describe God, or here the demonic, in terms of what it is not (as opposed to cataphatic theology). Yong pointed out that this is specifically in the context of political theology, where ‘we need an apophatic moment precisely because we Pentecostals are all too keen to demonise our political opponents.’ Yong, response to this chapter, 16.12.10.

<sup>55</sup> Quoting Hebrews 1:14 – ‘angels sent to serve for the sake of those who are to inherit salvation.’ Yong, *In the Days of Caesar* 162.

transcendental realities, bigger than what they are, certainly overreaching their authority, and *seemingly* personal and intentional in their destructive capacities.<sup>56</sup>

Here, on the one hand, by ‘embracing a re-enchanted cosmopolis’, Yong is identifying himself with a recent trend amongst theologians such as David Ray Griffin, Michael Welker, Amy Plantinga Pauw and also Wink to find a *via media* ‘between the materialisms, naturalisms and reductionisms of modernity on the one side and the fantastic cosmological anarchism of premodern worldviews on the other side.’<sup>57</sup> But he is also identifying himself with a ‘non-ontological realist’ view of evil, similar to that of Wright discussed in chapter 5.<sup>58</sup>

## 6.5 Discussion and critical analysis of Yong’s demonic ontology

In his earlier work, Yong was at pains to say in relation to Pentecostal ideas of demons that he is ‘not here denying the idea of a personal devil and his demons’; but at the same time he denied that they can be conceived ‘only in a spiritual sense apart from concrete forms’;<sup>59</sup> and more recently, he at least wishes to deny them as ‘centres of Cartesian subjectivity’.<sup>60</sup>

I suggest four main reasons lie behind these ‘denials’, two practical and two more philosophical. The first reason for this ontological ambivalence towards any ‘independent’ existence of evil spirits may be his aspiration to contribute to the possibility of a global theological enterprise. We

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<sup>56</sup> My italics. Yong, *In the Days of Caesar* 162-63.

<sup>57</sup> Yong, *In the Days of Caesar* 147, 64. See also references in footnote 97 on page 147.

<sup>58</sup> His apophatic language here has a Barthian feel to it: ‘we know who God is, we worship and adore God, and we render to God what is due to him; but we know enough about the demonic only to know what it is not.’ Yong, *In the Days of Caesar* 164. However in the context this is partly a practical motivation, seeking to dissuade Pentecostals from focusing too much on the evil they wrestle against either by demonising political opponents or by over-confidently identifying ruling spirits as ‘Cartesian subjectivities’ over regions or nations. Yong, *In the Days of Caesar* 164-5.

<sup>59</sup> Yong, "Spiritual Discernment," 90.

<sup>60</sup> Seminar, University of Birmingham, April 2009. He put this more cautiously in writing: ‘Acceptance of St Paul’s principalities and powers is one way to complicate an otherwise one-dimensional universe without at the same time having to assume that we need to assign a Cartesian subjectivity to each principality and power that we think we might have identified.’ Yong, *In the Days of Caesar* 164.

have seen that his foundational pneumatology is potentially aimed at a universal audience.<sup>61</sup> All theological writing is partly constrained by the intended audience – and in this respect, Yong is ambitious in aiming not only to write for his own Pentecostal constituency, and for his academic context, but for a global theological audience – as Wolfgang Vondey puts it, ‘Yong is greatly concerned about the convergence of Pentecostal and ecumenical reflection, and proposes a pneumatological theology that is multiperspectival, dialogical, and self-critical not only in its intra-Christian but also in its multifaith ecumenical implications.’<sup>62</sup> Yong replies openly about some of the tensions this brings – for example, in his balancing act between engaging the theological and ecumenical traditions of the church with respect, and not kow-towing to the tradition in ways that would mute the Pentecostal difference; and his ambivalence in how to approach some issues so as to open up conversations with other religions.<sup>63</sup>

This leads us to the second reason for his denials – he is clearly concerned to bring Pentecostal or charismatic diagnoses of the presence or activity of evil spirits in a person or a situation out of the realm of the purely spiritual which he considers to be an abstraction – ‘I can make no sense of the claim that the discernment of spirit is a purely spiritual exercise.’ This seems to reveal a certain frustration with Pentecostals or charismatics who seek to exercise a gift of discernment of spirits on a purely spiritual basis of personal revelation from the Spirit, without recourse to the more ‘empirical processes that the biblical authors suggest in our discerning’ how much the inner spirit

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<sup>61</sup>See Yong, "Spiritual Discernment," 84-5. Yong later states his goal as ‘to bring together the need for further Pentecostal reflection on its own identity with the task of developing a world Pentecostal theology and to do so by ecumenical engagement with the historical and dogmatic traditions of the church.’ Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* 5.

<sup>62</sup> Wolfgang Vondey, "Pentecostalism and the Possibility of Global Theology: Implications of the Theology of Amos Yong," *Pneuma* 28, no. 2 (2006): 298.

<sup>63</sup> Amos Yong, "Performing Global Pentecostal Theology: A Response to Wolfgang Vondey," *Pneuma* 28, no. 2 (2006): 315, 17, 19. Yong reveals a genuine openness to insights from other religions, for example in relation to Buddhism and its ambiguous concepts of the demonic and openness to the possibility of the salvation of Mara - Amos Yong, "The Demonic in Pentecostal-Charismatic Christianity and in the Religious Consciousness of Asia," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, ed. Allan Anderson and Edmond Tang (London: Regnum International, 2005), 127.

of a thing is influenced by the Spirit or by the demonic.<sup>64</sup> Whilst accepting an intuitive dimension to discerning in the pneumatological imagination, Yong emphasises the more rational aspects of the process, for example discerning observable effects of the demonic in concrete events, sensitive to the many levels of influences and different methods that can be used – ‘in short, to discern a thing is to be sensitive to its complexity.’<sup>65</sup> No doubt his own close proximity and reflection on the theology of disability, and the sometimes naïve or even harmful responses of some Pentecostals and charismatics to those with disabilities, has influenced him in this regard.<sup>66</sup> In some respects his caution here is similar to that of Wink.<sup>67</sup>

A third reason for his reluctance to characterise Satan and demons as independent spiritual beings is his philosophical objection to essentialism, nominalism and Cartesian dualism of mind and matter. Yong, without buying fully into process theism, clearly prefers more dynamic categories

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<sup>64</sup> Yong, "Spiritual Discernment," 103-4. The original context of this paper was in a chapter in his book on the pneumatology of *all* religions - Yong, *Beyond the Impasse* 129-61. Here he was clearly searching for more ‘objective’ criteria that could be applied not only in Christian context but potentially in relation to other religions in discerning what is good or evil in them – over against the tendency of many Pentecostals to instinctively demonise all that is found in other religions. Yong, *Beyond the Impasse* 129-61.

<sup>65</sup> Yong, *Beyond the Impasse* 158-9, Yong, "Spiritual Discernment," 104-5. Apart from applying his method to an imagined example of an Assemblies of God educational institution, he lists some biblical examples, such as legion’s personality manifested in the Gerasene man (Mk 5:2-5), Paul recognizing the spirit behind Elymas the sorcerer (Acts 13:6-11), or the riotous and destructive opposition to the gospel that revealed the spirit of Artemis in Ephesus (Acts 19:23-41). Yong, "Spiritual Discernment," 102.

<sup>66</sup>In relation to soteriology and healing, Yong sees as ‘extremely problematic’ an etiology for the persistence of sickness and disability that sees lack of cure as due to demonic interference, sin, or a lack of faith in God’s power to heal (unbelief here as another form of sin), and that believes that healing can only come through exorcism, repentance from sin or unbelief - especially when applied uncritically to people with disabilities. He notes that the more people identify with their disabilities, the less likely they are to be drawn to ministries of healing. Yong, *Theology and Down Syndrome* 241-42.

<sup>67</sup> Wink describes a father clearly hearing inner voices telling him to commit suicide after his 10 year old son lost his struggle and died of cancer; whether or not the voice was from a defeated or despairing part of this man, or an external malevolent power exploiting a father’s grief, cannot and need not be settled for Wink from a phenomenological point of view. Wink, *Unmasking the Powers* 26. From a pastoral perspective I sympathise with Wink here, as anyone involved in ministering to people in such situations should always exercise caution in discerning if and how much psychological disturbances can be directly attributed to demonic powers. Phenomenologically it is also very hard to interpret, without recourse to theological resources also – although we refer to some practitioners (such as Francis MacNutt) in section 8.2 who believe there are symptoms which help in such discernment. See MacNutt, *Deliverance from Evil Spirits* 231.

of reality, such as fields of force. He is probably influenced by Peirce here<sup>68</sup> – not only Peirce’s synechism (which concords well with modern field theory and such recent theological conceptions of ‘spirit’), but also Peirce’s concept of the individual. Peirce saw ‘personality’ as ‘not something shut up in a skull’ but ‘some kind of coordination and connection of ideas’ that endures in time, but is not permanently fixed but evolving.<sup>69</sup>

This leads to the fourth reason - whilst he claims to keep philosophy and theology in balance, he may be too influenced by the limitations of Peircean metaphysics.<sup>70</sup> Specifically, this may inhibit him coming to metaphysical conclusions about non-material realities.<sup>71</sup> Thus, unless demons (or

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<sup>68</sup> In his comment on this chapter, Yong pointed out that he was also influenced by Whitehead’s cosmology (an implicitly Trinitarian one of God, world, and ‘creativity’ linking them), which he explicitly accepted, though not his theology (the dipolar theism of process theologians). See Yong, *Spirit-Word-Community* 88-93, 112. From here he develops a metaphysic that is fundamentally relational rather than based on being or substance; that is also rational, and thirdly social (e.g. from reflecting on Zizioulas’ concept of communion in the Trinity) and dynamic allowing the emergence of creative novelty. Yong, *Spirit-Word-Community* 93, 109-16.

<sup>69</sup> Synechism is a philosophical term which Peirce proposed to express the tendency to regard things such as space, time, and law as continuous. Peirce goes even further than this dynamic concept of personality I have described, in arguing for the continuity of all things, which he believed are part of an evolving and purposive cosmos which itself may be regarded as a vast personality, an Absolute Mind living and growing. Raposa, *Peirce’s Philosophy of Religion* 39-40.

<sup>70</sup> Yong maintains that philosophy and theology should be held in tension as equal partners in this method, although he qualifies this assertion: ‘The goal of a theological hermeneutics cannot be accomplished by subordinating metaphysical and epistemological considerations in a simplistic sense to theological ones. This is because a theological hermeneutics includes and, it may be said, is sustained by philosophical hermeneutics.’ David Bradnick, “Demonology and Anthropology in Conversation: Applying the Theological Method of Amos Yong Towards a Demonology for the Twenty-First Century” (paper presented at the 38th Annual Meeting of the Society for Pentecostal Studies, 2009), 12, Yong, *Spirit-Word-Community* 19. It is interesting to note that he commonly refers to ‘demons’ and ‘spirits’ in his earlier work which relates more to the Christian theology of religions (*Discerning the Spirits*); but later as he further develops his philosophical and hermeneutical base, most fully enunciated in *Spirit-Word-Community*, he talks much more of evil adjectivally in terms of ‘the demonic’ as descriptive of fields of force, rather than as ‘demons’ (apart from one passing reference).

<sup>71</sup> This is not because Peirce was materialistically biased against transcendental realities, quite the reverse. Peirce saw the whole of reality as ‘absolute mind’, and matter as only a form of mind that was ‘frozen in habit’; and so indeed through this objective idealism that saw feelings and thoughts as part of the primary stuff of the universe, he also proposed that our minds could, through ‘musement’ (akin to meditation), receive insights into the nature of things beyond what mere scientific process could discover. (See Raposa, *Peirce’s Philosophy of Religion* 35-41.) And he was not a materialist either – his take on Darwin for example was to take hold of its doctrine of random but fortuitous variation in his doctrine of objective chance (‘tychism’), which held that events are not mechanistically determined by inviolable laws, but (as later in Heisenberg’s uncertainty principle) always open to new possibilities, partly because of this influence of ‘mind’ as the substructure of the universe which was moving it (in a manner akin to process theology) towards its ultimate goal; a belief that (against Hume) also left him very open to the idea of miracles properly defined. However, being a trained scientist rather than a theologian, in most matters he placed much more emphasis on what could be discovered by principles of scientific investigation, rather than (for example) theological sources such as

angels for that matter) were to regularly appear in concrete and measurable physical manifestations independent of human beings or human structures, they could not in Yong's scheme be properly described, as for him they cannot be conceived in a spiritual sense apart from concrete forms. Yet I would argue that there is no reason that, for example, the angel Michael and the 'prince of Persia' that he had been fighting against (in Daniel 10) could have as their 'secondness' very real spiritual 'bodies' that are normally inaccessible to human sensory perception; but Yong does not seem to have a category for this, nor feel that he needs one ('non-manifesting spirits could not be said to exist in any meaningful sense') – he in fact sees the need to offer an element of ridicule to the notion of 'Casper-like spirits floating about in mid-heaven'; if they are unevidenced in the concrete world in which we live, in his view they could not be truly demonic.<sup>72</sup>

Ambiguity concerning how 'personal' the demonic is may also betray a weakness in the triadic metaphysical scheme in relation to invisible spiritual beings.<sup>73</sup> Whilst he does not deny 'the idea of a personal devil and his demons', he fails to indicate if this 'reality' of 'fields of force' has any 'personal' characteristics such as intelligence, or malevolent willpower associated with personal

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reflection on the Scriptures as a source of theological knowledge or revelation; and this primacy given to the hypothetical insights of contemporary science is something that Yong also shares. See Raposa, *Peirce's Philosophy of Religion* 10, 30-32. Yong further commented on reading this chapter that he sees the primary value of Peircean metaphysics in developing a *scientific* cosmology and theology of nature, whereas it may not be so helpful in another context e.g. when thinking about the demonic in a non-scientific context – Yong, "Response to Chapter 6."

<sup>72</sup> Yong, "Spiritual Discernment," 103. Yong is essentially using Ockham's razor here – what cannot be demonstrated, is best discounted – or at least described in ambiguous terms. Certainly there is a challenge to clear thinking here – if charismatics contend that these are 'personal' spiritual beings, what difference does that make in this world (as opposed to diffuse spiritual forces)? If it makes no difference, do we have to believe in it? They might respond that the evidence though subtle is there for those who have eyes to see it – of Satan's malevolent intelligent scheming, manifested particularly against God's servants. Where Satan is 'masquerading as an angel of light' (2 Cor 11:14), the concrete effects of his presence and activity would be even more difficult to discern - though not impossible, as Paul has just listed some of them in the preceding verses (11:3-13).

<sup>73</sup> Specifically the privileging of 'thirdness' (especially as 'fields of force') in the realm of 'spirit' militates against identifying either 'Spirit' or 'spirits' as 'personal' (see preceding section). It is interesting to note that he commonly refers to 'demons' and 'spirits' in his earlier work which relates more to the Christian theology of religions (*Discerning the Spirits*); but later as he further develops his philosophical and hermeneutical base, most fully enunciated in *Spirit-Word-Community*, he talks more and more of evil adjectivally in terms of 'the demonic' as descriptive of fields of force, rather than as 'demons' (apart from one passing reference).

agency.<sup>74</sup> The firstness for the person of the Holy Spirit appears to be ‘relationality’, and for human persons is described as ‘our felt qualities’;<sup>75</sup> but the essential firstness of the demonic is less clear for Yong - apart from externally felt qualities of destructiveness and opposition to God, mediated parasitically and chameleon-like through the secondness of various concrete realities such as people or organisations, and the thirdness of a field of force that perverts the divine intention of things. But where is this perverting demonic ‘intention’ located? Does the demonic at least have the quality of ‘mind’ that Yong attributes to the Holy Spirit? It is very unclear where biblical concepts such as ‘the devil’s schemes’ can be located metaphysically in this scheme.

A fifth reason for his reluctance to accept the idea of ‘disembodied spirits’ is his views on the origin of the demonic. He has begun to embrace emergence theory in relation to creation and its openness to the emergence of the mind of human persons;<sup>76</sup> and also in relation to the human soul, with applications in relation to illness and the demonic also.<sup>77</sup> And he has now begun to apply this to the emergence of the demonic, which he describes as ‘objective as an emergent reality, parasitic and dependent upon... [the] structures of the powers, yet irreducible to the sum of its constituent parts.’<sup>78</sup> Here again he largely follows Wink, who speculates that ‘a mob spirit does not hover in

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<sup>74</sup> Yong has since begun to allow some ‘personal’ language but only in relation to an ‘emergent’ reality of the demonic: ‘Minimally, my account recognises the demonic as personal to the degree that its emergent ‘face’ is manifest in destructiveness that touches the lives of human persons.’ Yong, *In the Days of Caesar* 163n44.

<sup>75</sup> ‘Each of us are who we are precisely as felt emotive qualities (firstness) and bodies (secondness) integrated by that inner spiritual aspect of our being (thirdness).’ Yong, “Spiritual Discernment,” 88-89.

<sup>76</sup> See Yong, “*Ruach*.”

<sup>77</sup> In relation to the human soul, see Yong, *Theology and Down Syndrome* 170-72. His views on illness and the possibility of demonic involvement are linked to this; Yong maintains that ‘whatever we think of causal connections between sickness and sin or demonic forces, an emergentist perspective would explicate all sickness and illness in relational terms so that they are finally constituted by but yet irreducible to the body.’ He concludes therefore that this holistic view of health ‘cannot disregard human embodiment’, which is a key concept in his human anthropology. So we see here that he is strongly against any dualistic soul-body anthropology - for it is partly the body that gives each soul his or her true identity; for him souls need to be embodied, just as his metaphysics frowns on disembodied spirits. Yong, *Theology and Down Syndrome* 240-41.

<sup>78</sup> Seminar, University of Birmingham, March 2009; Yong, *In the Days of Caesar* 162-3. For Yong the demonic in its firstness as ‘a destructive reality opposing the goodness of God’ arises when a thing inexplicably decides ‘to act

the sky waiting to leap down on an unruly crowd' but instead comes into existence when the crowd reaches 'a certain critical flashpoint of excitement and frustration'.<sup>79</sup> A belief in the emergence of human 'mind' does not necessarily lead to the same conclusion for the demonic.<sup>80</sup> However, a major reason for preferring an emergent account of demonic origins is his philosophical problems with the traditional account of the fall of Satan as the origin of evil.<sup>81</sup>

In response, the charismatics I have studied would probably raise objections of at least three kinds. Firstly, whilst accepting the need to be open to insights from other disciplines into demonic realities, they would question the appropriateness of some of Yong's foundational philosophical metaphysics. Yong's attempts to bring Pentecostal and charismatic perspectives and interpretations into 'conversations with those within and beyond the borders of the Church' is laudable, and non-negotiable for him in his foundational approach to hermeneutics;<sup>82</sup> but, for example, choosing to build the metaphysical and epistemological framework for his cosmology from the pragmatist philosophy of Pierce, even though adapted theologically by Gelpi and Yong himself, tilts the foundations into a bias against Pentecostal and charismatic cosmological understandings informed both by Scripture and their own experience. Yong is to be commended for proposing a hermeneutics that interacts with the world and allows this some influence on the interpretive

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against its divinely ordained purpose of being and turn away from God' – he appears more ready to see this as emerging from human choice than in angelic beings. Yong, *Discerning the Spirits* 129, Yong, "Spiritual Discernment," 90.

<sup>79</sup> Wink, *Naming the Powers* 105, Yong, *Discerning the Spirits* 129. See also section 5.5.

<sup>80</sup> Even Yong's scientific cosmology and theology of nature needs to keep a radical openness to categories not easily accessible to scientific investigation. For example, in trying to understand 'mind', wrestling with the scientific data which suggests that mental states are dependent on brain states may lead away from a mind-body dualism towards a theory of emergence of the mind and consciousness; but Yong himself agrees that the theology requires maintaining a causal openness of the world, such that man can only become a living being with the breath of God (whose Spirit is clearly not emergent). See Yong, "Ruach," 188-9, 98-9. However, just because demonic spirits seem to have no measurable physical substance in the physical dimensions of our world, does not disqualify them from possessing not only rational features of 'mind' but also a degree of 'consciousness'; nor does it suggest that any 'personal face' of the demonic must be emergent because it should only arise out of human evil and rebellion.

<sup>81</sup> See chapter 8, section 8.3.

<sup>82</sup> Yong, *Spirit-Word-Community* 306.

process, helping to restore the importance of experience within Pentecostal hermeneutics;<sup>83</sup> but he has adopted a metaphysics which in its emphasis on the embodiment of ‘secondness’ finds little space for biblical concepts such as the Pauline ἐπουρανίοι or heavenly realms, which is in the New Testament envisaged as in some way being populated by spiritual beings such as angels and ‘spiritual powers of wickedness in the heavenly realms.’ Yong rightly wishes to caution against assuming a dualism that exaggerates the gulf between the spiritual and the material realms; or the ‘cosmological anarchism’ of aspects of some premodern worldviews, which may tend towards ‘a “pluriverse” without a centre’.<sup>84</sup> Yong prefers a more integrated (and Trinitarian) view of reality; but not everything has to come in threes, and there are some binary distinctions we cannot easily escape, such as that between what is visible and what is invisible (Colossians 1:16, in relation to ‘thrones, powers or rulers’); and a major contribution of Pentecostal and charismatic theology should be a restoration of taking the reality and power of what is invisible with the utmost seriousness.<sup>85</sup> In his own words, ‘acceptance of St Paul’s principalities and powers is one way to complicate an otherwise one-dimensional universe without having to assume that we need to assign a Cartesian subjectivity to each principality and power that we think we might have identified’;<sup>86</sup> the charismatic ontology of evil that I am proposing would indeed not require such specific applications, but would acknowledge the more restrained ontology of evil (and indeed, of angelic beings generally) that Jesus and the New Testament writers exhibited, that the ‘personal

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<sup>83</sup> Bradnick, "Demonology and Anthropology in Conversation", 14, Yong, *Spirit-Word-Community* 8.

<sup>84</sup> Yong, *In the Days of Caesar* 164.

<sup>85</sup> For example, Archer has commented that ‘the essence of Pentecostalism is its persistent emphasis upon the supernatural within the community’, through Jesus as Saviour, Sanctifier, Healer and soon and coming King, and especially as Spirit baptiser. This supernaturalistic horizon, which Land notes is ‘marked by living in and from the eschatological presence of God,’ thus believes that the invisible is always capable of impacting the visible; which may often be seen as an anomaly to the dominant scientific worldview of our day. K.J. Archer, "Pentecostal Hermeneutics:Retrospect and Prospect," *Journal of Pentecostal Theology* 8 (1996): 63-81, esp. 64-65, Land, *Pentecostal Spirituality* 184.

<sup>86</sup> Yong, *In the Days of Caesar* 164.

and intentional' aspects of the demonic in their destructive capacities are not just 'seemingly' so,<sup>87</sup> but a function of their independent existence, primarily in the unseen 'heavenly realms' but with very definite concrete manifestations in the physical earthly realm.<sup>88</sup>

Secondly, Yong urges us to 'strive for the greater gifts' in continuous submission to the Spirit of God in terms of the theology and practice of discernment.<sup>89</sup> If a primary characteristic of the Holy Spirit is relationality and not just rationality, why should charismatics be discouraged from seeking the higher gifts of the prophetic, in the sense of an increased openness and ability to 'hear God's voice' more directly in spiritual discernment, as long as it offered in humility and is open to be tested? Yong correctly asserts that reality is complex and often ambiguous, and the material world only permits partial glimpses of the spiritual world – all the more reason for a praxis of listening prayer that is open to God's revelation in discernment of the spirits. Whilst Yong rightly looks for a greater humility and reasoned reflection in dealing with complex issues (such as the nature of the relationship between the demonic and sickness, mental health and disability), not all charismatics will find themselves able to investigate every issue from multiple perspectives and modes of investigation, in seeking to discern the Spirit or spirits at work in a particular situation.

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<sup>87</sup> Thus, Yong in his description of the nature of *emergent* demonic forces - Yong, *In the Days of Caesar* 163.

<sup>88</sup> Here I mean transcendent in the sense of existing in dimensions of existence beyond what is directly observable in the physical world of our senses and measuring instruments. Yong's objection to this was that in his view, once we have "very definite concrete manifestations," we don't have "independent transcendent existence." (Yong, response to this chapter, 16.12.2010). This would indeed seem to highlight the different assumptions of his metaphysics, that everything has to be embodied in the physical and material realm to be considered real. If this is taken to its limits, then God and the world would seem to collapse into one another. If we allow that God in any sense exists in a realm or realms beyond the physical created order, there is no logical reason why other beings such as angels or demons cannot also exist in such realms. This in some way relating to the concept of heavenly strata cf. Paul's experience of 'the third heaven' (2 Cor 12:1-5) – a passage Yong refers to, though in the context of describing mystical experiences as objective data for theological reflection – see Yong, *Spirit-Word-Community* 251-52. For an illuminating study of 2 Cor 12, see Paula Gooder, *Only the Third Heaven?: 2 Corinthians 12:1-10 and Heavenly Ascent* (London: T & T Clark, 2006).

<sup>89</sup> Yong, *Beyond the Impasse* 160-61.

And finally, although the metaphor of force fields is very helpful for describing the pervasiveness of the demonic, both Wink and Yong seem averse to concluding that behind this lie ‘spiritual beings’, whether ‘personal’ or otherwise.<sup>90</sup> Wink, for example, senses a danger in seeing Satan as the personification of evil, in breeding a paranoid or neurotic view of reality, allowing us to demonise our opponents and to conceal our own ambivalence towards evil.<sup>91</sup> My case study suggests this need not be so – if it is accompanied by a willingness for the Spirit to identify our own complicity with the demonic in a lifestyle of continuous repentance, an awareness of personal forces of evil that are seen to be readily overcome in repentance and prayer can help set free from fear, and promote personal responsibility for spiritual growth.

However, his main recommendation for praxis in relation to ‘exorcising the demonic’ (particularly in the political realm) should be more warmly received by charismatics. He sees Pentecostal worship as potentially carving out political space as a public expression of an alternative community of brothers and sisters in Christ through the Spirit, not only engaging with God (and rehabilitating our cosmological imagination to be aware of ‘the presence of angels’), but also with the spiritual principalities and powers in taking authority over personal turmoil, economic devastation or forces of persecution.<sup>92</sup> Although cautious about ‘serving notice’ to such principalities and powers directly,<sup>93</sup> he encourages ‘creating ritual space for exorcism in the

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<sup>90</sup> Yong commented that he believes that this creates more difficulties than it resolves. But his concerns are not only the practical dangers such as that of paranoia or ‘demonising opponents’, but equally driven by philosophical concerns relating to the problem of evil and its origin in beings that were created wholly good; as well as his disagreement with a personal metaphysics. Yong, response to this chapter, 16.12.10.

<sup>91</sup> Wink, *Unmasking the Powers* 9-10. Yong is also concerned with the danger of demonising human opponents: ‘The liturgical imagination worships God and refuses to demonise the powers, especially people, as enemies of God... removing any possibility of legitimating violence by utilizing the rhetoric of spiritual warfare.’ Yong, *In the Days of Caesar* 165.

<sup>92</sup> Yong, *In the Days of Caesar* 155-6, 59.

<sup>93</sup> Here he endorses the cautions of Clinton Arnold and others in terms of engaging directly with ‘territorial spirits’. Arnold, *Three Crucial Questions About Spiritual Warfare* 167, Yong, *In the Days of Caesar* 160.

church's liturgical life' in corporate rites of exorcism 'to purify the wider public square.'<sup>94</sup> Interestingly, the list of minimal liturgical elements he lists in such a ritual (following McClain) approximately parallel the various steps used in individual prayer ministry for deliverance in the 'Jesus Ministry' model used at St George's.<sup>95</sup> His constant desire to 'tread carefully' reflects wider theological concerns over focusing on the demonic powers (not giving them 'more "air time" than they deserve'), and specifically 'the more radical practices advocated by Wagner and others in the "spiritual warfare" movement'.<sup>96</sup> His adopting of an apophatic ontology aligns him with Barth who, seeing the demonic powers as having no real substance, wishes to give them only 'a quick, sharp glance,' as all that is necessary and legitimate.<sup>97</sup> However, my research has I believe demonstrated that such concerns can be exaggerated; at least on the individual and church level, granting the demonic a positive ontology, and learning to resist the demonic more routinely within a context that focuses on God's greatness and pursues holiness as a lifestyle, can release a confidence to seek greater levels of personal freedom and see demonic influence increasingly marginalised.

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<sup>94</sup> Taking his cue from the burning of occultic books in Ephesus; and giving the example of social exorcisms such as one confronting the spirit(s) of Apartheid at the South African consulate in New York City, referencing George McClain - Yong, *In the Days of Caesar* 160.

<sup>95</sup> He lists invocation, the reading of Scripture, discerning of spirits/powers, confession of sins and their absolution, Holy Communion, words of deliverance, prayer for renewal of the institution's purpose, prayer for thanksgiving and exhortation and benediction – followed by a continuing witness for peace and justice. Yong, *In the Days of Caesar* 160-61. The charismatic 'Jesus ministry' prayer model generally included invoking the Spirit's presence in prayer (and silencing the enemy), regular use of Scriptural truth, listening prayer to discern the negative activity of spirits of fear/pride/control etc, confession and repentance followed by receiving forgiveness at the cross ('absolution'), words of deliverance resisting the devil and any spirits discerned, and after exhortation to 'replace' the negative thought and behaviour patterns, usually prayers of blessing and a renewal of God's intended purpose for the person – followed by a reminder that 95% of the change will come as the person continues to work at the replacement of wrong attitudes in his or her own life. See chapter 4, especially 4.5.2.

<sup>96</sup> Yong, *In the Days of Caesar* 158, 60-61 and footnotes.

<sup>97</sup> Barth, *C D III/3*, 519.

## 6.6 An example of Yong's methodology in practice

So far we have concentrated on Yong's ontology of evil. However, Yong also emphasises the need for a 'comprehensive method' that does not just rely on biblical hermeneutics but must also account also for the interpretation of the extra-Scriptural world, since theology cannot be divorced from its context.<sup>98</sup> Bradnick has applied Yong's methodology to Pentecostal demonology, yielding some fresh insights as to how Yong's theological approach might affect charismatic praxis.<sup>99</sup>

Bradnick engages particularly with I. M. Lewis's conflict theory which has long been popular in anthropological interpretation of spirit possession. Here spirit possession is regularly seen as a subconscious attempt by women, or members of other oppressed economic groups, to gain an amplified voice and exercise power in society.<sup>100</sup> Where other anthropologists have often concentrated on the dramatic features of shamanism and spirit-possession experiences, Lewis proposes a unifying sociological theory concerning them, and, indeed, all ecstatic religious experiences.<sup>101</sup> His purpose is 'to try to isolate the particular social and other conditions which encourage the development of ecstatic religion.'<sup>102</sup>

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<sup>98</sup>Yong, *Spirit-Word-Community* 3-4. In this work Yong gives an extended description of his methodology with much background reflection.

<sup>99</sup> Bradnick, "Demonology and Anthropology in Conversation", Yong, *In the Days of Caesar* 155-65. Bradnick believes that Yong's theological method, with its recognition of the complexity of reality, has the advantage of overcoming the inadequacies of modern presuppositions – with Johns, he considers Pentecostalism as primarily a reaction to modernism rather than a modern movement. Bradnick, "Demonology and Anthropology in Conversation", 10, Jackie David Johns, "Pentecostalism and the Postmodern Worldview," *Journal of Pentecostal Theology* 7 (1995): 73-96. He also sees its engagement with multiple disciplines as helping to overcome some of the shortcomings of contemporary Pentecostal scholarship that gives priority to the historical-critical method. Bradnick, "Demonology and Anthropology in Conversation", 13-15.

<sup>100</sup> Lewis notes that possession can be 'an oblique aggressive strategy' by subordinate members of a community in response to pressures arising from oppression; requiring treatment from her master and according him or her certain liberties and privileges. Bradnick, "Demonology and Anthropology in Conversation", 18-19, 27.

<sup>101</sup> In the preface to the most recent edition of his main work, Lewis briefly discusses, for example, experiences of mystics such as those of Theresa of Avila (pages xiv, xv). He is careful, though, to state that his approach 'does not necessarily imply that spirits are assumed to have no existential reality'; nor to suggest that some experiences are more authentic than others, except in citing how the people amongst whom they occur make these observations themselves.

Whilst Lewis's ideas have been widely influential, Bradnick notes that Janice Boddy and others have challenged reductionist accounts of possession, recommending openness to various complementary perspectives on these phenomena and their complexity.<sup>103</sup> Bradnick concludes that Pentecostals need not abandon traditional approaches to explaining demon possession (demonic beings coming from outside and entering the body), but should recognise that demonology may be more complex than previously envisioned – in some cases 'possession' may be a reaction to the demonic forces centralised in structures, institutions and systems. This does not deny the reality of demonic strongholds, but instead exposes its vast extent within the world. For example, in a Malay factory women 'seized by spirits and screaming on the floor' may be a means of protest against the oppressive management which does not draw disciplinary action.<sup>104</sup> In implicating the management, moving towards a phase of exorcism may actually disempower the women and fail to challenge the diabolical social conditions that give rise to the oppression. Thus, a correct discernment of the demonic is likely to require a hermeneutical approach that takes

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I.M. Lewis, *Ecstatic Religion: A Study of Shamanism and Spirit Possession*, Third ed. (London: Routledge, Taylor & Francis, 2003) 22-25.

<sup>102</sup> Whilst Lewis is proposing a generalizing theory here, he does loosely distinguish between 'peripheral' spiritual experiences which are his main focus, generally considered morally neutral such that the possessed persons are ill through no fault of their own; and 'central' ones that are used to uphold a certain morality or the power or standing of a group, but where the sense of 'protest' is more directed at 'the gods' than human oppression (which may be more relevant to the Anglican charismatic context). Bradnick's example from Ong's research below of Malay women in a factory is one of 'peripheral' possession. Lewis, *Ecstatic Religion* 27-8, 158.

<sup>103</sup> Boddy observes how the influence of Lewis's theory has led to numerous studies suggesting that possession is used 'instrumentally' by socially deprived individuals claiming to be possessed, in order to gain attention and achieve some redress. But Boddy also challenges other reductionist accounts, especially scientific medical ones: 'Possession intersects with numerous cultural domains including medicine and religion, but is itself reducible to none.' Janice Boddy, "Spirit Possession Revisited: Beyond Instrumentality," *Annual Review of Anthropology* 23 (1994): 411, 13.

<sup>104</sup> See Aihwa Ong, "The Production of Possession: Spirits and the Multinational Corporation in Malaysia," *American Ethnologist* 15, no. 1 (1988): 28-42. Ong's observes that young unmarried women, taken out of their *kampong* village community and made to work in sterile factories that also do not observe some of their own practices of physical and spiritual hygiene, often lead to outbreaks of spirit possession which hold them in 'a grip of rage against factory supervisors' and 'seem to be a form of retaliation against them. Ong, "The Production of Possession," 30-32. Lewis for example, in discussing the question 'Why possession?' from a psychological perspective, the individual probably occupies a position in society where he or she is confronted with a problem he sees no hope of solving – where self-assertion is unlikely to bring relief, as in this factory context. Lewis, *Ecstatic Religion* 179.

features of the context seriously, such as that of Yong's pneumatological imagination with its dimension of rationality (assessing the situation from various perspectives), dynamism (openness to new approaches), and relationality (sharing in the compassion of Jesus in relating to the full humanity of the victims).<sup>105</sup>

How does this relate to the results of this research? On the one hand, Lewis's conflict theory, that such 'ecstatic phenomena' such as those linked with 'spirit possession' are a form of social 'protest', does not map easily onto the charismatic context at St George's. Here, there were very few ecstatic phenomena as might have been witnessed, say, at John Wimber's conferences two decades earlier; instead, beliefs in demonic oppression and deliverance rites had undergone something of Weber's 'routinisation of charisma' as deliverance ministry was conducted in calm, well-ordered prayer consultations, not dissimilar from medical appointments with small teams of consultants. Anthropologists might better seek to explain the growing popularity of listening prayer and deliverance ministry in charismatic churches like St George's because of its 'medical' therapeutic value, rather than in countering social disadvantage or oppression;<sup>106</sup> as long as its

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<sup>105</sup> Bradnick, "Demonology and Anthropology in Conversation", 20-23. Bradnick is arguing for assessing such situations from a variety of perspectives. For example, Ong notes that neither the medical scientific approach of treating the girls in the factory who exhibit possession, nor the visits of the local *bomoh* in cooperation with the management which still treated them as psychologically disturbed 'patients', were entirely successful in preventing re-occurrence of possession hysteria; he considered this to be due to a failure 'to avoid the moral challenge' of providing better conditions in the workplace especially for the body rhythms of these displaced young women. Ong, "The Production of Possession," 36-39.

<sup>106</sup> Lewis suggests this cathartic and therapeutic value for example in his description of an Eskimo possession cult - Lewis, *Ecstatic Religion* 176-7. For examples of these 'medical anthropological' approaches, see Boddy, "Spirit Possession Revisited," 414, Lewis, *Ecstatic Religion* xiv. Lewis however might also wish to see the attraction of listening prayer deliverance ministry as an 'act of protest to the gods', in asserting that Christians believe they can take greater control over their own fate by identifying and taking authority over demonic strongholds in their lives, just as he does for shamanistic possession in 'central' cults. Lewis, *Ecstatic Religion* 158.

therapeutic value is seen as just one aspect of a much broader complex of benefits and effects in helping participants to relate better to themselves and to the world, and to God.<sup>107</sup>

On the other hand, Bradnick's application of Yong's interdisciplinary approach coincides with certain insights arising from the pioneers interviewed and in the theological praxis of St George's. For example, more than one pioneer became cautious that those claiming to have an evil spirit often did not, looking instead for other explanations of the perceived symptoms in their social, psychological or medical circumstances.<sup>108</sup> Secondly, the understanding at St George's was that 'the world, the flesh and the devil' were not compartmentalised but interrelated. Issues of health or lack of spiritual freedom related to anxiety, blocked grief, anger, etc could not be blamed solely on the devil, but were often caused by sinful reactions to a love deficit in a person's life; nevertheless, these could in varying degrees be 'energised by the demonic.' Bradnick's interdisciplinary analysis similarly shows how the demonic can operate extensively and diffusely at a corporate level through unjust social practices in the world, in this case in a factory; an insight that some pioneers also reinforced.<sup>109</sup> This offers a helpful corrective to charismatic praxis, that the demonic can often

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<sup>107</sup> As, for example, Boddy describes; she commends the expansive and extensive approach of several more recent anthropological studies of possession that are not medically reductionist: 'In these studies possession takes shape as a form of cultural knowledge and a means of knowing and healing... unlike biomedicine, which collapses into the body, possession widens out from the body and self into other domains of knowledge and experience - other lives, societies, historical moments, levels of cosmos, and religions - catching these up and embodying them... phenomena we bundle loosely as possession are part of daily experience, not just dramatic ritual. They have to do with one's relationship to the world, with selfhood-personal, ethnic, political, and moral identity. In several societies they have much to do with gender and subordination, though in less instrumental ways than were formerly supposed.' Boddy, "Spirit Possession Revisited," 414.

<sup>108</sup> Pytches Interview 1.4.04, Walker Interview 28.3.04. I have similarly found this to be true in at least two pastoral cases with presenting symptoms of apparently supernatural kind.

<sup>109</sup> Notably David MacInnes: 'Each group of people will have a particular kind of atmosphere, emphasis, culture, style, where some particular manifestation of evil will be there. You may have one group which is all very depressed and sorry for themselves with a victim mentality. It has a kind of pervasive influence. And that's what it seems to me the demonic element then starts to control and use. So each area or group of communities will probably have something overall which links them in some way or other. So in that sense you've got evil spirits. Which is to some extent trying to identify the psychology or the sociology of different levels of community, and recognise that the demonic works through that and in that. Now it helps to be able to identify it; so if say we're in Birmingham, you have a particular

be more effectively addressed practically at the social and corporate level rather than just dealing with individual manifestations.<sup>110</sup> In Yong's words, 'spiritual warfare therefore involves, besides the obvious spiritual practices and disciplines, concrete actions against the powers of injustice, destruction and dehumanization.'<sup>111</sup>

## 6.7 Conclusion

Yong wishes to strongly assert the reality of the demonic as that which 'regulates' the inexplicable and horrific features of human experience that go beyond what is explicable on the basis of divine absence alone. As a Pentecostal he at times uses the language of spirits, such as spirits of lust, murder or fear, to describe demonic manifestations. He is nevertheless reluctant to characterise Satan and demons as distinct personal beings with agency and intelligence to govern their destructive opposition to the goodness of God, preferring the language of fields of force as to their mode of influence.<sup>112</sup> Whilst such language is surely appropriate to the pervasive and often hidden influences of the demonic on individuals and corporate entities, it appears deficient from a charismatic perspective, in that rebellious opposition of the demonic to God seems to exhibit a

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kind of scepticism. You identify that and that's what you're dealing with, and when it manifests itself, that's what you challenge.' MacInnes Interview 6.4.06.

<sup>110</sup> Interestingly William Kay's analysis reveals that the motivation for social action is often greater amongst Pentecostal pastors with more of a 'demon worldview': 'the demon worldview group is more likely to stress the need for the church to be involved in compassionate social action. One explanation of this is that the social action is motivated by a desire to fight against evil.' Kay, "A Demonised Worldview," 22.

<sup>111</sup> Yong, "Spiritual Discernment," 103.

<sup>112</sup> Yong has commented that his demonology is in part designed to curtail some of the excesses he has perceived in many global Pentecostal communities in the area of deliverance - Yong, "Response to Chapter 6." No doubt he feels that once open permission is given for characterising Satan and demons as independent 'spirit beings', the door is open for the creation of elaborate cosmologies populated by large numbers of specific demons that become a misplaced focus of attention. I would maintain that the main difficulty here to be addressed is instead a deficient theological understanding of the greatness of God, and our identity and security in Christ, and a misdirected theological praxis which is too demon-focused rather than focused on God (as Father, Son and Holy Spirit), rather than developing a metaphysics which effectively denies the existence of evil spirit beings. The latter is unlikely ever to be accepted by many Pentecostals and charismatics, especially in the global South, who not only consider such beings to be 'as real as rocks and persons' (in Yong's words) in their own worldviews, but also see that in the gospels Jesus also spoke of and dealt with evil spirits in the same matter-of-fact way.

wilfulness that requires a 'personal' centre of action, at least in the Boethian minimalist definition as 'the substance of rational nature'.

However, whilst Yong's demonic ontology would be questioned by many Pentecostals and charismatics, his emphasis on the need to discern the demonic by a careful examination of its concrete effects, with an openness to the insights of other disciplines, offers a welcome corrective to some charismatic praxis in deliverance.

## Chapter 7

# GREGORY BOYD: A SPIRITUAL WARFARE WORLDVIEW

Gregory Boyd is a former professor of theology at Bethel College, St Paul, Minnesota; he originally comes from a Oneness Pentecostal background, though remains critical of some of their beliefs.<sup>1</sup> He does not particularly like labels, such as ‘evangelical’ (though he holds to the evangelical position of a high view of biblical inspiration); he is influenced by a wide range of theologians (he cites favourites such as Jacques Ellul, Soren Kierkegaard, Jonathan Edwards, Dietrich Bonhoeffer, Karl Barth, Dallas Willard, and John Yoder), and no doubt developed a natural affinity with British charismatics having ministered several times alongside Roger Forster of Ichthus Christian Fellowship and viewing him as a role model.<sup>2</sup> In his Princeton doctoral thesis he critically examines the di-polar theism of Hartshorne’s process theology;<sup>3</sup> he has since attained some theological prominence as one of the group of theologians espousing ‘open theism’.<sup>4</sup> He has written a number of books of a serious theological and philosophical nature, but it is two volumes that present his most distinctive theological contribution, a comprehensively argued presentation of a spiritual warfare worldview - *God at War*, focusing on the Bible and spiritual conflict, and *Satan*

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<sup>1</sup> Gregory A. Boyd, *Oneness Pentecostals and the Trinity* (Grand Rapids, MI: Baker, 1992).

<sup>2</sup> Gregory A. Boyd, *Gregory Boyd Faqs* <http://www.gregboyd.org/about/greg-boyd/faq/> [accessed 5.8.08]. At the time of writing he is the pastor of Woodland Hills Baptist Church.

<sup>3</sup> Gregory A. Boyd, *Trinity and Process: A Critical Evaluation and Reconstruction of Hartshorne's Di-Polar Theism Towards a Trinitarian Metaphysics* (Peter Lang, 1992).

<sup>4</sup> See Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids, MI: Baker, 2000). Other key proponents in the 1990s were Pentecostal theologian Clark Pinnock, John Sanders and others – see Clark H. Pinnock, ed., *The Openness of God: A Biblical Challenge to the Traditional Understanding of God* (Carlisle: Paternoster, 1994).

*and the Problem of Evil*, in which he frames his own theodicy.<sup>5</sup> His main thesis is that whereas modern Christians (and most thinkers since Augustine) have attempted to intellectually grapple with ‘the problem of evil’, New Testament writers grappled much more with overcoming evil.<sup>6</sup> He nevertheless sees both Old and New Testaments as essentially adopting what he considers to be the simplest solution to the problem of evil in protecting God’s goodness (and he would also claim, God’s sovereignty), that of ultimately accrediting all that appears to be evil (both in the natural and moral realm) to the free choices of created beings, crucially not just human but also angelic spiritual forces; rather than seeking to justify God as directly or indirectly responsible for them. I have chosen him as a dialogue partner firstly because of this detailed espousal of a spiritual warfare worldview, and also because by my follow-up visit in Nov 2008, his books had been discovered and recommended by leaders of my main case study church of ‘St George’s’.

Although Boyd is clearly situated in evangelical theology, he takes a scholarly academic approach and positively engages with a range of prominent writers across the board in philosophy and theology. For example, in presenting his main thesis he draws on and dialogues with Walter Wink’s comprehensive analysis of the biblical ‘powers’. He affirms and values Wink’s thesis that the powers refer to the corporate ‘interiority’ of social wholes, and that the interdependence between the spiritual and physical aspects means that combating the powers is not just a matter of prayer but also of social activism; but he also notes Wink’s own admission as to how difficult it is for the modern mind to believe in real demonic angelic powers.<sup>7</sup> He thus sees it as inevitable that

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<sup>5</sup> Boyd, *God at War*, Boyd, *Satan and the Problem of Evil*.

<sup>6</sup> In my own field of study, the approach of Anglican charismatics, the same priority given to practical spiritual warfare has tended to again come to the foreground.

<sup>7</sup>He quotes Wink: ‘We moderns cannot bring ourselves... to believe in the real existence of these mythological entities... it is as impossible for most of us to believe in the real existence of demonic angelic powers as it is to believe in dragons or elves, or a flat world.’ Boyd, *God at War* 59-60, Wink, *Naming the Powers* 4.

many modern people, influenced by the increasingly materialistic presuppositions of a secularised Western culture, will object to any claim that angels might actually exist and interact with human affairs; or may (less reductionistically) reinterpret them, as Wink does, as the corporate interiority of social groups.<sup>8</sup> Whilst his reintroduction of a host of angelic and demonic powers to the theological arena is already a radical step, he also takes on arguing against what he calls ‘the blueprint worldview’,<sup>9</sup> as he just as radically adopts an ‘open theist’ position - the view that because love requires self-determining freedom, and granting such freedom implies genuine risk, the future in part is open and not certainly known by God. However, he maintains that this is not his most central thesis, which is instead his ‘trinitarian warfare worldview’, that not only supports a worldview shared by many cultures, both modern and ancient (including the Ancient Near East and the biblical writers) of the reality of a spiritual war surrounding us involving a host of supernatural beings, but also must reconcile this with the belief in an all-powerful, all-good God who created the world as an expression of love – the Father who sent his Son to defeat the devil and rescue humans through the power of the Spirit.<sup>10</sup> He thus also espouses a trinitarian warfare theodicy, which he particularly argues theologically and philosophically in *Satan and the Problem of Evil*.

On the scientific front, whilst proposing his own version of the ‘gap theory’ of creation, he is helpfully respectful of modern science; he seeks compatibility of his own ideas with at least 3 possible views on creation including a theistic evolutionary one; and he does see some of the big holes in the kind of creationism that takes an over-literal approach to early Genesis and the age of

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<sup>8</sup> Boyd, *God at War* 59, 273-4, 300-1.

<sup>9</sup> This is the belief in God’s detailed foreknowledge (which he labels EDF, ‘exhaustive definite foreknowledge’) and His sovereign control over all events, either directly or indirectly through his permissive will. See for example Boyd, *Satan and the Problem of Evil* 418.

<sup>10</sup> Boyd, *Satan and the Problem of Evil* 86-87, 18.

the earth.<sup>11</sup> Such issues are rarely of special concern to charismatics, though they have some bearing on the problem of natural evil.<sup>12</sup>

### *7.1 Boyd's contributions to a theology of spiritual warfare*

In seeing how Boyd's approach can contribute to a charismatic theology of spiritual warfare, he brings three strong contributions, which also help to explain why his work resonates with some of the Anglican charismatics I have studied. Firstly, there is no doubt that his approach presents a realist and pragmatic view of evil. Boyd argues that the New Testament authors expect bad things to happen even to good people; rather than being an intellectual problem, it is seen as primarily an existential one which is to be resolved by spiritual activism, because the writers presuppose that there is a conflict between God and evil spiritual forces into which believers are drawn (cf Ephesians 6:12). Yet his approach also makes an even wider appeal in the contemporary context, as for example he begins to frame his argument around the concrete nightmares or radical evil as exemplified in accounts of horrifying suffering of Jews under the Nazis, and the problem with 'the problem of evil' that seeks to solve this in cold intellectual terms, and even worse the suggestion that somehow that behind every detail of such 'frowning providence hides a smiling face'. Such romanticised abstractions may not just ring hollow but appear positively immoral, as famously suggested by Dostoyevsky's Ivan in *The Brothers Karamazov*.<sup>13</sup>

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<sup>11</sup> He notes how it contradicts the nearly unanimous view of geologists that the earth is billions of years old, and of palaeontologists that animals were devouring one another millions of years before humans arrived. Boyd, *Satan and the Problem of Evil* 313.

<sup>12</sup> Not a focus of this study, but Boyd's views will be referred to briefly under this heading in chapter 8.

<sup>13</sup> Boyd, *God at War* 33-40.

Secondly, however well the approach of Wink and others to the destructive potential of structural evil may fit better with the contemporary mind in suggesting that these powers do not have a separate spiritual existence, Boyd presents a strong case from the biblical material, supported with scholarly reference to extrabiblical sources, that the NT writers in particular clearly had personal agents in mind; and he sees no reason to abandon this view of the nature of evil forces. Alongside this, he argues strongly for an angelic fall as the origin of evil forces.

Thirdly, he also helpfully highlights the classic theory of atonement of the early church and retrieved by Gustav Aulen, as a theological basis for the victory of Christ over the devil and the forces of evil.<sup>14</sup> This is something which is perhaps more assumed than discussed by many Pentecostals and charismatics, who have often tended to uncritically adopt the evangelical view of the centrality of a penal substitutionary view of atonement; so Boyd helps to open up this debate of the nature of the atonement in a constructive way for charismatics, particularly in relation to spiritual warfare; for this reason it will be a key consideration in chapter 8 as I seek to construct a charismatic biblical theology of spiritual warfare.<sup>15</sup>

I will here discuss his theses under four headings: the role of spiritual beings (particularly in relation to references to mythological monsters) in the Old Testament; the spiritual warfare

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<sup>14</sup> Gustaf Aulen, *Christus Victor: An Historical Survey of the Three Main Types of the Idea of the Atonement* (London: SPCK, 1970), Boyd, *God at War* Chapter 9, 238-68.

<sup>15</sup> Boyd often anticipates objections to his views and is ready to engage in lively debate concerning them. For example, he has been proactive in debating his views on the atonement with others of differing emphases. Gregory A. Boyd, "Christus Victor View," in *The Nature of the Atonement - Four Views*, ed. Paul R Eddy and James Beilby (Downers Grove, ILL: Inter Varsity Press, 2006).

worldviews of Jesus and Paul;<sup>16</sup> the ‘fall of angels’ hypothesis; and objections in relation to the problem of evil and God’s sovereignty.

## *7.2 Old Testament spiritual beings: mythological monsters and ‘sons of God’*

Traditionally, evangelical theology has strongly resisted the expositions of more liberal theologians who seek to emphasise the mythological nature of certain Old Testament accounts. They saw a threat to their understanding of the inspiration of Scripture; a loss of belief in the historicity of key events in salvation history such as the fall or the Exodus; and a tendency to compromise on the monotheistic belief of the Hebrews, in favour of an evolutionary account of their monotheism having arisen from the polytheistic beliefs of the surrounding nations of the Near East, with their richly mythological creation narratives. In this evangelical approach the simplicity and differences of the Genesis creation accounts from Near Eastern alternatives is emphasised; and there is a tendency to try to explain any references to strange creatures in purely naturalistic terms.<sup>17</sup>

Surprisingly then we find Boyd re-mythologising some of these accounts that evangelicals have sought to de-mythologise, drawing on the insights of a wider range of scholarly insight and extra-biblical accounts from the Near East. Part of the strength of his argument here is that he wishes to demonstrate that such demythologizing was in fact another example of the influence of

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<sup>16</sup> The primary discussion on this, particularly in relation to the interpretation of the biblical material, will also be deferred to chapter 8.

<sup>17</sup> One example of this is the footnotes in the predominantly evangelical translation of the New International Version, which seek to identify the vivid descriptions of strange monsters in God’s answer to Job with known animals - behemoth’ as ‘possibly the hippopotamus or the elephant’ (Job 40.15), or ‘leviathan’ as ‘possibly the crocodile’ (41.1), when the details clearly do not fit – crocodiles do not have seven heads!

Enlightenment thinking on our Western materialistic worldview, whereas the biblical worldview was much closer to most of the other cultures in the world today, where he proposes that a warfare worldview remains widespread.<sup>18</sup> Rather than dismiss such stories as ignorant, primitive superstition, he encourages us to see myth as anticipating reality approximating and anticipating the truth revealed in Scripture, where he believes a warfare worldview (whilst significantly different from those of most other cultures) is woven into the fabric– the ultimate example of myth becoming reality being in the person of Jesus Christ.<sup>19</sup>

Boyd spends four chapters on teasing out such hints of a warfare worldview in the Old Testament, claiming that its authors understood the world to be inhabited by demons and engulfed by hostile forces seeking to destroy it. He illustrates this from the surrounding ancient Near Eastern cultures,<sup>20</sup> which generally illustrate the themes of a primordial rebellion of a hostile monster threatening creation, where order and good must war against chaos and evil as the explanation for the imperfect nature of the world; and some have even argued that the prevailing view (including that of the Hebrews) was that all evil was the direct result of demonic activity.<sup>21</sup>

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<sup>18</sup>He supports this view by looking crossculturally at various examples from the Shuar of India to the Maidu tribe of Northern California, describing supporting mythologies that suggest that the battlefield appearance of the world is the result of a real battle that once took place, and is still taking place, in ‘nonordinary’ reality. Boyd, *God at War* 11-21. He includes some of the more fanciful ones, such as the South American Yanomamo’s account for humanity’s propensity towards violence – human beings came from the dripping blood of the vicious evil spirit Mon as he was slain by two other deities while devouring the souls of their children. Boyd, *God at War* 15.

<sup>19</sup> Echoing here a phrase from C S Lewis. Boyd, *God at War* 17-19. Longman and Reid amongst others also see the references to such conflict myths as illustrating and anticipating the reality of Yahweh’s conflict with the forces of chaos, on both the historical and suprahistorical spiritual plane. See Tremper Longman III and Daniel G. Reid, *God Is a Warrior, Studies in Old Testament Biblical Theology* (Carlisle: Paternoster, 1995) 74-8, 82.

<sup>20</sup> Notably the well known *Enuma Elish*, *Epic of Gilgamesh* and other conflict-with-chaos (the German *Chaoskampf*) myths.

<sup>21</sup> Boyd, *God at War* 74-79. Boyd refers to Otto Bocher’s *Damonenfurcht und Damoneabwehr* (Stuttgart: Kohlhammer, 1970) as perhaps the most complete work on demonology ever written – but he recognises himself that this is considered by some other scholars to be an overstatement. See references in Boyd, *God at War* 314-15.

## 7.2.1 Mythological monsters

Even without looking at the detailed exegesis of individual passages, there is no doubt that on some level the use of words such as *tehom* for ‘the deep/cosmic deep’ (e.g. Genesis 1:1), and *yamm* for ‘the sea’, as well as more specific named monsters such as Leviathan and Rahab particularly in Job, Psalms and Isaiah, bring in strong echoes of the surrounding cosmic battle mythologies, as has been widely recognised by a range of scholars, many of whom (e.g. B. W. Anderson, Day, Levenson, Driver, Lindstrom, Konig, Forsyth, Wakeman etc) Boyd has referenced.<sup>22</sup> The key question is, what precisely do they reveal concerning the cosmology of the Old Testament writers? In his analysis, Boyd does bring out some of the different emphases in the texts, for example accepting that in Genesis 1 ‘the waters have been not only neutralised, but demythologised and even depersonalised;’<sup>23</sup> whereas other references seem to echo Canaanite hymns and their reference to Baal’s conquest of Yamm.<sup>24</sup> Yet Boyd not surprisingly tends to privilege (though not uncritically) commentators that would tend to support his point of view,<sup>25</sup> and boldly asserts:

Given the general cultural context within which all this is being written, one cannot take these statements as mere metaphors. We have simply no reason to assume that the biblical

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<sup>22</sup> See particularly references in Boyd, *God at War* 73-113, 320-25.

<sup>23</sup> Quoting from Levenson - Boyd, *God at War* 33, Jon D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence* (Princeton, NJ: Princeton University Press, 1988) 122. Childs makes the same point – the writer has broken the myth by his affirmation in 1.1 but did not fully destroy it. Brevard S. Childs, *Myth and Reality in the Old Testament* (London: SCM Press, 1960) 41-2. Childs, though, sees the vestige it retains as primarily an illustration of a Barthian nothingness, an active chaos that stands in opposition to the will of God and continues to threaten his creation.

<sup>24</sup> Proverbs 8:27-9; Job 38:6-11; probably Psalm 29. See Boyd, *God at War* 86, Levenson, *Creation and the Persistence of Evil* 15, 122.

<sup>25</sup> For example, Levenson, who like Boyd is aware of the rich variety of material in and behind the Old Testament texts, and different ways they can therefore be exegeted; but, like Boyd, strongly emphasises some of the mythological elements in other texts ‘that the Torah tries to suppress’ (El taking his bid for supremacy among the assembly of the other gods (Elohim) in Psalm 82), as well as the hints of them in the Genesis 1 creation narrative (e.g. assuming that the ‘us’ of Gen 1.26 must refer to other primordial heavenly beings, or that heaven on day 2 was created to suppress the primordial waters); over against interpreters such as Kaufmann who emphasise the overriding mastery of Yahweh over all of creation. See Levenson, *Creation and the Persistence of Evil* 1-5.

authors did not believe that these cosmic monsters existed. To the contrary, such expressions make sense only on the assumption that the biblical authors did believe in the existence of these anticreation cosmic forces, and did believe that Yahweh had to genuinely battle them.<sup>26</sup>

A group of distinguished Scandinavian scholars, who recognise similar dynamics in the texts, are however more cautious, concluding that ‘it is thoroughly typical of the OT that we find this tension between a mythological and a more reflectively theological view of things side by side.’<sup>27</sup>

One weakness here is that Boyd fails to establish criteria as to how to interpret such mythological language in its context; whilst he exposes the inconsistencies of Calvinists in deciding which biblical texts are anthropomorphic, yet here he seems content to simply assert that ‘we cannot take these statements as mere metaphors.’ Yet some passages (as Boyd admits) where Rahab, the dragon and other mythological phrases are invoked refer to the parting of the Red Sea at the Exodus (e.g. Psalm 77:15-19, 74:10-17; Habakkuk 3:8,10,15; Isaiah 51:9-11), or Yahweh’s defeat of the ‘surging waters’ of the nations (Isaiah 17:12-13); so the use here may be primarily metaphorical in these essentially poetic contexts.<sup>28</sup> Whilst the biblical authors are here using some of ‘the language of Canaan’, they are also putting it to new use in relation to their own faith in

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<sup>26</sup> Boyd, *God at War* 89.

<sup>27</sup> For them the ideas need to be held in balance: ‘There is therefore an unexplained element in the Israelite view of chaos. On one hand, the mythological, virtually dualistic idea makes itself felt, that chaos is a real power over against Yahweh, one with which he is forced to do battle and, repeatedly, to subjugate. On the other hand it is quite obvious that the idea, which is not confined to the priestly creation narrative, is that Yahweh is the sovereign ruler who uses chaos as his willing tool... [as in the flood narrative].’ Benedict Otzen, Hans Gottlieb, and Knud Jeppesen, *Myths in the Old Testament*, trans. Frederick Cryer (London: SCM Press, 1980) 38.

<sup>28</sup> For his discussion of these texts, see Boyd, *God at War* 88-89. But elsewhere one of his own criteria for admitting that language could be anthropomorphic and thus metaphorical in relation to God (e.g. God’s ‘protecting wings’, Psalm 17:8) is that the genre of the passage is poetic - Boyd, *God of the Possible* 118. A similar picture is God’s coming in the storm in answer to the psalmist’s cry and defeating the sea in Psalm 18:7-19, echoing Marduk/Baal the storm-god’s defeat of Tiamat/Yamm in Babylonian and Ugaritic myth; but in the context this is clearly metaphorical. See Angel, *Angels* chapter 9, Frank Moore Cross, *Canaanite Myth and Hebrew Epic* (London: Harvard University Press, 1973) 147-59.

Yahweh.<sup>29</sup> It is natural to use figurative language when describing evil, particularly in relation to supersensible realities,<sup>30</sup> but more difficult to decide exactly how much this language is still used conceptually to refer to real spiritual beings.<sup>31</sup>

His case, therefore, seems to be overstated here on exegetical grounds – despite the variety of these texts, the main emphasis of the Old Testament overall is that Yahweh sovereignly imposes order on his creation through his Word, and mythological elements are played down. However, he demonstrates that the elements of such a ‘warfare worldview’ are present in the Old Testament; and reminds us that, unlike in our compartmentalised Western materialistic worldview, there was no bifurcation between what occurs ‘in heaven’ and ‘on earth’ for the ancient Israelites, and need not be for us.<sup>32</sup> And he has highlighted an Old Testament theme of cosmic forces of chaos, often personified as monsters, which in one sense have been defeated or ‘slain’ by Yahweh, and yet in another sense only ‘captured’, and so representing a continuity of force underlying destructive and chaotic experiences.<sup>33</sup>

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<sup>29</sup> Mary K. Wakeman, *God's Battle with the Monster* (Leiden, Netherlands: J Brill, 1973) vii. Wakeman helpfully summarises the references to the various monsters (sea monsters, and land monsters) in the Old Testament and what happens to them.

<sup>30</sup> See for example Janet M. Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985) 152-53.

<sup>31</sup> Ps 74, for example, does indeed seem to reflect Creation myths more than a mere mythologizing of the Exodus event. However, Tate suggests that perhaps it represents a ‘mythicisation of history’, using powerful imaginative images to describe how God as Creator should react to the desperate contemporary historical circumstances of v1-11-  
Marvin E. Tate, *Psalms 51-100*, Electronic ed., vol. 20, *Word Biblical Commentary* (Dallas, Texas: Word Books, 1998). Anderson similarly suggests that the shift in the use of the symbolism from the drama of creation to that of the Exodus (e.g. in Psalm 77) means that the enemy is no longer primeval chaos in the mythical sense but, rather, ‘undergoes a sort of reduction to the purely historical.’ Bernard W. Anderson, *Creation Versus Chaos* (New York: Association Press, 1967) 105-6, Wakeman, *God's Battle with the Monster* 62. Another example would be where Rahab has simply come to signify Egypt (e.g. Psalm 87.4, Isa 30:7).

<sup>32</sup> As exemplified in Isaiah 51:9-11 and the other passages just quoted. Boyd, *God at War* 88-90.

<sup>33</sup> Leviathan is sometimes depicted as captured from the sea (Job 40:25-6, Psalm 104:26), but he can still be roused (Job 3:8), to be finally slain eschatologically ‘in that day’ (Isaiah 27:1). See Wakeman, *God's Battle with the Monster* 65-67, 137, 49.

## 7.2.2 Rebellious angels: ‘Sons of God’, the council of the gods, and demons

He draws on this principle too in discussing another layer of more explicit references to spiritual beings in the Old Testament, that of the ‘sons of God’, or ‘gods’. Along with N.T. Wright and other scholars (such as John Baillie and Peter Hayman), he affirms that the biblical view is less one of pure ‘philosophical monotheism’ as one of ‘creational monotheism’, affirming that there are a multiplicity of gods, but only one is the eternal Creator and omnipotent Lord, while for all others their power was initially given by their Creator.<sup>34</sup> Apart from occasional references to God as sitting with a heavenly council (e.g. Psalm 82, Job 1, 1 Kings 22, Jer 23:18<sup>35</sup>), he also discusses references to ‘sons of God’ which are most often understood as referring to angels, some rebellious.<sup>36</sup> The ‘prince of Persia’ in Daniel 10 is also discussed as possibly being a divine or angelic figure who rebelled – as Wink also suggests, perhaps it refers to the guardian ‘god’ assigned to this nation, who in continuing to contend for the best interests (narrowly defined) of the Persian Empire tries to censor a message that foretells of its destruction.<sup>37</sup> He maintains that perhaps the main value of such passages is in revealing belief in a ‘society in between’ us and God

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<sup>34</sup> Boyd, *God at War* 118-20, 330-32, Wright, *The New Testament and the People of God* 248-59.

<sup>35</sup> See Boyd, *God at War* 131, J.C.L. Gibson, *Language and Imagery in the Old Testament* (London: SPCK, 1998) 106.

<sup>36</sup> He considers the specific case of the ‘sons of God’ in Genesis 6 which led to the myth of ‘the Watchers’ that saw these as rebellious angels. In some versions of this myth, the progeny of the intermarriage of their giant Nephilim offspring may have become the demons of the world; see Boyd, *God at War* 138, 341. This idea is taken up by some charismatic teachers, such as Derek Prince. In chapter 5 Boyd also discusses the role of Satan and possible references to his fall in Isa 14 and Ezekiel 28, which will be referred to in discussing the fallen angels hypothesis in chapter 8. Boyd, *God at War* 143-67.

<sup>37</sup> Both Boyd and Wink see the ‘sons of God’ as ‘angels’ appointed to represent each nation’s interests in the heavenly council, in accordance with the LXX translation of Deuteronomy 32:8-9 – “When the Most High gave to the nations their inheritance... he fixed the bounds of the peoples according to the number of the sons of God...”. Wink suggests that Daniel 10 ‘provides the fullest picture of these angels of the nations in action’ and reveals that each ‘has a will all of its own.’ Boyd however criticises Wink’s unwillingness to postulate a real existence of such angels beyond the invisible spirituality within the nations, as doing injustice to the biblical text and undermining its value in explaining the power of evil in the cosmos. Boyd, *God at War* 136-8, 340-41, Wink, *Unmasking the Powers* 88-91.

that may have free wills like us and influence the flow of history – parallel to Hiebert’s ‘excluded middle’ in Western thinking.<sup>38</sup>

### *7.3 Jesus, Paul and spiritual conflict with Satan’s kingdom*

Whereas Nigel Wright and Amos Yong held back from affirming a positive ontology of evil spiritual beings, Boyd is a strong proponent of their real existence; and like many charismatics, his primary grounds for this belief are in his understanding of New Testament evidence. Whilst this will be a major part of my discussion in chapter 8, here I give a brief summary of Boyd’s approach, as he seeks to support his primary thesis – that almost everything that Jesus and the early church were about is coloured by the central conviction that the world is caught in a crossfire of a cosmic battle between the Lord and his angelic army and Satan and his demonic army.<sup>39</sup>

Boyd expounds Jesus’ teaching about the rule of Satan and his army, and seeks to demonstrate that this was not just a marginal piece of first-century apocalyptic that he happened to embrace, but that the Kingdom of God as a warfare concept is the driving force behind all his words and actions. He maintains that the majority of contemporary New Testament scholars maintain that Jesus carried out his ministry primarily against the background of the apocalyptic thought of the day – which had become a ‘modified dualism’ where the highest mediating agent of Yahweh had abused his God-given authority and taken the entire world hostage.<sup>40</sup> In the apocalyptic literature this highest

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<sup>38</sup>Where Westerners do believe in angels, Boyd suggests they are often seen as innocuous, volitionless messengers completely controlled by the will of their Creator. Boyd, *God at War* chapter 4, particularly 136-40. For a helpful recent comparison by Hiebert of different worldviews, see Paul G. Hiebert, "Spiritual Warfare and Worldviews," *Direction* 29, no. 2 (2000): 114-24.

<sup>39</sup> Boyd, *God at War* 84.

<sup>40</sup> W.F. Albright, *From the Stone Age to Christianity: Monotheism and the Historical Process*, 2nd ed. (Baltimore: John Hopkins University Press, 1957). [Cited in Boyd, *God at War* 180, 357.]

mediating agent is variously named, but Satan (or Satanel) is prominent amongst them.<sup>41</sup> And according to John (12:31, 14:30, 16:11), Jesus directly takes up this idea of Satan as the ‘prince of demons’, intensifying the concept that Satan heads up a unified kingdom of demons, that Jesus had come to combat by driving them out (cf. Mark 3:22-24), seeing demonic activity as the extension of that of Satan himself (e.g. Luke 13:11-16).<sup>42</sup> Boyd argues that the line between healing and exorcism in the gospels is a fine one, and that Acts 10:38 also lends support for the idea that all disorders are at least the indirect result of the world having been taken hostage by the devil; and that the kingdom of God and the kingdom of Satan are correlative concepts – the former expands, primarily through Jesus’ healings and exorcisms, and the latter diminishes.<sup>43</sup> The clustering of references to Satan, demons and Jesus’ conflict with them in the first few chapters of the gospel of Mark, as well as the prominence of ‘casting our demons’ in the summary statements of Jesus’ ministry, would certainly point to the fact that this warfare motif was highly significant in Jesus’ ministry and the understanding of the gospel writers.<sup>44</sup>

Boyd also examines the wider New Testament’s conception of the demonic realm. Like Jesus in the gospels, the epistles consistently identify the chief evil ruler as Satan.<sup>45</sup> But in other respects

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<sup>41</sup> Key sources here are 1 Enoch, Jubilees, 2 Enoch, Tobit, and Martyrdom of Isaiah. See notes in chapter 8, section 8.2.2 and section 7.4 below for further discussion.

<sup>42</sup> He also sees this as exemplified by the reference to ‘the devil and his angels’ as if the latter belong to the devil, in Mt 25:31, 41. Boyd, *God at War* 179-82, 357. However, as we will see below (7.4), Twelftree and others consider that at least the interpretation of this parable is a Matthean redaction. Graham H. Twelftree, *Jesus the Exorcist: A Contribution to the Study of the Historical Jesus* (Peabody, MA: Hendrickson, 1993) 221.

<sup>43</sup> Boyd, *God at War* 182-5, 360. He sees the violent reaction of persecution from the world that Jesus predicts (e.g. Mt 10:24-5) as evidence that ‘spreading the kingdom of God invites retaliation from the evil one,’ such that in the Lord’s Prayer (which he sees also in an eschatological warfare context) they should ask protection from ‘the evil one.’ (Mt 6:13). Boyd, *God at War* 222-23.

<sup>44</sup> I shall look at this further, together with the views of other scholars, in chapter 8.2.2 and 8.2.3.

<sup>45</sup> Whilst terms such as ‘the prince of the power of the air’ (Eph 2.2) are typical of the apocalyptic literature of the day, we have noted that the identification of Satan as the chief evil ruler is much less consistent (though Paul also once refers to him as Belial (2 Cor 6:15). Boyd, *God at War* 270,74.

the references are much in keeping with the apocalyptic thought of his day;<sup>46</sup> and when viewed against that background, it is difficult to deny that Paul had personal agents in mind, especially in the references to Satan intentionally inspiring disobedience.<sup>47</sup> And whilst he accepts some of the premises of Wink's proposals that Paul also refers to some qualitatively different 'powers' that link with human structures and institutions, he denies that the volition of these powers has been reduced to that of the people who are under them – when, for example, carrying out 'the wiles of the devil' (Eph 6:11). He also notes the clear distinction between powers 'in heaven' and 'on earth', such that the former cannot be exhaustively reduced to the latter.<sup>48</sup>

Boyd highlights too the continuing need for believers to carry on the battle Jesus began. Satan's continuing power over the world is not only referenced in the Johannine epistles, but also in Paul – if anyone was put out of the church as a form of discipline, it is seen as turning them over to 'the god of this world', Satan.<sup>49</sup> And of course there is the admonishment to stand against the devil and the spiritual heavenly powers (Eph 6:10-12) – portrayed as hierarchically structured, but Paul like Jesus shows no interest in the details of this.<sup>50</sup>

The relative lack of other references to the demonic realm in Paul is however a reminder that the warfare motif is not quite as 'centre stage' as Boyd maintains. How else could Guelich conclude that spiritual warfare is only one of several biblical metaphors for the Christian life 'that does not appear at all in the Gospels and in only one passage in the Pauline corpus with reference to Satan

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<sup>46</sup> Boyd lists many of the apocalyptic terms, which correspond with Paul's vocabulary, particularly from 1 Enoch and 2 Enoch. Boyd, *God at War* 271.

<sup>47</sup> Eph 2:2, 1 Cor 5:4-5, 2 Cor 2:11, 11:14; also the reference to demons and the activity of a Satanic messenger (1 Cor 10:19-21, 2 Cor 12:7).

<sup>48</sup> Boyd, *God at War* 273-5, 83.

<sup>49</sup> 1 John 5:13, 2 Cor 4:4, 1 Cor 5:1-5, 1 Tim 1:20. See Boyd, *God at War* 276-9.

<sup>50</sup> Unlike the fascination with it of the apocalyptic literature of the day. Boyd, *God at War* 270.

and the evil forces’; and that the primary source of evil is portrayed by Jesus as vices arising from the human heart (Mark 7:21-22), or in Paul as sins of the flesh that are opposed to the Spirit (Gal 5:19-21), not the demonic.<sup>51</sup>

#### 7.4 *The fall of angels hypothesis and intertestamental apocalyptic*

Boyd presents strong New Testament evidence that Jesus (and Paul) saw real demonic opposition under Satan to the extension of God’s kingdom. Whilst this can stand on its own as evidence for the existence of real malevolent spiritual beings, their nature (e.g. ‘personal’ or otherwise) depends on where such beings came from, and specifically whether a fall of angels was the origin of evil spirits, as Boyd argues.<sup>52</sup> This complex issue will require us to range more widely than Boyd and his immediate sources.<sup>53</sup>

This matter is certainly not easily settled. For example, Ball was right to suggest in his criticism of Michael Green’s book that the account in Ezekiel 28 (and Isaiah 14) in its original context is open to other interpretations than describing the fall of Satan.<sup>54</sup> Whilst Boyd builds a fairly convincing

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<sup>51</sup> Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," 58-59. On this basis E Janet Warren has proposed elaborating other additional metaphors from the Scriptures to better portray the biblical approach to overcoming evil. E. Janet Warren, "Spiritual Warfare: A Dead Metaphor?," *Journal of Pentecostal Theology* (forthcoming). From the perspective of this study, the fact that sins of the flesh are as much the source of evil in the New Testament suggests that a broader, integrated understanding of the battle with evil is indicated – the world, the flesh and the devil and their interconnection. See section 8.6.3.

<sup>52</sup> Boyd, *God at War* 284-7.

<sup>53</sup> In particular, two doctorate studies have examined this thoroughly, from specific angles – the first primarily from the philosophical angle of the role of fallen angels in a Free Will Defence in solving the problem of evil and potentially explaining natural evil, the second a detailed study of the first part of 1 Enoch, the Book of the Watchers - Lloyd, "The Cosmic Fall", Wright, *The Origin of Evil Spirits*. Stuckenbruck and others have also done much work on the origin of evil in the Second Temple period – for example see references at the beginning of Loren T. Stuckenbruck, "The Origins of Evil in Jewish Apocalyptic Tradition: The Interpretation of Genesis 6:1-4 in the Second and Third Centuries B.C.E.," in *Fall of Angels: Themes of the Biblical Narrative*, ed. Christopher Auffarth and Loren T. Stuckenbruck (Brill: Leiden, 2005), 87-118.

<sup>54</sup> Ball suggests it is paralleling the pretension to divine kingship of the king of Tyre with Adam and his expulsion from the garden of God, and not of Satan. Edward Ball, "Review of *I Believe in Satan's Downfall*," *Theological Renewal*,

case that there are not only elements here that point beyond Semitic hyperbole,<sup>55</sup> but also strong echoes of the language of Canaanite myths of rebellious gods,<sup>56</sup> he also admits that at least for Isaiah 14 ‘the traditional exegesis is certainly not required by the text as it stands.’<sup>57</sup> I suggest that our exegesis should instead begin with Jesus and the gospels, take seriously other allusions to evil angels and their rebellion in the New Testament writings (with help from historical studies of intertestamental apocalyptic), and allow this to interact with Old Testament texts where necessary.<sup>58</sup>

Jesus clearly refers to Satan as a spiritual being with his own kingdom, and deals with demons as real spiritual entities.<sup>59</sup> Whilst most of Matthew 25:31-46 may be a Matthean redaction,<sup>60</sup> there is a clear reference to Satan’s spiritual allies being called ‘angels’, whose ultimate destiny will be in the lake of fire, and contrasted with ‘the Son of Man and his angels’ (Matt 25:31,41); we find the same antithesis between God’s angels and the dragon’s rebellious angels in Revelation 12; and in

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no. 19 (Oct 81): 34, Green, *I Believe in Satan's Downfall* 36-9. Page also agrees that this is the more likely original meaning, whilst noting that the interpretation that the ‘king’ of Tyre is a supernatural ruler behind the ‘prince’ (that Green follows) is an ancient one going back at least to Origen - Sidney H.T. Page, *Powers of Evil: A Biblical Study of Satan & Demons* (Grand Rapids: Baker, 1995) 39-42.

<sup>55</sup> For example, the language of a ‘guardian cherub walking among the fiery stones’, on ‘the holy mount of God’. Ezekiel 28:12-15, Boyd, *God at War* 161.

<sup>56</sup> Athtar the Rebel was too small for the throne of Baal so was given rulership of the earth (or underworld) – Athtar’s name means ‘Shining One, Son of Dawn’ (cf. ‘Morning Star, Son of the Dawn’ in Isaiah 14:12). See references in Boyd, *God at War* 159-62, 350.

<sup>57</sup> Boyd, *God at War* 158. Other interpretations for this passage have been suggested; for example by Albani, who sees it as a post-exilic pronouncement of judgement on the *hubris* of the traditional claim of human kings in the Near East to divine status, resulting in the post-mortal astral deification among ‘the stars of El’. In the New Testament, Christ refuses the temptation to such self promotion (Matt 4), and through his voluntary descent even to the realm of the dead (Phil 2) becomes the true ‘morning star’ (2 Pet 1:19, Rev 2:28, 22:16). Matthias Albani, “The Downfall of Hellel, the Son of Dawn: Aspects of Royal Ideology in Isa 14:12-13,” in *Fall of the Angels: Themes of the Biblical Narrative*, ed. Christopher Auffarth and Loren T. Stuckenbruck (Brill: Leiden, 2004), 62-86.

<sup>58</sup> How we weight different forms of evidence is a difficult but important hermeneutical decision. Thomas for example criticises some exegetes who over-privilege historical study of intertestamental apocalyptic and its reference to the demonic and so interpret most of the New Testament material in the light of this, suggesting for example that all sickness is caused by the demonic. Thomas, *The Devil, Disease and Deliverance* 14-16. Here we shall be more cautious, but see the evident value of such historical studies in trying to ascertain what lies behind the NT references to evil spirits in terms of understandings of their nature and origins.

<sup>59</sup> See chapter 8, section 8.2.2.

<sup>60</sup> Twelftree, *Jesus the Exorcist* 221.

Jude 6 and 2 Peter 2:4, there are angels who sinned or abandoned their positions of authority being kept for judgement. These three strands of New Testament tradition thus all agree with much of the apocalyptic literature of their day that there are angels that have rebelled, even though not explicit concerning the timing of this fall; and two of them ally such fallen angels with Satan. That Satan himself fell is not only described in Revelation 12, but also clearly implied in 1 Tim 3:6, where in identifying the devil's sin as pride there may be an allusion to Isaiah 14. On the basis of this New Testament witness, it is not at all surprising, therefore, that some early Christians began to specifically interpret Isaiah 14 and Ezekiel 28 in terms of the fall of Satan.<sup>61</sup> Indeed, in view of striking parallels Isa 14 appears to be a prototype for several later descriptions of the downfall of God's enemies, both human and demonic – notably the fall of Antiochus IV (2 Macc 9, cf. Dan 8:9-11, also Acts 12:23), and the fall of Satan in Rev 12:7-9 (cf. Life of Adam and Eve 15:2-3, 2 Enoch 29:4, and Lk 10:18).<sup>62</sup>

Here we enter the complex world of apocryphal and intertestamental literature and its relation to biblical texts and their traditions; for it is likely that at least some Jews and Christians inherited and passed on these documents as inspired.<sup>63</sup> Lloyd sets out to examine the assertion of Mascall that

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<sup>61</sup> Whether it is likely that Paul himself knew of the connection between Satan and Lucifer in Isa 14 depends to a great extent on the dating of the Book of the Secrets of Enoch, generally dated 1<sup>st</sup> century, which makes the connection. See reference at Boyd, *God at War* 395n49. The fall of Hellel is however interpreted as the fall of Satan in the Life of Adam and Eve (similarly 2 Enoch 29:4-5), and Origen; and Tertullian and Origen also interpreted the fall of the king of Tyre in Ezek 28:11-19 in the same way. See references in Albani, "The Downfall of Hellel," 62.

<sup>62</sup> Shared elements are the usurpation of divine power and attributes in superiority over the stars in Isa 14:13-14, 'I will raise my throne above the stars of God... I will ascend above the heights of the clouds, I will make myself like the Most High' (cf. the rebellious archangel in 2 Enoch 29:4, '...that he might place his throne higher than the clouds which are above the earth, and that he might become equal to my power', and Satan in Life of Adam and Eve 15:2-3, 'I will set my throne above the stars of heaven and will be like the Most High'); as well as rise and downfall, being eaten by worms, mockery, and a disgraceful death. See Hermann Lichtenberger, "The Down-Throw of the Dragon in Revelation 12 and the Down-Fall of God's Enemy," in *Fall of Angels: Themes of the Biblical Narrative*, ed. Christopher Auffarth and Loren T. Stuckenbruck (Leiden: Brill, 2004), 119-47.

<sup>63</sup> Whilst the canon of the Law and the Prophets were probably closed by the second century BC, other debates (e.g. concerning Song of Songs, Ecclesiastes and Ester) continued even beyond the generally agreed date of fixing the canon of AD 90 in Jamnia. Thus the early pseudepigrapha were composed during a period when the limits of the

there is ‘a doctrine of an angelic fall’;<sup>64</sup> and Wright has thoroughly examined the Watcher tradition in relation to the origin of evil spirits. He considers the Book of Watchers (1 Enoch 1-36) as probably an expansion of the enigmatic text of Gen 6:1-4, whose author was probably drawing on myths (Israelite or foreign) to help explain the Flood, particularly by elaborating on negative nuances behind the *bene elohim* story.<sup>65</sup> Wright suggests its most likely function may be to produce a multifaceted explanation of the problem of evil; but whilst the *bene elohim* were interpreted as angels that fell (led by Shemihazah or Asa’el (Azazel) in the two traditions incorporated in chapters 6-11), bringing negative effects on humanity and creation, they were removed for punishment,<sup>66</sup> such that the spirits of the giants become the central characters of the story, seen as the origin of evil spirits that seek to possess human bodies.<sup>67</sup>

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canon remained fluid at least to some. James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 1 (New York: Doubleday, 1983) xxiii.

<sup>64</sup> And also the claim that ‘a firmly based tradition ascribes to the angels, among other occupations, the tending of the material world.’ Lloyd, "The Cosmic Fall" 224-6, E.L. Mascall, *Christian Theology and Natural Science: Some Questions on Their Relations* (London: Longmans, Green and Co, 1956) 302-3.

<sup>65</sup> Wright in particular uses evidence from later Targums (such as *Targum Pseudo-Jonathan*) as to how the *bene elohim*, and more ambiguously the *gibborim* (Hebrew ‘mighty men’, generally seen positively as heroes in Hebrew literature, but translated more negatively as *gigantes* in the LXX) and *nephilim* (also *gigantes* in LXX), had been viewed negatively in earlier traditions that were picked up and elaborated by the author of the Book of Watchers. Wright, *The Origin of Evil Spirits* 90-95, 221-3. Wright thus agrees with many commentators who see the Book of Watchers as a midrash on Genesis 6; but the oddities of the text itself would suggest that the writer of Genesis is incorporating elements of a pre-existent story or stories, so it is also possible that both drew on a common source. Lloyd, "The Cosmic Fall" 227-38. Hendel agrees that the text of Gen 6 shows clear signs of truncating a pre-existing myth, probably from outside Israel, so as to remove what was culturally unsayable at that time, such as details of the sexuality of the gods and their unions (or marriages - though Wright disputes this as not required by the text) with women. Ronald Hendel, "The Nephilim Were on the Earth: Genesis 6:1-4 and Its Ancient Near Eastern Context," in *Fall of the Angels: Themes of the Biblical Narrative*, ed. Christopher Auffarth and Loren T. Stuckenbruck (Leiden: Brill, 2004), 11-34, Wright, *The Origin of Evil Spirits* 221.

<sup>66</sup> 1 Enoch 10:4-15; see Wright, *The Origin of Evil Spirits* 145-6, 221. The fallen angels are also referred to as ‘stars of heaven’ who are bound in prison due to their rebellion in 1 Enoch 21:6, 10, and so this legend is most probably the one behind 1 Pet 3:18-20; this tradition is probably also the one alluded to in Jude 6 and 2 Pet 2:4-7. See Boyd, *God at War* 262, 85-6, Charlesworth, ed., *The Old Testament Pseudepigrapha* 24. The Animal Apocalypse also describes the binding hand and foot of the first fallen star in the abyss (1 Enoch 88:3). See Stuckenbruck, "Evil in Jewish Apocalyptic Tradition," 111.

<sup>67</sup> The giants being hybrid offspring with the spiritual nature of angels, at death their spirits, created in rebellion, continued to roam the earth as evil spirits; because of their corrupt nature seeking to destroy humanity, but because of their former physical nature there is also an implied desire to reoccupy a human body – which was more clearly identified in the gospels, notably Mk 5:12, and Matt 12:43-5/Luke 11:24-6. Stuckenbruck, "Evil in Jewish Apocalyptic Tradition," 117, Wright, *The Origin of Evil Spirits* 138-65, 221-2.

Whilst the original tradition of the Watchers may reflect a source that predates Genesis 6, it could not account for evil before the flood, which may well be why it was gradually eclipsed by the fall-story of the expulsion of Satan.<sup>68</sup> After the Maccabean revolt, two other fall-stories, the Adam narrative in Genesis 3 and the development of a demonology focused upon Satan as the leader of the demonic band, were on the increase – Satan being the most commonly mentioned demon in the Jewish Canon.<sup>69</sup> The clearest telling of the ‘expulsion from heaven’ story linked to Isaiah 14 is in 2 Enoch, which is probably early enough to provide a plausible background to the NT allusions to the tradition.<sup>70</sup> In the possible allusion of Jesus’ words (Luke 10:18), the verb ἐθεώρου is imperfect (usually meaning continuous and protracted), thus ‘I have been seeing Satan falling like lightning from heaven’, and seems most likely to refer to the ongoing exorcistic ministry of the early Christians, rather than an earlier Satanic fall;<sup>71</sup> however, it is quite reasonable to consider that the shape of this comment assumes some knowledge of a fall from heaven tradition.<sup>72</sup>

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<sup>68</sup> See Lloyd, "The Cosmic Fall" 238.

<sup>69</sup> Apart from the OT references, in other Jewish writings he is also often referred to by other names, such as Azazel (e.g. Apocalypse of Abraham 23:12, 29:7, linked to the story of the fall in the Garden of Eden), or Beliar (frequently in the Dead Sea Scrolls, where in the Psalms of Exorcism (11Q11 4.8) he is referred to as ‘chief of the army’). The name Mastema, from the same root as Satan in Hebrew, is used in Jubilees. Charlesworth, ed., *The Old Testament Pseudepigrapha* 700, 03, Lloyd, "The Cosmic Fall" 239-40, Wright, *The Origin of Evil Spirits* 157-60.

<sup>70</sup> On the second day of creation, after lightning and fire were created, and from them the ranks of angels: ‘But one [Satanail] from the order of the archangels deviated, together with the division that was under his authority. He thought up the impossible idea, that he might place his throne higher than the clouds which are above the earth, and that he might become equal to my power. And I hurled him from the height, together with his angels. And he was flying around in the air, ceaselessly, above the Bottomless. And thus I created the entire heavens.’ 2 Enoch 29:4-6, in Charlesworth, ed., *The Old Testament Pseudepigrapha* 148. In the discussion concerning the dating of this (Slavonic) Enoch, Andersen considers it ‘early rather than late’, in a Jewish rather than a Christian community, and opts for late first century AD. Charlesworth, ed., *The Old Testament Pseudepigrapha* 91, 94-5, 97. M D Johnson (commenting on the Life of Adam and Eve, which includes a more elaborate account of Satan’s temptation of Eve, and which he similarly concludes may be late first century AD), suggests that Satan’s fall was a widely-known legend which may have arisen as a midrash on Isa 14, perhaps as the Watcher legend did on Gen 6:1-4. The Life of Adam and Eve ascribes Satan’s expulsion from heaven to his failure to worship Adam as being in the image of God; Satan then took his revenge through deceiving Eve. James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 2 (New York: Doubleday, 1985) 252,62.

<sup>71</sup> ‘Lightning’ probably infers bright, spectacular and obvious in the context. Twelftree, *In the Name of Jesus* 140. Warrington comes to a similar conclusion on this text: ‘It is possible to view this as referring to... the fall of Satan from his initial angelic state... however, ... in the context... it is better to see this as a reference to what took place as a result of or during those exorcisms; Satan was falling from his position of ascendancy in the lives of people as a result of the powerful intervention of the Kingdom of God. Satan was to be seen as a defeated foe.’ Keith Warrington, *Jesus the Healer: Paradigm or Unique Phenomenon?* (Carlisle: Paternoster, 2000) 79. Or it might be a reference to to

In terms of the biblical material then, which does not really ask the question of theodicy but largely accepts evil as a factual reality, whilst there is not a singular unified tradition of a fall of angels, this nevertheless appears the best ‘theory’ for the origin of evil. Robert Cook’s other possibilities, whilst possibly more intellectually satisfying, do not have as much biblical support as the traditional view that he seeks to discredit, and fail to account for the existence of Satan and demons.<sup>73</sup> For those, like Boyd, who also see ‘evil’ in the natural world as requiring a spiritual explanation, the fall of angels hypothesis can help explain the presence of such evil before the fall of man.<sup>74</sup>

### *7.5 Evil spiritual beings, theodicy and God’s sovereignty*

Boyd argues that the early post-apostolic church essentially saw the ‘problem of evil’ as a pragmatic one – of how to combat the evil agent who is believed to have inflicted evil upon the

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Jesus’s own defeat of Satan in the wilderness, especially if Luke 11:21-2 (binding of the strong man) also refers to this event - Page, *Powers of Evil* 109-10.

<sup>72</sup> Lloyd, "The Cosmic Fall" 242.

<sup>73</sup> He seems to wish to discredit the fall of angels hypothesis because of a lack of unanimity amongst its proponents and various questions he raises that he considers may suggest fanciful answers - Cook, "Devils and Manticores," 168-70. He prefers to characterise evil as the ‘infernal noumenon’ or a ‘black noise’ (‘a Barthianesque *Nichtige* which is perceived phenomenologically in different ways according to culture and worldview’), which could arise as the shadow side of God, who ‘created both good and evil’ (Isa 45:7); as forces of primeval chaos arising in the created universe; or arising at the level of humankind in its collective displacement from God (which we call sin). Cook, "Devils and Manticores," 180-2. Of these three the strongest case would be for evil arising from the human fall, based on the early chapters of Genesis (as Yong, Wink and others would tend to favour); but if evil is ‘an emergent reality’ in this way, by implication it would be ‘non-ontological’ even if ‘real’ (as indeed Yong and Wink propose), since it could not ‘create’ new evil spiritual beings such as Satan or demons.

<sup>74</sup> Boyd particularly sees the hand of evil at work in natural disasters and events, ascribing of full responsibility for these at the hands of fallen angelic beings, favouring a ‘restoration theory’ similar to the ‘gap theory’ of Genesis 1:2. Boyd, *God at War* 102-13, Boyd, *Satan and the Problem of Evil* 309-18. Lloyd’s thesis also takes up an additional philosophical argument for this – if we consider natural catastrophes as truly ‘evil’, then fallen angels could seem to present the best explanation for this aspect of evil – especially if we see it as predating the fall of man, which is otherwise credited in more evangelical circles as the source of the fallenness of creation itself. See Lloyd, "The Cosmic Fall" 224-38.

earth;<sup>75</sup> the modern intellectual problem of evil was a later development.<sup>76</sup> Most charismatics are similarly more interested in the practical task of overcoming evil than of intellectually justifying its persistence. However, some theological reflection on how God's goodness and omnipotence operate in the world is relevant, and much of that debate historically remains linked to the whole problem of theodicy (literally, 'justifying God'), which Boyd seeks to contribute to from a new angle.<sup>77</sup>

Whilst it may be impossible to solve the problem of evil as classically formulated,<sup>78</sup> some form of 'free will defence' has often seemed the most promising way out of its apparent contradictions, as for example most clearly enunciated by Plantinga. Whilst Mackie may argue convincingly that the presence of evil is not a *logically necessary* concomitant to free will<sup>79</sup>, Alvin Plantinga produced a detailed Free Will Defence.<sup>80</sup> As Plantinga himself pointed out, Augustine was one of the first to propose free will argument as an account for the origin of evil, and including in it a concept of the

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<sup>75</sup> Levenson also sees this as essentially the way the 'problem of evil' (which is more 'why do the evil prosper?') is dealt with in the Old Testament – where the expected response from God, though, is a renewal of activity from the God of justice – 'drive them out like sheep to the slaughter.' Jeremiah 12:1-3; Levenson, *Creation and the Persistence of Evil* xvii.

<sup>76</sup> It was not until Augustine, Boethius and others proposed that 'providence is the unchangeable power that gives form to all things which are to come to pass', and 'the Creator of all nature... directs and disposes all things for good' that the modern intellectual problem of evil arose, in terms of how to reconcile God's goodness with his ordaining, or allowing, particular evils to occur. Boethius, *The Theological Tractates and the Consolation of Philosophy* 4:91,96, Boyd, *God at War* 54.

<sup>77</sup> Mainly in his second key volume, which he describes as 'a constructive work in philosophical theology.' Boyd, *Satan and the Problem of Evil* 18.

<sup>78</sup> See Boyd, *God at War* 44, 303.

<sup>79</sup> 'If there is no logical impossibility in a man's freely choosing the good on one, or on several occasions, there cannot be a logical impossibility in his freely choosing the good on every occasion... there was open to [God] the obviously better possibility of making beings who would act freely but always go right.' J.L. Mackie, "Evil and Omnipotence," in *God and the Problem of Evil*, ed. William Rowe (Oxford: Blackwell, 2001 [1955]), 86.

<sup>80</sup> Plantinga maintained that it may not have been within God's power to have created a world containing moral good but no moral evil, because 'if he aims to produce moral good [and at least as much moral good as the actual world contains], then he must create significantly free creatures upon whose cooperation he must depend. Thus is the power of an omnipotent God limited by the freedom he confers upon his creatures.' Alvin Plantinga, "The Free Will Defense," in *God and the Problem of Evil*, ed. William Rowe (Oxford: Blackwell, 2001 [1971]), 114-15. Against Mackie's claim above, Plantinga argues that creating a world where beings would always freely choose right may not have been open to God (110-114).

rebellion of angels which particularly helped to account for natural evil.<sup>81</sup> However, particularly in his later works, Augustine emphasised much more that the suffering caused by such use of free will should ultimately be attributed to God the creator, for he believed that ultimately all evil actually contributed to the beauty of the whole and remained under God's meticulous control. Thus, even when an innocent person suffers unjustly, 'he ought not to attribute [his suffering] to the will of men, or of angels, or of any created spirit, but rather to His will who gives power to wills.'<sup>82</sup> Augustine wished us to take a detached perspective, seeing even horrendous evils as the equivalent of 'antitheses' within a poem that renders it more exquisite by 'the opposition of contraries.'<sup>83</sup> As Boyd points out, such an argument may work well at an abstract level if evil is considered merely as 'the absence of good', and may even practically bring some comfort in suffering for those who are able to thus exercise faith that God has some 'higher purpose' or 'higher harmony' and all will come right in the end; but it fails to deal with the widespread existential protest in the face of cruel or needless suffering, as so clearly exemplified in the voice of Ivan in the *Brothers Karamazov*, 'I renounce the higher harmony altogether... it is not worth the tear of ... one tortured child.'<sup>84</sup>

Boyd's solution is a stronger free will argument. He accepts that his theodicy overlaps with most theodicies, even from the 'blueprint' worldview, that affirm the reality of human and angelic free will, but argues differently that such agents are only genuinely free if they are the ultimate explanations of their own free actions (see 1 below), rather than seeking an ultimate reason in their

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<sup>81</sup> Plantinga, "The Free Will Defense," 117. Here he sees Augustine's concept of Satan and his evil angels as particularly helpful as a possibility to explain natural evil rather than moral evil; an argument taken up by Lloyd, "The Cosmic Fall" 224-38.

<sup>82</sup> Saint Augustine, *The City of God*, trans. J.W.C. Wand (London: OUP, 1963) 5.10, Boyd, *God at War* 45.

<sup>83</sup> Augustine, *The City of God* 11.18.

<sup>84</sup> Augustine, *The City of God*, Boyd, *God at War* 45-46, Fyodor Dostoevsky, *The Brothers Karamazov*, trans. Constance Garnett (New York: Norton, 1976) 286-92.

being ordained or allowed by God. Secondly, like other theodicies he admits that *sometimes* God may allow, or even ordain, suffering as a way of punishing sin, building character or contributing to some ‘greater good’, but denies that Scripture, reason, or experience require that suffering must *always* serve a divine purpose. His six theses are:

1. Love must be freely chosen.
2. Love entails risk.
3. Love, and thus freedom, entails that we are to some extent morally responsible for one another, and can influence one another.
4. Our power to influence for the worse must be roughly proportionate to our power to influence for the better.
5. Freedom must be, within limits, irrevocable.
6. This limitation is not infinite, since our capacity to freely choose love is not endless – angels and human beings possess only a finite capacity to embrace or thwart God’s purposes for our lives.

This final thesis explains why God must at present genuinely war against rebellious creatures, though he is certain to overcome them in the future.<sup>85</sup>

A thorough examination of this theodicy is beyond the scope of this thesis; and Boyd himself anticipates and discusses variants and objections to each of these theses. Here I am more concerned as how these arguments interact with his conclusions from the biblical material. For example, whilst it is reasonable to suggest that freedom as a gift to be coherent must have an

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<sup>85</sup> Boyd, *Satan and the Problem of Evil* 19, 22-25.

irrevocable element, it is not entirely clear why the limits are set where they are.<sup>86</sup> We might ask whether his stance concerning God's sovereignty is too pessimistic in its assessment of the degree of limitation God seems to have imposed upon himself, in allowing not only human beings but a vast array of spiritual beings freedom to influence his creation for good or for ill. If God is able to rebuke the waters and 'set a boundary that they cannot cross' (Psalm 104:9), why did he not constrain them even more in the extent that they can cause evil in the world? Is this because God is limited that he can only control his vast creation through such free spiritual beings – does he really value their freedom so much that he would delegate to them so much potential for evil?<sup>87</sup> Why in particular instances, if as Boyd maintains, he is still omnipotent and so powerful that he can bring about whatever he promises, does He not intervene in the midst of certain tragic evils, particularly in answer to the prayers of his people? His position is rendered more coherent at least by his assertion that God does not exert micro-control over all events in creation, because he has irrevocably given areas of freedom to created beings to influence the course of events, but some questions remain unanswered.<sup>88</sup> Similarly, he argues that a God who is constrained to the one

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<sup>86</sup> Unless for example God has entirely limited himself to working through the free obedience of angels, and so is limited by the number of loyal angels available to carry out a task; or to the extent to which people pray and so release his answers to prayer, which is perhaps a more reasonable self-limitation if the government of the earth has been essentially given to human beings.

<sup>87</sup> Such a position may only be coherent if we also accept that rebellious angels can also potentially be reconciled to God's love; otherwise it is difficult to see why he would he not judge them now. Lloyd has suggested this as a possible solution, arguing that angels may continue to have free choice and not one choice that fixed their destiny, as Balthasar and others have traditionally suggested. See chapter 5 in Lloyd, "The Cosmic Fall".

<sup>88</sup> For example, however much Boyd helpfully re-emphasises the Scriptural perspective that there are unseen spiritual powers at work that by their free choice have rebelled and so are a persistent force for evil throughout creation, he cannot completely absolve God of responsibility by such an argument. There is an inconsistency in saying that God sets the limits to angelic and human freedom, but he is not responsible for what created beings do with this freedom – because the limits 'have to be' this wide to allow the response of true love. There may not be a 'higher harmony', but we have to accept at least that God had 'higher purposes' which he knew might entail horrendous suffering as a consequence, but that overall such suffering is 'worthwhile' for the good that arises in the many created beings that will respond to Him freely in love. Therefore the eschatological argument is still needed in some respect – 'our present sufferings are not worth comparing with the glory that will be revealed in us... the creation was subjected ... in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious liberty of the children of God' (Romans 8:18-21). Scripture itself recognises that God bears this responsibility: ultimately it was God who subjected creation to frustration, 'not by its own choice' (Ro 8:20). Thus, whilst Boyd has presented a strong case that evil powers have real authority and power that needs to be wrestled with, questions remain unanswered as to just why

possibility he foreknows will happen, and requires this knowledge in order to act, is weaker and less free than a God who is 'open' to the future.<sup>89</sup> But he is unable to convincingly explain away a number of Biblical texts that suggest a detailed foreknowledge of events.<sup>90</sup>

## 7.6 Conclusion

Boyd presents a strong argument for a belief in the real existence of evil spiritual beings pervading the Scriptures, in particular New Testament thought, in accord with the prevailing worldview of the time. The existence of demons, and of Satan in whose kingdom demons belong, is clearly stated and demonstrated by Jesus in the gospel accounts as he resists them; and the same worldview underlies the Pauline writings and other references in the epistles.

He shows that the reality of this warfare motif is crucial for Jesus, and present also for the other biblical writers, including oblique references to Yahweh's battle with cosmic spiritual forces, and he re-emphasises the Scriptures that support a classical view of the cross as a victory over evil

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God 'subjected creation to frustration' in allowing them so much power and influence (why, in a different context, did he let Satan go quite so far with Job?). There appears to be a need to retain a strong element of mystery, that here we may be dealing with the unfathomable wisdom of God.

<sup>89</sup> Such a God is like an infinitely intelligent chess master, who infinitely knows all future possibilities and is confident that he can still act to carry out his essential purposes. Boyd, *God of the Possible* 126-8, Boyd, *Satan and the Problem of Evil* 117-30. Boyd admits to some influence of process thought here. He appreciates its critique of the metaphysics of classical substantivism, and in particular its integration with contemporary physics; as well as its understanding that contingency and change can be part of God's perfection, such that God can respond to the world, and that evil is connected to creaturely freedom. However, he distances himself from it by describing a host of theological and philosophical difficulties, most notably in its dipolar description of reality that implies that God needs the world, and its denial of the omnipotence of God. Boyd, *God of the Possible* 170, Boyd, *Satan and the Problem of Evil* 274-78.

<sup>90</sup> Such as the story of Saul and his donkeys in 1 Samuel 10, or Luke 22:10-13; or Peter's denial, which Boyd argues is just as easily explained by his 'open view'(which he calls 'neo-Molinism'), since Boyd maintains that God has sufficient *influence* over the future events to bring about these incidents. Boyd, *Satan and the Problem of Evil* 130-32. Boyd's problem only arises because he is committed to the view (shared by process thought) that God follows through time in parallel with his creation; if God inhabits additional dimensions beyond time, His knowledge is not necessarily prior to the actions, so the actions are not made necessary by God's knowing them.

forces.<sup>91</sup> However, in all these areas there is a tendency for Boyd, whilst taking a scholarly approach, to overstate his argument and its conclusions, for example in seeing see this ‘spiritual warfare worldview’ as more important than the whole New Testament discourse on the sacrifice for sin, or the struggle between Spirit and flesh in Paul. And his suggestion that the Bible speaks of such spiritual beings as being involved in all the battles on earth involving both natural and moral evil is an overstatement - in reality specific references are decidedly sparse. Nevertheless, he does not go into detailed speculations as to the structure and operation of such evil spiritual beings, and so his version of a ‘demonised worldview’ need not lead to a more fearful ‘paranoid worldview’.<sup>92</sup>

Boyd rightly emphasises that the biblical writers were much more concerned with the existential or practical problem of evil than the philosophical one, as are most charismatics today. Even though it has weaknesses, the strength of his free will argument lies in the assertion that it is sufficient to ascribe ultimate responsibility to free beings for their actions (such that God is not held responsible for specific evils). His more radical denial of God’s certain foreknowledge of the future remains much more controversial.

Overall, perhaps the greatest significance of his contribution is in bringing together a wide range of theological and historical evidence that a significant part of the biblical worldview is a realm of unseen spiritual realities affecting material reality in complex ways. This is something that is maintained by most non-Western cultures today, and also taken up by charismatics even in the

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<sup>91</sup> See chapter 8, section 4.

<sup>92</sup> Boyd himself would no doubt argue that his proposals should instead reduce the anxiety associated with trying to reconcile the suffering we see and experience with an all-loving Creator, and the concomitant tendency to feel let down when God doesn’t always seem to prevent such suffering – because although evil things may happen in the short term, the final victory is certain.

Western world, as they seek to re-emphasise the concept of what Boyd calls ‘the world in between’ (equivalent to part of ‘the heavenly realms’, τὰ ἐπουρανία, as described by the writer of Ephesians) and its inter-relation with the course of events in the material world – a concept which I shall revisit in seeking to construct a charismatic theology of spiritual warfare.

## Chapter 8

# CONSTRUCTING A CHARISMATIC THEOLOGY OF SPIRITUAL WARFARE

### *8.1 A charismatic hermeneutical approach: methodological considerations and the contribution of charismatic Anglican pioneers*

This chapter seeks to construct a spiritual warfare theology - primarily from the biblical texts, as the key normative component of the 'system' (together with insights from the reflection of chapters 5 to 7), but now bringing in more directly the results of my descriptive-empirical research in the 'lifeworld'.<sup>1</sup>

However, first we need to revisit the issue of hermeneutical method. Coming myself from the charismatic tradition I shall be primarily recommending and adopting a charismatic hermeneutical approach – though not surprisingly there is some disagreement as to exactly what that is. For example, there have been debates as to the right use of Luke-Acts as opposed to Paul as normative for understanding 'baptism in the Spirit', and the relevance of authorial intention in relation to historical precedent (Dunn, Fee, Menzies and others<sup>2</sup>); Archer's approach in seeing the community and its story as central in providing a framework for hermeneutics;<sup>3</sup> or the strong

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<sup>1</sup> See Cartledge, *Practical Theology* 28-29.

<sup>2</sup> For a summary of this debate and its sources, see Bradley Truman Noel, "Gordon Fee and the Challenge to Pentecostal Hermeneutics: Thirty Years Later," *Pneuma* 26, no. 1 (2004): 183.

<sup>3</sup> See, for example, K.J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community* (London: T & T Clark, JPT Supplement 28, 2004), K.J. Archer, "Pentecostal Story: The Hermeneutical Filter for the Making of Meaning," *Pneuma* 26, no. 1 (2004).

tendency to identify particular events or experiences as ‘this is that’ which was prophesied in the Bible (e.g. between Stibbe and Lyons).<sup>4</sup>

Leaving aside the specific debate concerning prophecy, the general principles of ‘charismatic hermeneutics’ Stibbe enumerates are of wider relevance – especially his highlighting of ‘the first characteristic of a charismatic hermeneutic’ as being that charismatics normally *begin* where Biblical text and experience meet, being impressed with ‘a burning sense of the relevance of certain Scriptures for his situation’.<sup>5</sup> Just as discussion of Pentecostal hermeneutics often focuses on the early pioneers as setting paradigms for what follows,<sup>6</sup> it is helpful to consider here the pioneers of Anglican charismatic renewal and how their charismatic experience affected their hermeneutics and theological conclusions.

Stibbe offers his model in response particularly to evangelical criticism that his approach is too subjective and influenced by post-modernism. His version of Anglican charismatic hermeneutics aims to be a mediating one, both objective in using the historical-critical approach of evangelicals, and subjective in its emphasis on charismatic ‘reader response’ in the light of present (but also shared and communal) experience.<sup>7</sup> Stibbe considers such a reading to be experiential, analogical, communal, Christological, eschatological, emotional and practical. In chapter 3 we briefly examined the development of a theology of spiritual warfare particularly for Harper, Watson, and Green, who all previously received evangelical theological training at Ridley Hall, Cambridge;

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<sup>4</sup> J. Lyons, "The Fourth Wave and the Approaching Millennium: Some Problems with Charismatic Hermeneutics," *Anvil* 15, no. 3 (1998): 169-80, Mark Stibbe, "This Is That: Some Thoughts Concerning Charismatic Hermeneutics," *Anvil* 15, no. 3 (1998): 181-93.

<sup>5</sup> Stibbe, "This Is That," 183.

<sup>6</sup> K.J. Archer, "Early Pentecostal Biblical Interpretation," *Journal of Pentecostal Theology* 18 (2001): 32-70, Archer, "Pentecostal Hermeneutics," 75.

<sup>7</sup> Stibbe, "This Is That," 181-2.

here I shall also consider how much they moved from a traditional evangelical model towards Stibbe's newer charismatic dimensions.

First of all, their hermeneutic is clearly more *experiential*, which Stibbe considers deserves to come first – as charismatics normally *begin* ‘with a sense of rich harmony between biblical texts and present experience.’<sup>8</sup> We have seen that our pioneer writers were primarily motivated by their experience on various levels to start publishing their interpretation of scriptural teaching on spiritual warfare. This was particularly personal experience in ministry, and experience of their social context particularly with the rise in forms of spiritism and occult – both are mentioned by all three, and Green summarises well how this confirmed a belief in Satan's existence and malevolent power.<sup>9</sup> However, the most novel systematic development is that all find that the personal experience of spiritual conflict is heightened through experience of the Spirit. Green maintains that ‘for me and almost everyone I know’ acute awareness of the Holy Spirit and of ‘the unholy spirit’ seem to come in ‘a double pack’; and Harper can say that ‘nearly always Satan challenges us when we first begin to exercise this gift [of tongues]’.<sup>10</sup> In ministry, the contexts where they most often experienced the sense of a ‘power encounter’ were in evangelism (e.g. ‘a titanic confrontation’ [Green], ‘a powerful spiritual warfare... battling with unseen spiritual forces’ [Watson]),<sup>11</sup> or in ministering the fullness of the Spirit and healing (Harper).<sup>12</sup> The early

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<sup>8</sup> Stibbe, "This Is That," 183.

<sup>9</sup> ‘Anyone who has seen the astounding contrast between a person possessed by an occult force and that same person set free by Christ fully and completely – it may be only an hour later – will not need any persuading that man has a mighty, hateful enemy in Satan.’ Green, *I Believe in Satan's Downfall* 23.

<sup>10</sup> Harper, *Walk in the Spirit* 27. It is interesting to see the parallel here between Harper and Boddy, who gives his most explicit teaching on conflict with the devil in only the second month of his journal *Confidence* particularly in relation to ‘the Devil's cunning, using God's children to inject fears and doubts as to our heavenly Father's love.’ See chapter 2.2, and Boddy, *Confidence* 1, no. 2 (May 1908): 4.

<sup>11</sup> Green, *I Believe in the Holy Spirit* 70, Watson, *I Believe in Evangelism*.

cases that Harper records of a need for deliverance ministry arose in the context of a desire to be filled with, and a subsequent filling with the Holy Spirit.<sup>13</sup>

What of Stibbe's other criteria? Certainly our pioneers were reading Scripture *analogically* in the sense that they believed their experiences of spiritual warfare were analogous to some of those in the gospels (the exorcisms of Jesus), Acts (e.g. the encounter with Elymas, or spiritual conflict at Ephesus), and the epistles (especially Paul in Eph 6, 2 Cor 4:4 and 2 Cor 10). This follows New Testament practice in beginning with '*Is there a story of what the Spirit is doing right now in my life and community?*', and then seeking analogies between that and Scriptural events, so need not be characterised as 'eisegesis'.<sup>14</sup>

Stibbe and others (e.g. Archer, Pinnock<sup>15</sup>) are right that our reading should be a *communal* one, if we are to see the limitations of our interpretations and transcend them. McKay's 'doctrine of shared experience' recognises an awareness of its similarity both with the prophets, apostles and Jesus and with the wider 'pneumatic community' in continuity with this.<sup>16</sup> Many charismatics (e.g. Green at Oxford<sup>17</sup>) found that their experiences often took them by surprise, but then

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<sup>12</sup> Harper spoke of 'the reality of Satan's power, and the greater power of the name of Jesus' that left him in no doubt at a houseparty that this was 'truly spiritual warfare.' Harper, *None Can Guess* 90. These and the other phrases are quoted more fully in chapter 3.

<sup>13</sup> Harper, *None Can Guess* 139-40.

<sup>14</sup> Stibbe, "This Is That," 185. For example, not only do Peter and others ('this is that which was spoken by the prophet Joel...', Acts 2:16) employ prophetic precedent, but Jesus in Luke cites Elijah and Elisha (4:24-7) and David (6:2-4) as historical precedent. Without a clear sense of 'authorial intention' we perhaps may argue whether such events or Scriptural experiences are 'normative' in a prescriptive sense; but certainly we can strongly argue that such experiences of spiritual warfare are 'normal' and to be interpreted through Scriptures such as those mentioned above. See the discussion involving Fee, Stronstad and Menzies on these issues - Noel, "Gordon Fee and the Challenge," 74, 77.

<sup>15</sup> E.g. Archer, *A Pentecostal Hermeneutic*, Clark H Pinnock, "The Work of the Holy Spirit in Hermeneutics," *Journal of Pentecostal Theology* 2 (1993): 10, Stibbe, "This Is That," 185-7.

<sup>16</sup> John McKay, "When the Veil Is Taken Away," *Journal of Pentecostal Theology* 5 (1994): 17-40, page 26.

<sup>17</sup> His logically-minded colleague, John Woolmer, also expressed the continuing surprise at encounters with evil powers. Woolmer Interview, 16.3.06.

discovered through friendships (e.g. between Watson and Green) and conferences (e.g. Harper's Fountain Trust) that their experiences, and resonances with Scriptural experiences and teaching, were mutually confirmed. Stibbe's other criteria are also relevant – particularly a *Christological reading*, for charismatics often find that their experience brings the ministry of the historical Jesus alive for them (Harper in particular told me that the gospel of Mark and its exorcisms resonated strongly in this way, as he wrote up in his book *Jesus the Healer*<sup>18</sup>); but their readings can also be *emotional* (Green for example becomes more polemical and impassioned on the topic as time goes on) and *eschatological* – rarely inspired with a Pentecostal urgency of a dispensational pre-millennial return of Jesus (for Green and others tend to be amillennial), but rather with a sense of the urgency of the signs of the times in the prevalence of evil and the ignorance and weakness of Christians in relation to this warfare.<sup>19</sup> We have also seen that it is intensely *practical*, concerned with how Christians should actively engage in spiritual warfare.

The evidence overall thus suggests that these early charismatic pioneers exemplify a 'mediating hermeneutic' – they (and contemporary Anglican charismatics like Stibbe) are unlikely to depart altogether from historical critical exegetical methods, beloved by evangelicals.<sup>20</sup> Evangelicals like to clearly separate the Spirit's inspiration of the Scriptures, and his work of illumination in the readers as 'the Spirit of wisdom and revelation' (Eph 1:17);<sup>21</sup> however, Pinnock is right to point out that both are 'breathings' of the same Spirit, and both crucially important as part of the larger revelatory work of the Spirit always present to help interpret God's will in the community of

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<sup>18</sup> 'More healings of Jesus are related to Satanic influence than any other single factor.' Harper, *Jesus the Healer* 29.

<sup>19</sup> As in Watson's introduction to his book on spiritual warfare - Watson, *God's Freedom Fighters* 11-13.

<sup>20</sup> Green, for example, has continued to be respected as an evangelical scholar – e.g. by John Stott and Jim Packer, and Carsten Thiede and Roland Werner in Germany, amongst others - Green, *Adventure of Faith* ii-iii.

<sup>21</sup> See for example Stott's paper where he seeks to clearly delineate the Spirit's revelation to the apostles and illumination of the readers. John Stott and others, *The Anglican Communion and Scripture* (Oxford: Regnum/EFAC, 1996) especially 22, 40.

faith.<sup>22</sup> We should not be over-suspicious of our experience when it appears to be in continuity with that of the apostolic witness, for the light of the normative scriptural revelation has always been the criterion for knowing that it is the Spirit of God speaking. One of the helpful insights of contextual theology, and of charismatic practical theology, is that the Spirit always has to bring the biblical text into dialogue with our own contexts – and one of the insights of new approaches to hermeneutics and textuality (such as reader-response criticism) is that they are ‘opened up’ in the presence of new reader horizons.<sup>23</sup>

Many of the pioneers experienced expanding horizons, seeing familiar texts in new ways and with fresh relevance - through their spiritual and practical experiences they went through a ‘paradigm shift’ in their understanding of scripture in relation to spiritual warfare that effectively brought it into being as a subject in itself.<sup>24</sup> David MacInnes described this in some detail, recounting how his experiences brought to life what was already there in biblical revelation but not apprehended, concerning demonic reality.<sup>25</sup> Bob Dunnett developed a significant typological approach to reading motifs of physical warfare in the Old Testament (particularly the book of Nehemiah) out

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<sup>22</sup>Pinnock quotes F.F.Bruce and Wesley as supporting this view. Pinnock, "The Work of the Holy Spirit in Hermeneutics," 4-5.

<sup>23</sup> Pinnock, "The Work of the Holy Spirit in Hermeneutics," 13, Thiselton, *New Horizons* 44-6, 55-79.

<sup>24</sup> Of course this aspect of hermeneutics, where both the particular experience and a sense of illumination on particular verses bringing new insights, has been significant in what Yong calls ‘the pneumatological imagination’ for other prominent theologians beyond the charismatic constituency. In a helpful discussion of the role of ‘enthusiasm’ defined as our experience of God (*en-theos*) breaking into our lives by the Spirit’s presence, Yong cites Augustine’s response to Romans 13:11, and more significantly Luther’s interpretation of Romans 1:17, and indeed Paul’s use of Habakkuk 2:4, as appearing to deviate significantly from the author’s intention under the influence of life experiences – arguing that experience thus functions as a valid object for theological reflection. Yong, *Spirit-Word-Community* 247-49.

<sup>25</sup> After giving various stories of his own encounters with people or situations perceived to be influenced by demonic forces: ‘It seemed to me that in order to assess this properly one needs first of all revelation from which you’ve got your understanding that there IS a separate demonic entity. You then need the encounter with it in order to recognise that this was something which wasn’t just Biblical understanding of a psychological condition, which is often how it is represented. ‘He goes on to reflect on the role that the ‘community of interpreters’ then contributed, particularly some writers (for him, Nevius and Koch) – ‘[I realised] there is something different about this [experience]. And that combination of the Biblical basis of revelation and the encounter, then need proper assessment. So Nevius provided that.’). As did later his friend and writer Michael Green, in focusing on the theology of the cross as central to Satan’s downfall. David MacInnes Interview 6.4.06.

of his experience of the spiritual battle in council estate ministry; whilst this typology was not accepted by all the pioneers I interviewed (perhaps being more influenced by the historical-critical method), Simon Barrington-Ward also argued in favour of it.<sup>26</sup> And this sense of ‘the illumination of Scripture’ was mentioned as one of the key signs associated with receiving ‘baptism in the Spirit’ by some of the pioneers, most notably Harper.<sup>27</sup>

### *My own hermeneutical method*

Whilst these pioneers often had to wrestle with Scripture on their own to interpret their experiences, we have seen how they were also able to test their views with others in the emerging charismatic community.<sup>28</sup> As Archer puts it, the sequence is often experiential knowledge *revealed* by the Holy Spirit, *validated* by the Scriptures, and *confirmed* by the community.<sup>29</sup>

Lyons raises the question though of which community helps decide on the correctness of an interpretation; and this is also relevant as I seek in this thesis to contribute theologically to

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<sup>26</sup> Barrington-Ward (who also studied at Ridley Hall, later becoming a fellow of Magdalen College, Cambridge) supports this with a simple Christocentric argument: ‘It is [reasonable to allegorise OT passages about physical war] I think because it seems to me that that was what the New Testament was already doing. And indeed in the inter-testamental period the whole move from actual conflict with enemies to conflict with spiritual enemies became more and more apparent. It seems to me that that’s there in the New Testament too and we should draw on that for our exegeses. Christ is the true exegesis of the whole Bible. The Bible is the cradle in which Christ is laid so I think we must have our exegeses in the illumination that He brings.’ Barrington-Ward Interview 20.4.04. Such a typological approach can also be supported from the New Testament’s use of the Old Testament in passages such as 1 Cor 10 and in Hebrews.

<sup>27</sup> When preparing to speak on Ephesians in Sept 1962, he seemed to experience what Paul described as revelation knowledge (*epignosis*) coming as fresh ‘supernatural’ waves of wisdom and understanding, “the power to comprehend” (Ephesians 3:21), a new kind of power that he found gradually (but not compulsively) taking over inwardly - Harper, *None Can Guess* 139-40. This new dimension of exegesis based on experience of the Spirit is recommended for further research (see chapter 9).

<sup>28</sup> In the theological debate this was for a period facilitated through the pages of *Theological Renewal* (1975-83), which for example briefly figured a relatively heated debate following publication of Michael Green’s book. See Ball, “Review of I Believe in Satan’s Downfall”, Richards, Leech, and Houston, “Affirmation and Agnosticism.” Earlier the Fountain Trust played a key role here – see chapters 2 and 3.

<sup>29</sup> Archer, *A Pentecostal Hermeneutic* 106. As J.C. Thomas has argued, particularly in his exposition of the hermeneutical process behind the council of Acts 15, it is noteworthy that here the interpretive process moves from the believing community’s context to the biblical text, the reverse of the historical-critical method. Archer, “Pentecostal Hermeneutics,” 78-79, J.C. Thomas, “Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics,” *Journal of Pentecostal Theology* 5 (1994): 41-56.

systematic pneumatological thinking.<sup>30</sup> Different communities will of course have different ‘templates’ through which experiences are filtered; and some of these, both from traditional denominational and Pentecostal backgrounds, can almost a priori filter out certain understandings concerning evil spirits and deliverance ministry.<sup>31</sup> As a charismatic theologian, my primary ‘community’ will be the ‘community of interpreters’ from the charismatic and Pentecostal tradition who wrestle to interpret the Scriptures in the light of our shared experiences of the working of the Spirit.

However, when we are asking fundamental questions as to the nature of reality, the world (*kosmos*) as it really is, we are not just seeking to draw privatised conclusions for one sector of the Christian church, but on some level to further the public understanding of reality. In this sense Yong rightly asserts the value in *Spirit, Word, Community* of a wide range of input into ‘the pneumatological imagination’, and the testing of interpretations with the breadth of the theological and scholarly community.<sup>32</sup> Thus, in asking the ontological question ‘*what is the nature of the demonic?*’, we have had to dialogue with American pragmatist metaphysics and touch on the area of theodicy in philosophical theology;<sup>33</sup> and in seeking to answer the more cosmological question, ‘if evil spiritual beings exist, what is the nature of such beings that charismatics claim to struggle against?’ we have used some phenomenological methods of

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<sup>30</sup> Lyons, "The Fourth Wave," 179-80.

<sup>31</sup> See Theron/MacNutt, Bultmann/Blumhardt (p203) and Derek Prince’s experience - Jacques Theron, "The Ministry of Deliverance from Evil Forces: The Need for Academic Reflections in Pentecostal Churches in Africa," *Practical Theology in South Africa* 21, no. 3 (December 2006): 196-7. In addition, see Archer’s theory of hermeneutical filter - Archer, "Pentecostal Story."

<sup>32</sup> Other Pentecostal theologians have also called for this dialogue - Theron, "The Ministry of Deliverance," 204.

<sup>33</sup> We may not agree with Yong that philosophy and theology should be held in tension as equal partners in this method, although he qualifies this assertion: ‘The goal of a theological hermeneutics cannot be accomplished by subordinating metaphysical and epistemological considerations in a simplistic sense to theological ones. This is because a theological hermeneutics includes and, it may be said, is sustained by philosophical hermeneutics.’ Yong, *Spirit-Word-Community* 19.

sociology. And to be credible and coherent, in both areas we must at least consider the compatibility of our conclusions with the observations of modern science.<sup>34</sup>

However, in constructing here a theology of charismatic spiritual warfare, unlike Yong (who draws more heavily on the work of scholars outside the Pentecostal theological tradition in framing many of his ideas) I shall be primarily drawing on scholars from the charismatic/Pentecostal tradition. Like many of my research subjects, I largely accept a canonical approach to biblical exposition – not denying differences between authors and books, or that many of them may have been put together from various sources, but preferring to let them speak in the context of the whole canon of Scripture.<sup>35</sup> However, there is considerable value in drawing on the work of those who have used some tools of the historical-critical method (such as redaction criticism etc) to try and uncover the cosmology of the biblical writers and of Jesus himself, as I seek to contribute to wider debate in systematic theology and construct a cosmology that most accurately reflects reality.<sup>36</sup>

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<sup>34</sup> For example, apart from indirectly through some of Wink's writings, we have not extensively engaged with the realm of psychology which is clearly relevant when dealing with the demonic, and remains an important area for further research. I shall however discuss it briefly below in relation to phenomenological evidence for evil spirits, deliverance ministry, and a 'demonised worldview.'

<sup>35</sup> The canonical approach of Brevard Childs (as distinct from James Sanders' canonical criticism, a form of historical criticism that examines the history of the use of texts in different contexts) interprets a given New Testament passage in the light of the rest of the biblical canon. Paula Gooder, *Searching for Meaning: An Introduction to Interpreting the New Testament* (London: SPCK, 2008) 63. For example, at the level of 'ordinary theology' the charismatics I have studied would not be very interested in debates concerning the authorship of letters such as Ephesians (which was a key book in the case study church) and any implications for its relative authority in Pauline thought. Some scholars have in fact proposed that it is time to re-evaluate the 'consensus' that Paul did not write the letter to the Ephesians, the case for which was heavily based on linguistic differences (yet differences as great or greater can be found between some letters that are indisputably accepted as Pauline). N.T. Wright, *Paul: Fresh Perspectives* (London: SPCK, 2005) 18-19.

<sup>36</sup> For example I will thus draw extensively on the work of Graham Twelftree, who is both well-trained (notably under George Caird and James Dunn) in critical study of the New Testament and also active in the charismatic/Pentecostal community (being a pastor of a Vineyard Church at the time of writing). See Twelftree, *Jesus the Exorcist* v. J. C. Thomas commends a similar approach (influenced by Dunn and Fee) in his methodology, in seeking first to let each text speak for itself before seeking a theological synthesis; he warns of the dangers of some exegesis that relies on the hypothetical reconstructions of historical studies of the *Sitz im Leben* that stands behind a text to predetermine its meaning – for example, suggesting that the first century view was that the demonic was

## 8.2 *The nature of evil – ontology and cosmology*

### 8.2.1 The Old Testament view

I have already briefly examined in chapter 7 evidence for a belief in evil spiritual forces and spiritual beings in the Old Testament cosmology. Boyd correctly picks up on the weight of scholarship demonstrating a belief in some kind of evil forces of chaos that God opposes, often represented as the monsters of the myths of the neighbouring Canaanites and the ancient Near East. Yahweh seems to be portrayed as defeating such forces both in the process of creation and at least symbolically in interventions such as the Exodus - though references to such monsters are often in poetic and prophetic discourse such that is difficult to be dogmatic as to what exactly they referred to conceptually for the writers. There are however clearer references to ‘demons’ linked to the worship of other gods, and ‘sons of God’ which appear to be angelic beings which can also rebel against God (Psalm 82, probably Genesis 6), and which may even have been delegated some kind of authority over nations (such as Persia or Greece, Daniel 10). Amongst these angelic beings we do find Satan appearing as an accuser, but only in Job and Zechariah (accusing Joshua the high priest), and as an *agent provocateur* in 1 Chron 21.1.<sup>37</sup>

### 8.2.2 Jesus, exorcism of demons and the clash of kingdoms

In the New Testament, by contrast, Satan and demons are regularly mentioned especially in the gospels, and were apparently seen as real spiritual beings. Seeing the reality of this clash between Jesus and demonic beings in Mark and the other gospels was something that particularly

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behind every illness, and assuming that all New Testament authors share this viewpoint. Thomas, *The Devil, Disease and Deliverance* 15-16.

<sup>37</sup> Wink, *Unmasking the Powers* 11-12.

influenced some of the earliest Anglican charismatic pioneers.<sup>38</sup> However, in subsequent debates some modern Anglican theologians publicly opposed the very idea of exorcism of any kind,<sup>39</sup> revealing the importance of seeking to understand what Jesus was doing, and understood himself to be doing, in the gospel accounts – not least because systematic theology should be strongly Christocentric.

This aspect has not often been a subject of research in trying to uncover the historical Jesus; partly because modernist biblical criticism was too influenced by Bultmann's 'demythologizing' approach, which presupposed that miraculous or supernatural events did not occur.<sup>40</sup> Twelftree thus explores the practise of Jesus in exorcism,<sup>41</sup> against the background of material considered reliable for reconstructing first century understandings of spirits, demons, possessions, magic, and exorcisms, particularly in Galilee in northern Palestine.<sup>42</sup> He concludes that there are very few contemporary stories or traditions concerning exorcists with which to compare the gospel

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<sup>38</sup> In particular, Michael Harper as we have just seen (8.1), noting the large number of Jesus' healings linked to Satanic influence; also Green, Woolmer and Collins (see appendix 3, table 4).

<sup>39</sup> Twelftree refers to some of these debates; see also chapter 2.3.4, and Cupitt, *Explorations in Theology* 6.

<sup>40</sup> Previous attempts at uncovering the historical Jesus may have fallen into Schweitzer's trap of too easily reconstructing Jesus in the image of our own modern cultural and theological predispositions. Twelftree, *Jesus the Exorcist* 2,225. Dunn and Twelftree quote Bultmann's classic statement of his view of the impossibility of using electric light and the wireless and at the same time believing in the New Testament world of demons and spirits. James D.G. Dunn and Graham H. Twelftree, "Demon-Possession and Exorcism in the New Testament," *Churchman* 94 (1980): 210. Twelftree also charts the background to Bultmann's thought going back to the rise of scientific thought since the Enlightenment, and also records that despite renewed interest in the historical Jesus particularly as a teacher, there has still been a neglect of studies relating to the miracles of Jesus and his exorcisms in particular. Twelftree, *Jesus the Exorcist* 3-7.

<sup>41</sup> He defines exorcism as a form of healing used when demons or evil spirits were thought to have entered a person by attempting to expel them. Twelftree, *Jesus the Exorcist* 13.

<sup>42</sup> He lists *1 Enoch*, *Tobit*, *Jubilees*, the Qumran Scrolls, Josephus, Philo of Alexandria, Pseudo-Philo's *Liber Antiquitatum Biblicarum*, the magical papyri, Lucian of Samosata, Apollonius of Tyana and the rabbinic literature. These encompass both the Jewish but also Hellenistic milieu of Jesus and earliest Christianity. The New Testament Apocrypha were considered less relevant (being highly dependent on the New Testament material) except to confirm the continuation of some techniques of exorcism after the New Testament period. Twelftree, *Jesus the Exorcist* 12-21.

accounts of Jesus, which thus stand out as unusual.<sup>43</sup> Making comparisons with what is available, on the one hand he was a man of his time in using recognizable formulae in his commands to the demons (and also in the disturbed initial reactions, and violence of the exorcisms, whether in convulsions or the drowning of the pigs); yet where other exorcists often had difficulty in getting demons to speak, Jesus uniquely charged them to be silent.<sup>44</sup> Also, unlike contemporary exorcists he never adjured (ὀρκιζω) the demons in the name of a higher authority, instead simply ordering the demon 'I', thus seeming to operate out of his own resources; yet he believed that it was God who was operative in his activity.<sup>45</sup> In general, Twelftree's conclusion that Jesus was indeed a particularly successful and powerful exorcist, appears well-founded.<sup>46</sup>

The evidence is strong therefore that Jesus treated many conditions as if they were caused by δαιμόνια (or τα πνεύματα τα ἀκαθάρτα, 'unclean (evil) spirits') thus appearing to view these as real spiritual beings. Key objections raised here are that, in exorcising demons and talking about Satan, either Jesus was a man of his time and so operated within that worldview, whereas modern scientific evidence has tended to discount the existence of demons; or, that he knew demons were not real spiritual beings, but he was accommodating to the superstitious beliefs of his time in

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<sup>43</sup>There were enough stories however to produce a general pattern for exorcistic practice to compare with that of Jesus. There was also considerable evidence of widespread belief that the world was infested with spiritual beings hostile to man, against which protection or relief was sought. Twelftree, *Jesus the Exorcist* 48-52.

<sup>44</sup> Twelftree, *Jesus the Exorcist* 148, 53-6.

<sup>45</sup> Thus, 'by the Spirit/finger of God', Matt 12:28/Luke 11:20. It is hard to know which is 'original'; Dunn summarises the debate – James D.G. Dunn, *Jesus and the Spirit* (London: SCM, 1975) 44-45. However, as 'finger of God' and 'hand of God' appear together in the OT (e.g. Exod 8:19, 31:18; Deut 9:10; Ps 8:3) indicating God's activity, and 'hand' and 'spirit' of God are linked in relation to Ezekiel's prophetic experience (Ezek 8:1, 11:5), the difference is not great. Furthermore the charge of blasphemy against the Holy Spirit in Mark (3:29-30) implies that Jesus' exorcisms are the work of the Spirit. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," 38, Twelftree, *Jesus the Exorcist* 164-5.

<sup>46</sup> Twelftree finds that the charge that Jesus was a magician is evidenced only from second and third century literature onwards – the only accusation recognised and refuted is the more horrific criticism that he was operating in Satan's power rather than God's. Twelftree, *Jesus the Exorcist* 225-7. Williams also supports this conclusion, as does Yamauchi after a careful comparison with contemporary magical methods - Williams, *The Case for Angels* 157-63, Edwin Yamauchi, "Magic or Miracle? Diseases, Demons and Exorcisms," in *Gospel Perspectives: The Miracles of Jesus*, ed. David Wenham and Craig Blomberg (Sheffield: JSOT Press, 1986), 89-184.

using exorcistic techniques. For example Edward Ball, in his review of *I Believe in Satan's Downfall*, whilst willing to accept that 'Jesus fully believed in the reality of Satan and demonic powers', did not find Michael Green's arguments concerning these questions convincing.<sup>47</sup>

However, Twelftree's analysis strengthens the case that Jesus' exorcisms and associated teaching provides compelling reasons for believing in the reality of Satan and demons. One of the strongest arguments is that, rather than distance himself from contemporary beliefs concerning the real existence of these demons and the afflictions they could cause, Jesus raised them to a new level of coherence by linking his exorcisms with eschatology.<sup>48</sup> He linked an ordinary exorcism with the notion of a cosmic, supernatural battle against the kingdom of Satan in the eschaton, in which his (and his disciples') exorcisms were the first stage of Satan's defeat. This conclusion comes particularly from a careful examination of the Beelzebul controversy, found in all three synoptics;<sup>49</sup> in particular, from the saying (probably Q material) 'but if I drive out demons by the Spirit of God, then the kingdom of God has come upon you' (Matt 12:28).<sup>50</sup> The evidence is weak that there was an expectation at the time that exorcisms signified the coming of the messianic Son of David, as all of the references to this are in material either written or redacted by Christians.<sup>51</sup>

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<sup>47</sup>Partly because he reacts against Green's characteristic polemical style - Ball, "Review of *I Believe in Satan's Downfall*," 34-5, Green, *I Believe in Satan's Downfall* 26-9.

<sup>48</sup> Twelftree is not by any means the only scholar to make this kind of argument. Yamauchi agrees with a number of sources that Jesus brought a radically new conception in seeing all demons as belonging to the kingdom of Satan, thus deepening the concepts of the day regarding demons, rather than accommodating himself to contemporary thought.

<sup>49</sup> Matt 9:32-4, 12:22-30; Mark 3:22-7; Luke 11:14-23. All three include the accusation (though impossible now to ascertain whether it came from the scribes (Mark), Pharisees (Matthew) or the crowd (Luke)); the affirmation that Satan could not be divided against Satan; and the 'stronger one' first binding the strong man. See Twelftree, *Jesus the Exorcist* 98-104. The similar accusation of being demon-possessed is also recorded in John 7:20, 8:48-9, 52; 10:20-21, meeting the criterion of multiple source attestation; Williams (also drawing support from Twelftree and Warrington) notes how this contributes to a very high chance of the authenticity of this material, which also satisfies the criterion of admission by antagonistic witnesses (that Jesus was actually casting out demons), the criterion of dissimilarity (much here of Jesus' teaching differs from 1<sup>st</sup> century Judaism. Williams, *The Case for Angels* 157-63.

<sup>50</sup>This saying is widely accepted to go back to Jesus. See Twelftree, *Jesus the Exorcist* 106-10.

<sup>51</sup> The scholarly consensus may well be misled here – for example, the foundational Mt 12:23 'Can this be the Son of David?' is probably a later redaction of Matthew. Twelftree, *Jesus the Exorcist* 101-2, 219-20, 27.

However, this means that the connection between exorcism and eschatology appears to have been made for the first time in the authentic words of Jesus. Thus, Jesus ascribes the efficacy of his authoritative commands to the demons as a sign that he is operating by the eschatological Spirit (Mt 12:28/Lk11.20, where ἐγώ is emphatic); where the Spirit was operating in Jesus (here, casting out demons) there was the focus of the coming of the kingdom.<sup>52</sup> Like others of his time, though, he still saw the final defeat of Satan as yet to come at the eschaton.<sup>53</sup>

Thus, it was Jesus himself who seemed to introduce the concept that his exorcisms were part of a clash between the kingdom of God and Satan's kingdom.<sup>54</sup> Warrington largely agrees with this analysis; for example, whilst observing that the outcome of Jesus' authoritative commands are not in doubt, the violence often shown by demons on exit reveals something of the personality of the demon, that contrary to popular Jewish belief 'the demonic realm is not inhabited by mischievous imps but malevolent savages.'<sup>55</sup> Certainly the Matt 12:22-30 discourse reveals Jesus' belief that

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<sup>52</sup> Twelftree, *Jesus the Exorcist* 216-20, 28. Warrington, and Dunn to a lesser extent, similarly observe that Jesus is emphasizing his own uniqueness, as the exorcisms are not just in God's power, but performed by himself. Dunn, *Jesus and the Spirit* 48, Warrington, *Jesus the Healer* 78-9.

<sup>53</sup> Whilst Matthew's explanation of the parable of the wheat and tares is probably from his own hand (and the parable of the net and the sheep and the goats may be strongly dependent on his redaction), the parable itself (Matt 13:24-30) is likely to go back to Jesus, with its explicit reference to 'an enemy did this' but the tares being left to the time of the harvest. Twelftree, *Jesus the Exorcist* 221-4.

<sup>54</sup> In Matt 12:24, 26-7, he equates Satan with Beelzebul, probably hinting that he is 'the master of the house' i.e. leader of the heathen gods who were seen by that time (e.g. Ps 96.5, Ps 106:37 cf. 1 Cor 10:20) in Judaism as demons – see Twelftree, *Jesus the Exorcist* 105. He thus emphasises that Satan is the leader of the demonic band. In the apocalyptic speculation of the time, however, there were many fallen angels, and their leader is variously identified between, and even within, apocalyptic texts. For example 1 Enoch 69 lists over 28 chiefs of the fallen angels, of whom Semyaz is the first and Yeqon was the one who perverted the angels 'by the daughters of the people' (the 'Watchers' legend), and Gader'el was the one who misled Eve. Azaz'el (sometimes identified with Satan) is only number 10 in a list of 21 chiefs here; but earlier in 1 Enoch 6 to 9 where the fall of angels is again described, about 25 chiefs are listed, again with Semyaz as a leader but also Azaz'el as a key deceiver of the earth and teacher of oppression, such that these two are singled out for special judgement from the Lord. However, in 1 Enoch 53 and 54, at the judgement 'the chains of Satan' are prepared, for 'the armies of Azaz'el... on account of their oppressive deeds which (they performed) as messengers of Satan.' Charlesworth, ed., *The Old Testament Pseudepigrapha* 15-19, 37-8, 47. See also Boyd, *God at War* 180, 357n33.

<sup>55</sup> Warrington, *Jesus the Healer* 104. He also notes that Jesus' response 'How can Satan cast out Satan?' may just suggest the folly of Satan undoing his own work, but could also implies its impossibility, that 'Satan is so integrally involved with his demonic minions that to cast them out is to cast out him'. Warrington, *Jesus the Healer* 77.

Satan and demons are strongly inter-connected in a way that is at least analogous to a kingdom. Secondly, his action represents the power breaking in of a superior kingdom ‘coming upon you’.<sup>56</sup> ἐκβαλλω is used for exorcism for the first time here in ‘Q’ and Mark.<sup>57</sup>

Given the common occurrence of exorcisms at the time, and that Jews were not habitually seeing such miracles as eschatological signs, his claim that his exorcisms were not only the vanguard of his battle with Satan, but the coming of the kingdom of God itself, are audacious and astounding.<sup>58</sup> Even without other evidence from the gospels, these assertions of Jesus’ self-understanding that his actions in exorcism are part of a plundering of Satan’s ‘house’,<sup>59</sup> and an expulsion of demonic emissaries of Satan’s ‘kingdom’, would seem to merit Green’s comment that if ‘Jesus did not mean what he said in this matter... it is hard to see how we can trust him on any other.’<sup>60</sup> There are indications too in the ethical realm that Jesus clearly saw ὁ πονερος as a personal force of evil.<sup>61</sup> In response to Cupitt’s suggestion that ‘the church has never expected that her members must necessarily share all Jesus’ beliefs – in the field of eschatology for

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<sup>56</sup> Matt 12:28/Luke 11:20 - Twelftree, *Jesus the Exorcist* 108-9. Wink also supports these conclusions from his biblical studies: ‘Jesus regards his healings and exorcisms as an assault on the kingdom of Satan and an indication that the kingdom of God is breaking in. The gospel is very much a cosmic battle in which Jesus rescues humanity from the dominion of evil powers.’ Wink, *Naming the Powers* 26.

<sup>57</sup> Compared to exorcism in other Jewish writings, which often uses the language of fleeing (φεύγω) for demons departing. Twelftree, *Jesus the Exorcist* 109. The linkage to the coming of the kingdom of God may be significant, for the LXX similarly uses ἐκβαλλω in contexts where an enemy, frustrating or standing in the way of God fulfilling his purpose for his chosen people of Israel, is cast out, for example in Exodus 23:30, Deut 33:27-8. Twelftree, *Jesus the Exorcist* 110.

<sup>58</sup> Twelftree, *In the Name of Jesus* 48-49.

<sup>59</sup> This saying of Jesus is also most probably authentic. Besides being in Mark/Matthew and Luke as well as ‘Q’, the Gospel of Thomas also has this parable; and Twelftree refers to Jeremias’ source that the comparison of a possessed person to a ‘house’ is still common in the East. Twelftree, *Jesus the Exorcist* 111.

<sup>60</sup> Green, *I Believe in Satan’s Downfall* 27-8. There are of course other contexts beside this controversy where Jesus is recorded as describing Satan as his adversary – apart from the temptation narratives, and the reference to Satan snatching away the Word in the parable (Mark 4:15), most notably there is the saying of Luke 10:18 which we shall discuss in relation to the fall of Satan below.

<sup>61</sup> ‘Anything else comes from the evil one’ is by far the most likely translation of Matt 5:37, and therefore by implication in Matt 6:13 in the Lord’s prayer (‘deliver us from the evil one’). 1 Enoch 69:15 also brings together the activity of ‘the evil one’ with oath-taking. Boyd, *God at War* 221, 373, Charlesworth, ed., *The Old Testament Pseudepigrapha* 47.

example', Dow points out that even if criteria could be established to decide which beliefs of Jesus were culturally conditioned, in view of the evidence that Jesus saw his mission as a struggle with Satan, and clearly understood Satan and demons to be linked, it would be difficult to accept Jesus' claim to divine authority in his mission and yet discard these parallel beliefs.<sup>62</sup> Yamauchi likewise in discussing all possible alternatives agrees that if we are to safeguard Jesus's honesty it is easier to accept the existence of demons as independent entities, than to suggest he simulated exorcism to accord with common belief, or was immersed in the mistaken views of his time.<sup>63</sup>

### 8.2.3 The demonic and deliverance amongst early Christians

Whilst Jesus emphasises a certain uniqueness in what God was doing through and around him at in his healings and exorcisms,<sup>64</sup> there is also good evidence that he commissioned his followers to drive out demons, and that they actually did so during his lifetime. Most prominent is the tradition of the sending out of the Twelve and the Seventy(-two).<sup>65</sup> However, the reference in the commissioning charge to performing exorcisms may reflect Mark's own interest (it is not in the Q source); but there is independent evidence that Jesus' followers were involved in exorcism in the

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<sup>62</sup> Graham Dow, "The Case for the Existence of Demons," *Churchman* 94, no. 3 (1994): 204-5.

<sup>63</sup> Yamauchi, "Magic or Miracle? Diseases, Demons and Exorcisms," 142-49.

<sup>64</sup> We should be reminded that Jesus' emphasis on his unique authority to bring God's kingdom through exorcism is paralleled by his reply to John the Baptist, emphasizing fulfilling prophecy concerning the coming of God's eschatological reign through his healings and preaching to the poor, not including exorcism, in Matt 11:2-6. Dunn, *Jesus and the Spirit* 60-61, Twelftree, *Jesus the Exorcist* 118-21.

<sup>65</sup> These most probably arose from Mark 6:7-13 (followed by Luke 9:1-6), and Q (Luke 10:1-12), with Matthew 10:1-15 conflating them. Whilst some have argued these are post-Easter, this is unlikely in view of Palestinian elements in the accounts, the charge to proclaim 'the kingdom of God' not Jesus, and the fact that the apostles seem to have largely stayed in Jerusalem post-Easter. See references in Twelftree, *In the Name of Jesus* 49.

story of ‘the unknown exorcist’, and the report of the return of the Seventy(-two), which are both generally considered historically reliable, as is the fact that they did so ‘in the name of Jesus’.<sup>66</sup>

Concerning the extent of deliverance ministry amongst Christians post-Easter, the New Testament witness is more mixed. Twelftree sees no strong evidence that Mark’s emphasis on exorcism represents a battle with the Romans; instead it is a genuine battle against Satan at the personal, spiritual and cosmic level. And in the context of Mark’s main theme of discipleship, it seems that he views exorcism in the name of Jesus (imitating Jesus methods in ‘prayer’ (Mark 9:28-9), seen as faith-filled statements to the demons in dependence on the Holy Spirit) as of primary importance in his readers’ ministry, because through it their compassionate God is eschatologically active in saving people from a mighty enemy.<sup>67</sup> Although Matthew makes only minor changes in the tradition, his Great Commission is significant.<sup>68</sup> Luke-Acts broadens the scope of the demonic. In his statement of Jesus’ ministry ‘doing good and healing all who were under the power of the devil’ (Acts 10:38), he suggests that all healing has an evil, demonic dimension, even though it may not be caused by demons;<sup>69</sup> and in all healing, God’s adversary is being subdued.<sup>70</sup> In Acts, Luke continues to signal that exorcism was part of the early Christians’ regular activities (Acts 5:12-16, 8:4-8), and significant not only for Peter (5:16), but also for Paul

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<sup>66</sup> ‘Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us’ (Mark 9:38), and ‘Even the demons submit to us in your name!’ (Luke 10:17), both assume that Jesus’ followers were involved in exorcism. Twelftree, *In the Name of Jesus* 51-52.

<sup>67</sup> Twelftree, *In the Name of Jesus* 127-8.

<sup>68</sup> If Twelftree’s exposition is correct (and it is well argued), Matthew’s redaction of the charge to the disciples (10:1-42) which widens its scope (e.g. 10:18-19) and curiously only has Jesus himself going out in response (11.1), implies that this charge (including its foundational ‘authority to drive out evil spirits’, 10:1) is for Matthew fulfilled in open-ended fashion through the Great Commission to his disciples to carry out after he has gone (cf. ‘all authority has been given to me... Therefore *in going* (πορευθέντες, aorist participle, assumes still to be fulfilled rather than immediate) make disciples... teaching them to obey everything I have commanded you’, 28:19-20). Twelftree, *In the Name of Jesus* 164-7.

<sup>69</sup> Whilst some sickness is specifically ascribed to evil spirits (Luke 13:10-17), other accounts have no mention of demons (e.g. the lepers in 5:12-16).

<sup>70</sup> Twelftree, *In the Name of Jesus* 133-4, Graham H. Twelftree, *Christ Triumphant: Exorcism Then and Now* (London: Hodder & Stoughton, 1985) 104.

(16:16-18, 19:11-12), and particularly for Philip in the context of evangelism (8:7), as the continuing activity of Jesus himself through the power of the same eschatological Spirit (Acts 1:1, 4, 2:4) upon his followers (and even their clothing, 19:12).<sup>71</sup>

John's gospel further widens the scope of the demonic to bring a very different perspective. Demon-possession is recognised, but curiously only as a charge brought against Jesus on a number of occasions. Yet Satan still has a major role to play, in fact a much bigger role which helps to explain this anomaly. Whilst the synoptics see occasional exorcisms as pre-figuring the defeat of Satan, but are largely silent on this in relation to the cross, for John the whole of Jesus' ministry is a battle with Satan and the realm of darkness; but focused on its climax, his victory on the cross.<sup>72</sup> This is a grand cosmic exorcism involving the heavenly realm – looking to the cross (12:23-24,33), Jesus says, 'Now is the time for judgement on this world; now the prince of this world will be driven out' (12:31); and John wants nothing to distract from this, or for relatively commonplace and ambiguous exorcisms to take away from his unambiguously divine and stupendous miracles, which point to his identity.<sup>73</sup> Instead, the irony of the Pharisees charge of demon possession, which is associated with promulgating unbelievable lies (7:20, 10:20-21), is that it is the Jews, in being children of the devil who is the father of lies, who are blinded with error and 'demon possessed', and not him (8:40-52). The continuous battle is primarily between truth and lies – Jesus is 'full of grace and truth' (1:14, cf.14:6), and it is Jesus statement, 'You will

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<sup>71</sup> Twelftree, *In the Name of Jesus* 142-54.

<sup>72</sup> Note the use of 'darkness' and 'night', reaching a climax after Satan enters into Judas. John 9:4, 11:10, 13:27-30.

<sup>73</sup> Twelftree, *In the Name of Jesus* 194-7.

know the truth, and the truth will set you free' (8:32) that prompts the discussion centring on demon possession.<sup>74</sup>

The other epistles have some discourse relating to the devil, spirits and rebellious angels;<sup>75</sup> but only indirect references to deliverance or exorcism. Anointing with oil 'in the name of the Lord' (5:14) and reference to demons shuddering at the truth that 'God is one', may well reflect knowledge of exorcistic practice (James 2:19);<sup>76</sup> and more importantly for our enquiry, there is a general interest in the devil, who is to be resisted (3.15, 4.7), and evil is personified (1:13-14) in relation to sin. The fact that, compared to other apocalyptic writings, in the epistles and Revelation there is now a consistent focus on the devil, regularly identified as Satan,<sup>77</sup> as the head of the wider range of demonic beings, is significant; it is further evidence that Jesus himself identified Satan as the 'prince of demons' (Mark 3:22-23), bringing a sharper focus to the description of evil ruling powers that was clearly in the background of the apocalyptic thought of the time.

Other specific issues for debate arise in the Pauline epistles, and that is where we now turn.

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<sup>74</sup> Similarly in the Johannine letters, evil or false spirits are more connected with the 'antichrist', concerning correct belief in relation to Jesus (1 John 3:2, 4:1-6); and again the scope of the battle is cosmic, for 'the whole world is under the control of the evil one.'(5:19). Again, although the apocalyptic language is very different, Revelation also illustrates the cosmic scale of the battle (e.g. 12:12) – Satan being thrown to the earth (12:7-12) may allude to the victory of the cross (John 12:31), but Satan's final defeat is sure (20:7-8). Twelftree, *In the Name of Jesus* 200-05.

<sup>75</sup> For example, 1 Peter 3:18-19,22, see 8.3 below; Hebrews 2:14, see 8.4.

<sup>76</sup> 'Shudder' was used in some exorcistic texts to describe the reaction of demons to them; and credal statements such as this one (ἐίς ἐσιν ὁ θεός, cf Deut 6:4), often found their way into the vocabulary of exorcists, eg using 'the God of Abraham, Isaac and Jacob' as a source of power-authority. Twelftree, *In the Name of Jesus* 179-80.

<sup>77</sup> At least in the Pauline corpus and in Revelation – Romans 16:20; 1 Cor 5:5, 7:5; 2 Cor 2:11; 11:14; 12:7; 1 Thess 2:18; 2 Thess 2:9; 1 Tim 1:20; 5:15; Rev 2:9,13,24; 3:9; 12:9; 20:2,7.

## 8.2.4 Paul, principalities and powers and ‘the heavenly realms’

Some scholars (e.g. Nicholaus Walter) assert that Paul did not know the narrative tradition of Jesus. There are only enough clear references to show that he knew the bare bones of Jesus lineage, family, and the meal on the night he was betrayed.<sup>78</sup> However, there are some strong clues that he not only shared Jesus belief in the existence of demons and Satan,<sup>79</sup> but also shared in Jesus’ ministry of exorcism. The strongest indication is Romans 15:18-19, when he summarises his own ministry as ‘what Christ has accomplished through me... by what I have said and done – by the power of signs and miracles, through the power of the Spirit... from Jerusalem to Illyricum.’ It is reasonable to infer that Paul considered himself to have conducted miracles with Jesus as his model;<sup>80</sup> as Luke also portrayed him in the narratives of Acts, notably including powerful exorcisms such as 16:16-18. Whilst some consider Luke’s accounts to be exaggerated, there is good evidence at least that this one is historical.<sup>81</sup>

However, the most important language that implies a demonic dimension to Paul’s cosmology is that of ‘principalities and powers,’ which has been variously interpreted. We have begun to discuss these in relation to Nigel Wright, Wink, and Yong.<sup>82</sup> Berkhof brought the language of

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<sup>78</sup> Eg Gal 4.4, Rom 1:3, 9:5, 1 Cor 9:5, Gal 1:19; 1 Cor 11:23-25. See Twelftree, *In the Name of Jesus* 60.

<sup>79</sup> Specific references to Satan in undisputed Pauline letters are 1 Cor 5:5; 7:5; 2 Cor 2:10-11, 11:14-15, 1 Thess 2:18 (cf. 2 Thess 2:9). Demons are only mentioned once in these letters – ‘but the sacrifices of pagans are offered to demons, not to God’ (1 Cor 10:20, also 21).

<sup>80</sup> Paul’s use elsewhere of the phrase ‘signs and wonders’ (σημείους τε καὶ τέρασιν 2 Cor 12.12), with powers (καὶ δυνάμεσιν, probably emphasizing ‘in the divine power’) as proofs of his apostleship, as well as references to word and power elsewhere (notably the kingdom of God ‘consists in’ both word and power, 1 Cor 4:20), also suggest that miracles were a fundamental part of his ministry. Twelftree, *In the Name of Jesus* 61-71.

<sup>81</sup> Haenchen’s arguments against this are found to be weak; instead, its appearance in the ‘we’ passages, and certain details of the story (e.g. portraying Paul’s annoyance), and appearing to use Luke’s own words (e.g. ‘servants of the Most High God’, a title rarely used in the early church), argue for its historicity. The story of the sons of Sceva exorcising ‘by the Jesus whom Paul preaches’ (Acts 19:13-16) also implies that Paul was himself an exorcist. Twelftree, *In the Name of Jesus* 71-3.

<sup>82</sup> See chapters 5 and 6. Yong has also summarised well the recent history of different interpretations of the nature of these powers for Paul. He begins from Tillich, who in the 1930s was the first to retrieve and open up the idea of the demonic in the political arena, seeing all of history as a battlefield of the divine and the demonic, in political and

principalities and powers to the fore, making the link between these and the political and economic spheres that he re-affirmed were created by God as primordial structures of earthly existence; but he sees such powers as fallen, maintaining some role in preserving the world, dethroned rather than destroyed by Christ's triumph on the cross, and therefore still awaiting their full redemption at the end of the age.<sup>83</sup> Yoder developed this in advocating non-violent resistance to the powers, and Ellul saw the 'new demons' of the modern world as the various 'isms' that need to be exposed, critiqued and confronted.<sup>84</sup>

In the debate as to what the powers actually refer to, Wesley Carr was the first to recover a spiritual interpretation over against the demythologising of Bultmann, by radically proposing them to be essentially positive angelic powers in their regulatory functions, 'led in triumphal procession' rather than 'disarmed' in Col 2:15 (seeing the dualistic evil aspect as a later Gnostic

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economic structures. Arnold has also reviewed the history of interpretation, focusing on Dibelius, Schlier, Cullmann, Berkhof, O'Brien, Carr, and Wink. Clinton Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in Light of Its Historical Setting* (Cambridge: CUP, 1989) 42-51, Yong, *In the Days of Caesar* 135-48.

<sup>83</sup> H. Berkhof, *Christ and the Powers*, trans. J H Yoder (Scottsdale, PA: Herald Press, 1962) 23, 42, Yong, *In the Days of Caesar* 139-40. Berkhof dismisses the idea that the powers are either good angels or fallen angels, because there are positive statements on their relation to creation, preservation and reconciliation, yet also to be dethroned as enemies. He links them with *stoicheia*, (which he describes as 'the elements... the framework of creation, the canvas which invisibly supports the tableau of the life of men and society' such as the Jewish law, the powers of politics and philosophy, the fateful course of the stars...') and sees them as being in a category on their own. Berkhof, *Christ and the Powers* 16-19. He continues 'no demonic revolt of the Orders can make us forget that evil can never create anything; thus the Orders cannot be evil, but must rather have a positive value in God's world plan... Therefore the believer's combat is never to strive *against* the Orders, but rather to battle for God's intention for them, and against their corruption...' For 'they have become gods (Gal 4:8), behaving as though they were the ultimate ground of our being, and demanding from men an appropriate worship.' Berkhof, *Christ and the Powers* 23. For Berkhof, the Ephesian stance that these are in the 'heavenly places', the 'atmosphere around the earth', 'the air' which is 'the sphere which binds together the divine and human worlds, describes how (for example) the powers of *Volk*, race, and state under Hitler in 1933 took a grip on men and 'no one could withhold himself without the utmost effort, from the grasp these Powers had on men's inner and outer life. While studying in Berlin (1937) I myself experienced almost literally how such Powers may be "in the air."' Berkhof, *Christ and the Powers* 25.

<sup>84</sup> Both of these influenced Wink in his advocacy of non-violent resistance to the Domination System. See Jacques Ellul, *The Subversion of Christianity*, trans. Geoffrey W Bromiley (Grand Rapids: Eerdmans, 1987), Wink, *The Powers That Be: Theology for a New Millennium* 37-62, 112-27, John Howard Yoder, *The Politics of Jesus* (Grand Rapids: Eerdmans, 1972), Yong, *In the Days of Caesar* 142-3.

interpolation, including Ephesians 6:12). Several have however exposed weaknesses in his exposition, notably Arnold.<sup>85</sup>

The cosmological backdrop to Paul's thought has long been recognised.<sup>86</sup> Arnold has himself forcefully defended the traditional view that the powers are cosmic forces which are evil spirits and hostile angels, i.e. personalised forces of evil, noting that in the first century the majority of the readers of Paul's letters would be immersed in a milieu of magical beliefs and he would expect the terms to be understood as the demonic powers they feared.<sup>87</sup> Beker had argued that Paul has restricted currently used apocalyptic terminology to apocalyptic sections (mainly 1 Cor 15:24-28, Rom 8:38-9 where ἄγγελοι are clearly hostile powers), as evidence that he has anthropologically reinterpreted them – becoming death, sin, the law and the flesh personified in ethical contexts. However, whilst agreeing that Paul prefers such terms especially in Romans, Arnold responds by listing ethical contexts where the language of personalised evil forces is also used.<sup>88</sup>

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<sup>85</sup> Carr, who argues that there was no concept of evil demonic powers, apart from the single figure of Satan, before the 2<sup>nd</sup> century AD, proposed that the admonition in Eph 6:12 to resist the 'powers' is a 2<sup>nd</sup> century interpolation. Arnold argues for the integrity of Eph 6:12, and also produces evidence that belief in the demonic realm is substantially verifiable in the 1<sup>st</sup> century AD. Clinton Arnold, "A Critique of Wesley Carr's View of the Role of Evil Powers in First-Century AD Belief," *Journal for the Study of New Testament* 30 (1987): 71-87, Arnold, *Ephesians: Power and Magic* 47-8, Wesley Carr, *Angels and Principalities, Society for New Testament Studies Monograph Series* 42 (Cambridge: CUP, 1981).

<sup>86</sup> G.H.C. MacGregor, "Principalities and Powers: The Cosmic Background of Paul's Thought," *New Testament Studies* 1 (September 1954), Yong, *In the Days of Caesar* 146. Cullmann argues strongly that the plural ἐξουσίαι in Paul always has this reference to heavenly powers in Paul – even in Romans 13, though there (as in other places) he believes it also takes on the double reference to the human aspect of 'the powers.' Oscar Cullmann, *Christ and Time*, trans. F V Wilson, rev ed. (London: SCM, 1962).

<sup>87</sup> Arnold, *Ephesians: Power and Magic* 50-51.

<sup>88</sup> For example, Satan can destroy the flesh (1 Cor 5:4-5) and tempt (1 Cor 7:5), take advantage of people by scheming (2 Cor 2:11) and deceive by appearing as an angel of light (2 Cor 11:14); and he expresses with horror the idea of partnering with demons by participating in pagan sacrifice (1 Cor 10:19-21). And Beker himself adds places where the fabric of life is described as being penetrated by such forces – blinding (2 Cor 4:4), deceiving (Rom 7:10), tempting or hindering (1 Thess 3:5, 2:18), or as 'the elemental spirits of the universe' (Gal 4:3, 9). Clearly Paul has not been obligated to use 'mythological' imagery in these passages because of an apocalyptic context. Although Paul does not focus on apocalyptic timetables or accounts of angels, demons and the realms they inhabit, the above usage

Wink follows on from Beker in arguing that Ephesians has travelled further down this road of demythologisation.<sup>89</sup> However, Beker's own criterion would argue against this, as there are very few references to sin (1), law (1), death (0) and the flesh (10 approximately, but mostly the phrase 'in the flesh' and only one (2:3) in any sense personified); but multiple references to the 'personal' or 'mythical' powers, such that if anything Ephesians has been 'remythologised.'<sup>90</sup> More significantly, the passage Ephesians 2:2-3 shows clearly in Pauline anthropology how the internal power of 'the flesh' within man is coordinated under the influence of the external 'ruler of the authority of the air' (του ἀρχοντα της ἐξουσίας του ἀέρος), both intent on exerting their dominion over man in this present age.<sup>91</sup>

In these concepts in Ephesians there is a higher degree of realised eschatology than earlier Pauline writings, most likely reflecting the author's desire to address particular spiritual needs in the readers.<sup>92</sup> We can notice three key interlinked concepts in this eschatology. Firstly, the emphasis on the resurrection and exaltation of Christ, which is shared by believers who are 'co-seated' with Christ (2:6), and thus in Christ in a position of power and authority far superior to the hostile cosmic 'powers'. Whilst similar to Col 3:1, this concept is not found in undisputed Paulines;

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is evidence that his concern is more on responding to the forces that he believes exist where they are relevant to the Christian life. Arnold, *Ephesians: Power and Magic* 130-32.

<sup>89</sup> Wink, *Naming the Powers* 61.

<sup>90</sup> Wink's case is primarily based on other considerations, as we have discussed in chapters 5 and 6, and will return to below. See also the discussion on Wink in Arnold, *Ephesians: Power and Magic* 47-51.

<sup>91</sup> There is thus no evidence to support Wink's claim that the author of Ephesians 'has taken a radical step away from the mythicisation of evil in personified demonic spirits' – there is no basis for interpreting ἐξουσία in this context as abstract rather than personified. Arnold, *Ephesians: Power and Magic* 132-3, 207, Wink, *Naming the Powers* 83.

<sup>92</sup> For example a sense of threat and disorientation for many in the Hellenistic world as they came under the power of Rome, a time of anxiety that perceived the destabilising threat of evil demonic powers in the once-ordered cosmos. Mystical cults (e.g. that of the Ephesian Artemis) gave escape from this, and the Ephesian author thus emphasised the *present* experience of salvation in the face of these threats. There is little evidence that this is instead the early developments of later Gnostic ideas. Arnold, *Ephesians: Power and Magic* 146-7.

however, the governing phrase ‘in Christ Jesus’ co-ordinates with Paul’s strong emphasis on ἐν Χριστῷ and participation in the death and resurrection of Christ (eg Rom 6, Gal 2:20), as well as the idea of a present experience of heaven (e.g. Phil 3:20).<sup>93</sup> Secondly, there is the ‘once-now’ (ποτε – νῦν) schema throughout 2:1-22 and in 5:8 (‘once’ darkness, ‘now’ light in the Lord) central to the thought of the epistle. This emphasises both the absolute transfer of dominions experienced by the believer, a decisive break with the past (cf Col 1:12-13); and the shift to a vertical spatial emphasis rather than a time antithesis emphasises that they are no longer ‘under’ the power of the hostile supernatural ‘powers’ (2:1-6). Thirdly, the expression ἐν τοῖς ἐπουρανίοις (‘in the heavenlies’) is regularly used in close connection with both divine power and the evil ‘powers’ in Ephesians. It is generally agreed that this is used with a consistent meaning, and had some local significance for the readers. While some argue for an existential interpretation (Schlier) or a Platonic eternal timeless reality, Lincoln has demonstrated its use in a variety of Jewish contexts (eg 6 times in Hebrews), as well as the adjectival form in Paul, which make its similarity to οὐρανοὶ much more likely.<sup>94</sup> It is also used as a possible location for a demon in a Jewish exorcistic script of the Solomonic magical tradition (which has links with Ephesus). Its use in Ephesians would seem to connect with Paul’s eschatology which saw in the Christ-event an overlap between the age to come and the present age, such that in this letter the writer can use both primarily spatial (ἐν τοῖς ἐπουρανίοις) and temporal terms (the two age structure).<sup>95</sup> The passage on spiritual warfare (6:10-20) clearly reveals that the eschatology is not fully realised, with the devil and a host of evil ‘powers’ still set on assailing believers, who can nevertheless

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<sup>93</sup> Also Gal 4:26, 1 Cor 15:47-9, 2 Cor 12.2-3. Arnold, *Ephesians: Power and Magic* 148.

<sup>94</sup> Andrew T. Lincoln, "A Re-Examination of 'the Heavenlies' in Ephesians," *New Testament Studies* 19 (1972): 478-9. See also Gooder, *Only the Third Heaven?: 2 Corinthians 12:1-10 and Heavenly Ascent*.

<sup>95</sup> Some (e.g. Paul Tachau) have gone further in suggesting that there is no historical time element to this ‘once-now’ idea in 2:1-6, unlike elsewhere in Paul. However, this conclusion is unwarranted - in the same key passage, there is also a reference to the Jewish ‘present age’ and ‘age to come’ (2:7, see also 1:10, 4.30). Arnold, *Ephesians: Power and Magic* 150-1.

resist them on the basis not of magical techniques, but the strength arising from their union with Christ as children of the new age.<sup>96</sup> Thus, as Lincoln puts it, ‘He is under no illusion that sharing in Christ’s victory brings removal from the sphere of conflict. Those who have been *seated* with Christ in the heavenly realms are at the same time those who must *walk* in the world (cf. 2:10; 4:1, 17; 5:2, 8, 15) and who must *stand* in the midst of the continuing battle with the powers (cf. 6:11–16).’<sup>97</sup>

Having thus reviewed the biblical material relating to Satan, demons, and the principalities and ‘the heavenly realms’, we can now focus again on the ontological and cosmological debate concerning the true nature of evil powers.

### 8.2.5 The ontology of evil: rebellious spiritual beings

Post-modernism has again opened up the realm of spiritual beings, whether angelic or demonic, to renewed theological discussion, taking experiences in this realm seriously. However, we should not stop there – as Fackre observes, ‘the upper cosmos is not a fictive realm. Biblical ontology, while modest, is not missing.’<sup>98</sup>

As we have seen, Boyd and others take the New Testament cosmology almost at face value; but many other theologians, including our other two dialogue partners (both influenced by Wink), are reluctant to do so. Wright seeks to be a non-ontological realist, with an essentially Barthian view of evil, and Yong in his triadic metaphysical scheme seems reluctant to speculate much

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<sup>96</sup> Arnold, *Ephesians: Power and Magic* 151-7.

<sup>97</sup> Section on ‘Eschatology’, Andrew T. Lincoln, *Ephesians*, Electronic ed. Vol 42, *Word Biblical Commentary* (Texas:Word Books, 1990).

<sup>98</sup> Gabriel Fackre, “Angels Heard and Demons Seen,” *Theology Today* 51, no. 3 (1994): 356.

concerning the nature of any invisible spiritual beings behind ‘the demonic’ manifestations that he sees in the concrete material world. We therefore need to briefly reconsider the grounds for their objections.

We have seen that Wink himself is aware that he together with most ‘moderns’ find it difficult to conceive of the real existence of angels, Satan and demons. But beyond this there is a fear of limiting or distorting our understanding of evil through some popular, or theological, misconceptions associated with the term ‘Satan’. Thus for Wink:

Perhaps we should distinguish between the *archetypal images of Satan* that are served up in actual encounters with primordial evil... and the *theological use of the term* “Satan” for speaking about such experiences and reflecting on their meaning. “Belief” in Satan serves only to provide a grid that one can superimpose on the actual experiential phenomenon in order to comprehend it, and even then the wrong kind of belief in Satan may do more harm than good, since it is usually so one-sided. But the phenomena itself is there, named or unnamed.<sup>99</sup>

Wright is more affected by the dangers of charismatic belief in ‘a paranoid universe’, and of being deceived into believing the lie that evil is more powerful than it is; and Yong seems frustrated by the ‘revelations’ of Pentecostals around the world of the names of multitudes of spirit beings in the unseen realm which may be of little value, or counter-productive, if fighting them is only ‘beating the air’ and not connected with identifying, praying and acting against the concrete manifestations of evil in the lives of individuals and communities.<sup>100</sup> He is also concerned with the dangers of ‘demonizing our opponents’ in various political contexts, and the dangers of

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<sup>99</sup> Wink, *Unmasking the Powers* 25.

<sup>100</sup> See, for example, Yong, "Spiritual Discernment," 102-3.

harmful and insensitive deliverance ministry.<sup>101</sup> However, such problems could be addressed primarily by seeking a more accurate description of the nature of evil and its manifestations, and appropriate accompanying theological praxis - rather than use this as an argument to 'deconstruct' its nature, or to reduce it to a description of its observable phenomena.

So far in our construction we have focused on the biblical New Testament evidence for a positive ontology for Satan and demons. Like many charismatic thinkers, I do not wish to accept the worldview of early Christians uncritically.<sup>102</sup> A proposed positive ontology for demonic powers must be credible in relation to empirical evidence, and also coherent not only theologically but also with insights of other disciplines.<sup>103</sup> What of present day experience, and phenomenological investigation? Does it confirm the biblical picture or call for radical reinterpretation? Has psychology come up with better explanations for phenomena labelled 'demonic'? And does a sound philosophical metaphysics call for a non-personal ontology of evil, or even a 'non-ontological' approach, or an appropriate personal ontology? So let us briefly examine the nature of evil forces first from phenomenological and psychological viewpoints, before returning to metaphysics.

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<sup>101</sup> See chapter 6.5.

<sup>102</sup> Thus Theron describes charismatic thinkers in general: 'For example, they do not... believe in a flat earth, but take the existence of God, a personal Satan, demons and their activities much more seriously than many of their contemporaries... some of them [take] into account modern hermeneutical methods and processes... while discussing the untenable presuppositions of the philosophical systems that presently influence most westerner's thinking about supernatural reality.' Theron, "A Critical Overview," 83.

<sup>103</sup> The case for the existence of evil spiritual entities must not only uncover its theological meaning primarily from New Testament evidence, but be concerned both with data from present experience, and be aware of the relationship of an explanation in terms of demonic realities to what Berger calls the 'plausibility structures', the socially determined structures of verification and falsification which govern what is judged to be thinkable in our society. Peter Berger, *A Rumour of Angels: Modern Society and the Rediscovery of the Supernatural* (Harmondsworth: Penguin Books, 1970) 50-52, Dow, "The Case for the Existence of Demons," 199. However, our Christological focus means that whilst the wider community of scholars sharing their own stories of reality helps to provide a cohering function, there will always be an aspect of spiritual discernment that means that 'the testimony of the faithful will be rejected by the world' (cf. John 15:26-7) – see Cartledge, *Practical Theology* 61.

Many in the Western world are unlikely to interpret events as the action of demonic spiritual beings, not because they disagree with the facts but because it does not fit with their frame of reference or worldview.<sup>104</sup> Therefore the truth of an implausible metaphysical assertion needs to be looked at in as unprejudiced a way as possible in the light of the facts. We can choose to try and explain the phenomena of exorcism only in categories of psychological science or ‘religious experience’; but we cannot disprove the existence of demons unless we choose to say that only what is empirically verifiable through our five senses truly exists (in which case God does not exist either).<sup>105</sup> However, with an open mind there is phenomenological evidence that can build a case for the existence of demons. Wiebe, for example, has postulated, based on an analysis of the example of Jesus’ exorcism of the Gadarene demoniac, notably evidence of transference behaviour (in this case, the ceasing of destructive behaviour in the man being suddenly replaced by the self-destructive actions of the pigs), that there is a case to be made for finite spirits as theoretical entities.<sup>106</sup>

If similar effects were recorded on a number of occasions it would strengthen the case for their existence.<sup>107</sup> As evidenced earlier with many of the interviewed pioneers, ‘it is striking to note

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<sup>104</sup> ‘We can easily accept that men and children froth at the mouth and that women go into cataleptic states... but what we may accept as facts has to be fitted to a theory, or more broadly a view of the universe. Thus the relationship between reported facts and explanations is a subtle and difficult one.’ Ninian Smart, *The Phenomenon of Religion* (London: Macmillan, 1973) 147. The prevalence of ‘scientific method’ makes ‘proving’ the existence of spirits almost impossible – Karl Popper’s maxim that any ‘rational’ claim must be subject to falsification is still widely respected, even though it limits what can be counted as ‘science’.

<sup>105</sup> Dow, “The Case for the Existence of Demons,” 203.

<sup>106</sup> Using the logic of abduction, a form of inference from a series of data to the most probable cause, as proposed by C S Peirce. See Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* chapter 8, Philip H. Wiebe, “Finite Spirits as Theoretical Entities,” *Religious Studies* 40 (2004): 341-50.

<sup>107</sup> We have seen that Woolmer’s logical mind was impressed by the physical effect of an ‘evil presence’ leaving a stable and almost knocking over a staff member, and an account of evil spirits leaving a village in Papua New Guinea and moving to the next – see section 3.5.1 and Woolmer, *Healing and Deliverance* 344-5. On two of the very few occasions when I have been involved in deliverance ministry with someone who had been involved in occult activities (one with Michael Green in 1980; another in 1986), I experienced an unseen, stifling force coming upon me after being commanded to leave another person. On the first occasion it made me virtually unable to talk until it was

that many of those with the greatest observational experience of this area of knowledge cannot but persist with explanations in terms of demonic realities.<sup>108</sup> In addition, some professional psychiatrists and therapists have recorded changing their views on this issue towards a belief in the existence of demons.<sup>109</sup> In particular, Betty has listed the evidence from a health perspective, arguing that the experience of the victims, the universality across the world and different religions of the phenomena (including bizarre unnatural and superhuman aspects), and the relative success of religious exorcism compared to psychiatric treatment provides very strong evidence for the existence of ‘evil spirits’.<sup>110</sup> The fact that there is a psychological theory such as MPD that seems to explain the split personalities of many psychiatric patients does not necessarily mean that all

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commanded to leave; and the second nearly knocking me over, and similarly stifling my ability to speak out loud for a few moments.

<sup>108</sup> Dow, "The Case for the Existence of Demons," 203-04. This is often true for those who become appointed as ‘diocesan exorcists’ – for example, in my present diocese one of the longest standing members of the ‘deliverance ministry team’ came from a liberal theological background with no belief in the reality of demons, but through experience became thoroughly convinced of their existence and of the real spiritual effects of those practising witchcraft in the area, particularly against practising Christian ministers. (Talk at deanery clergy meeting, Wolverhampton, spring 2009). See also Appendix 2, table 1, and analysis in chapter 3.

<sup>109</sup> Matt Lin describes how he tried to explain away all manifestations of demonic activity through anthropological, psychological and theological insights, until his own experiences of how simple deliverance prayer worked where nothing else did helped him to change his mind. He later met other health professionals willing to treat demonic bondage with deliverance prayer, and came into contact with over twelve hundred professional therapists in the Association of Christian Therapists who combine healing prayer, including deliverance prayer, with their professional practice. Matt Linn, *Deliverance Prayer: Experiential, Psychological and Theological Approaches* (New York: Paulist Press, 1981) 5-7, Theron, "A Critical Overview," 83,86. Scott Peck underwent a similar change of mind after much investigation - see M. Scott Peck, *People of the Lie* (New York: Simon and Schuster, 1983).

<sup>110</sup> Betty particularly cites five carefully documented cases of Martin, and the two of Scott Peck, who concluded “‘Difficult and dangerous though they were, the exorcisms I witnessed were successful. I cannot imagine how otherwise the two patients could have been healed. They are both alive and very well today. I have every reason to believe that had they not had their exorcisms they would each be dead by now.’” M. Martin, *Hostage to the Devil: The Possession and Exorcism of Five Americans* (San Francisco: Harper, 1992), Peck, *People of the Lie* 189. Quoted in Stafford Betty, "The Growing Evidence for "Demonic Possession": What Should Psychiatry's Response Be?," *Journal of Religion and Health* 44, no. 1 (Spring 2005). Betty’s arguments are particularly significant as she does not come from a particular religious standpoint – for example, also reporting evidence from spiritualists talking with spirits that charismatics would undoubtedly interpret in a different way. However, others have earlier argued against the reality of demons in possession, preferring to explain recoveries as spontaneous remissions – see Juan B. Cortes and Florence M. Gatti, *The Case against Possessions and Exorcisms* (New York: Vantage Press, 1975).

‘evil spirits’ are just ‘alter’ personalities – both Peck and MacNutt, for example, have noticed clear differences between the two kinds, so Betty argues that this is a reductionist argument.<sup>111</sup>

Similarly, though the modern mind is often sceptical of such accounts, the reports of those who claim to have seen demons in one form or another, for example in the course of charismatic prayer ministry, should not be dismissed as necessarily hallucinatory or auto-suggestive; a number of those I interviewed admitted to regularly having such experiences of seeing what was going on in the spiritual realm when they were praying, though often they were reluctant to speak of it openly for fear of ridicule.<sup>112</sup> Such aspects of the phenomenology of charismatic experience of the Holy Spirit, and of the demonic, whilst highly resistant to verification or falsification, could be fruitful areas for further phenomenological research.<sup>113</sup>

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<sup>111</sup> Whilst patients are usually totally unaware of ‘alter’ personalities in Multiple Personality Disorder (MPD) until near the end of treatment, they are usually very aware of the presence of ‘evil spirits’ which they discern as an *alien* personality (Peck); and whilst it is impossible to ‘cast out’ an ‘alter’ because these are mostly fragments of a person’s personality, casting out an oppressive spirit is not only possible but likely, such that it will disappear completely, when the necessary expertise is available (MacNutt/Betty). See Betty, "The Growing Evidence for "Demonic Possession": What Should Psychiatry's Response Be?," 23, MacNutt, *Deliverance from Evil Spirits* 231, Peck, *People of the Lie* 192-93.

<sup>112</sup> Sometimes ‘seeing’ or ‘sensing’ demons is witnessed by more than one person. One such experience was recounted by the leader of St George’s as quite a turning point in his understanding of the demonic operating in the context of an angry marital disagreement – not least because after prayer they believed that they both at the same time suddenly saw a large demonic figure leaving the room. Ian Interview, see chapter 4. MacNutt describes how people he trusts who are able to sense the presence of demons (in this case, through sensitivity to air pressure), independently located a demon in a particular spot in his church. As happened in St George’s, he also describes having people in his ministry team who have the gift of discernment, and whom he regularly asks ‘has that one gone? What’s surfacing now?’ in a matter of fact way. MacNutt, *Deliverance from Evil Spirits* 175, 265.

<sup>113</sup> Such investigations have proved to be beyond the scope of this research. The writings of those who have investigated and documented a large number of cases and the experience of ministers involved in deliverance ministry, could provide useful data here. See for example Koch, *Between Christ and Satan*, Richards, *But Deliver Us from Evil*.

Another suggestion is that the paranoid or ‘demonised worldview’ could itself be a by-product of psychological personality tendencies. Kay has investigated this quantitatively, and whilst he finds a statistically significant correlation between psychotic tendencies and belief in a daily conflict with demons, clearly it was only one of a number of factors contributing to such a worldview. See Kay, "A Demonised Worldview."

This of course does not mean that inexplicable phenomena in people's lives should uncritically be accepted as evidence of demonic presence. For example, various practitioners have noted that those presenting as demonised were often the least likely to be so.<sup>114</sup> And whilst some charismatic pioneers maintained that all poltergeist phenomena are caused by evil spirits,<sup>115</sup> the view of many psychologists is that they are best explained as 'psychokinetic activity' linked to psychological stress of some kind, usually in a younger person living in the house.<sup>116</sup> More respectful interdisciplinary dialogue amongst practitioners, particularly in relation to people with psychiatric problems, as has happened under the auspices of the Catholic Church in North America, would be very helpful in this regard.<sup>117</sup>

### *Metaphysics and personhood*

I believe we should be cautious in using a metaphysics which, for whatever laudable reasons, privileges the physical over the spiritual. Yong's Peircean metaphysics is helpful,<sup>118</sup> and may be appropriate in relating to the arena of scientific enquiry, but it has its limitations in investigating

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<sup>114</sup> For example, Pytches Interview 1.4.04, Walker Interview 28.3.04.

<sup>115</sup> For example, see Graham Dow, *Explaining Deliverance* (Tonbridge: Sovereign World, 2003) 38-9.

<sup>116</sup> Some practitioners estimate that around 10% of cases where clergy are called out to deal with strange happenings require a proper 'exorcism' prayer, the rest can usually be dealt with in other ways. This figure was given independently by the chief advisor for pastoral counselling, and the deliverance ministry team leader at a Diocese of Lichfield clergy training day (24 November 2010). The latter also expressed the view given above concerning poltergeist activity. See also Perry, ed., *Deliverance*, Richards, *But Deliver Us from Evil* 200-06. As with mental illness, psychological and spiritual (demonic) explanations and treatments are not necessarily mutually exclusive. MacNutt, *Deliverance from Evil Spirits* 75.

<sup>117</sup> For example, Linn describes how in 1980 the US Catholic bishops convened a symposium of 17 professionals representing various disciplines (theology, psychology, sociology) from different places geographically and philosophically to present and discuss papers on different aspects of this subject. Linn, *Deliverance Prayer* 13-14. On a more general basis in relation to healing, the Church of England has produced a helpful report involving consultation with psychiatrists, psychotherapists and other health care professionals. Perry, Gunstone, and others, "A Time to Heal."

<sup>118</sup> Particularly in that its triadic structure can help give a fuller and more integrated account of reality than binary schemes which can turn into dipolar dualisms (such as 'God' and the 'world' in process theology, or 'inner' and 'outer' in Wink's more limited 'pantheistic' approach). I found it helpful to echo Yong's threefold approach in giving a Trinitarian structure in my proposed theological praxis for charismatic spiritual warfare for similar reasons.

the metaphysics of ‘the heavenly realms’.<sup>119</sup> Yong on the one hand is willing to believe we *can* have glimpses of the spiritual world; on the other hand unwilling to give due weight to the biblical cosmology in describing it.<sup>120</sup> His view is summed up in this statement: ‘Because the material world only permits partial glimpses of the spiritual world, discerning the spirits will always be inherently ambiguous.’ However, there is little ambiguity in the direct and straightforward way that Jesus talks about, and confronts, Satan and demonic spirits. It is thus hermeneutically appropriate to begin from what Scripture clearly reveals here, and bring this into dialogue with relevant insights from science and philosophical thinking in our dialogue of critical realism.

First we need to discuss what kind of ontology Scripture and experience reveals for Satan and his demons, in particular the controversial use of the term ‘personal’. Wright’s attempt to label Satan and the evil realm as ‘non-personal’ seems to reflect the current trend in theology to discuss the ‘persons’ of the Trinity, and particularly the Spirit, in relational terms.<sup>121</sup> In Trinitarian terms this relationality is of a positive nature of reciprocal love which is an inappropriate category to use in assessing the personhood of evil spiritual beings.<sup>122</sup> This is also one reason for Yong’s objection to a personalist ontology.<sup>123</sup>

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<sup>119</sup> Yong is partly constrained by his desire to be ‘fully public’ and proceed primarily on a scientific basis. His appropriation of Peircean metaphysics is well suited to this scientific-theological interface with its Trinitarian view of reality, as well as to an evolutionary approach where human self-consciousness is an emergent reality, and he can equally postulate that the demonic is emergent from the evil, rebellious choices of individual humans as well as social and political organisations, much as Wink also suggests. See chapter 6, section 5.

<sup>120</sup> Yong, “Spiritual Discernment,” 106.

<sup>121</sup> Yong also emphasises this relationality of the Spirit, who is thus for him truly personal. See chapter 6, sections 6.4 and 6.5. Yong also dislikes any Cartesian approach, which is one reason why Yong finds talk of ‘personal demonic beings’ unpalatable, because he is strongly committed to an anti-nominalist approach to philosophy.

<sup>122</sup> Though not necessarily completely so – Jesus points out that even tax-collectors and sinners love those who love them (Matt 5:46-47), and affirms that even Satan’s kingdom has to cooperate in a united way if it is to stand (Mk 3:24-6/Matt 12:24-6) – and there is some evidence that demons communicate with one another and appoint a spokesman – ‘have you come to destroy *us*?’ (Matt 8:29-31, Mk 1:24).

<sup>123</sup> Yong suggests that any kind of ‘personal’ ontology for Satan and demons is a category mistake for philosophical reasons. He argues: ‘Only God is truly personal (Brunner & the main line of the theological tradition) – we are all distorted persons/personalities, which is what redemption and glorification is about. Hence, if only God is super-

However, I believe the use of the term ‘personal’ is still appropriate. Firstly there is the scriptural evidence for such beings having a degree of autonomous action - Scripture credits Satan (and sometimes evil spirits) consistently with a level of independent action or agency (the devil tempts, prowls, speaks, etc.). And if the observable phenomena, and the biblical accounts, suggest that the Satanic possesses characteristics such as malignance, wilfulness, and intelligent scheming, as well as agency with a degree of rational thought that seems able at times to speak through people, then it is natural to characterise them as in some sense personal forces.<sup>124</sup> And secondly, the very nature of evil is not just something ‘destructive’, but is rebellion against God. Yong recognises this in describing the ‘firstness’ of the demonic as ‘a destructive reality opposing the goodness of God’,<sup>125</sup> but later he emphasises the ‘destructive’ aspect which arose ‘inexplicably’ more than the opposition to God.<sup>126</sup> The evidence of the Scripture, however, as well as the existential experience of Anglican charismatics, is that the essence of evil is not just destruction or suffering, but a wilful rebellion against God.<sup>127</sup> Its origin, as Augustine concurred, may be ‘inexplicable’;<sup>128</sup>

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personal & truly personal, I think it’s a category mistake, philosophically, to say that the satan is also personal. Evil can only be the opposite of personhood & personality – evil is the destruction of personhood/personality... And if so, then to explain evil, satan, and demons with regard to will, intention, etc., as a personalist abstraction is to commit, in a scientific cosmology & theology of nature, a category mistake. Yes, evil, the satan, and demons can be said to “intend” the destruction of human beings, but only insofar as such destructiveness concerns & relates to human beings, not just in the abstract.’ Yong, "Response to Chapter 6."

<sup>124</sup> Boyd (to some extent following Wink in his characterisation of ‘the powers’ as having had a role as God’s servants before turning rebellious) emphasises this particularly in wishing to re-characterise angels as free agents who choose to serve God or to rebel against him; although Wright, Walker and others might be nervous of some of his descriptions, describing a whole level of ‘society’ in the unseen realm of such free spiritual beings, which potentially repopulating ‘the paranoid universe’ unless the concept is carefully handled.

<sup>125</sup> Yong, *Discerning the Spirits* 129.

<sup>126</sup> For Yong evil arises not so much from a wilful rebellion but from ‘the existential spontaneity of a thing, which can ‘inexplicably decide to act against its divinely ordained purpose of being and turn away from God.’ Yong, "Spiritual Discernment," 90. His cautious language here reflects his concern as to the philosophical difficulty of what God created as good turning to evil; though as we shall see later, one way this can be overcome is by a ‘necessary condition theodicy’ based on the free will defence, as Swinburne proposes. See section 8.3.

<sup>127</sup> This is evidenced, for example, in that one of the major areas that early charismatics experienced evil forces was in the context of evangelism i.e. seeking to bring people into a relationship of forgiveness with God which ‘the god of this age’ (2 Cor 5) seemed to strongly oppose - see also section 8.5 below. The oblique references to angels that fell in the New Testament include the language of rebellion (‘sinned’ 2 Pet 2:4, ‘did not keep their positions of authority’

but once there, its rebellious force possesses a strength and a malignancy that requires a ‘personal’ centre of volition, which cannot be reduced (as Yong is in danger of doing) to a nebulous force-field.<sup>129</sup> This also is a weakness in Wright’s characterisation – his attempt to describe evil as real but non-ontological, and only possessing a reduced Boethian personhood with a rationality that might only be on the level of ‘machine intelligence’.

The solution firstly as we have seen has been posited by Noble and Green, that we see Satan and demons as damaged persons and ‘anti-persons’, parasitic on human wickedness.<sup>130</sup> Just as we are all distorted persons contaminated by evil, then if Satan and demons are fallen angels they can also be distorted or decaying persons – much more radically so, but still experienced as malevolent ‘personal’ spirit beings. Angels might be in a category of their own, not created ‘in the image of God’ in quite the way that we are, or having a different form of ‘the breath of life’ from us, just as other ‘en-spirited’ creatures may do;<sup>131</sup> but just as not all rebellious human persons will respond and ‘be redeemed and glorified’, but are still ‘personal’, so fallen angelic beings could

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Jude 6, ‘war in heaven’ Rev 12:7); and within each of the possible identities of the *bene elohim* (‘sons of God’) of Gen 6:1-4 in the Second Temple period and the Targum that follow, ‘there is a strong theme of rebellion by the characters involved.’ Wright, *The Origin of Evil Spirits* 221.

<sup>128</sup> He calls it a ‘mystery of finite freedom’ – somehow the free, originally good creature originated an evil act, which is a great mystery. Augustine, *The City of God* 12.7 (203). Earlier, concerning the origin of the turning of the will from God, he states ‘I do not know... [which is] the truth, for that which is nothing cannot be known’ (illustrating also his belief that evil has no substance). Augustine, *On Free Choice of the Will* 2.20 (83).

<sup>129</sup> Yong chooses to contrast the demonic with the Spirit, both characterised primarily as a field of force; whilst the Spirit’s personal nature is partly protected from loss of consciousness, self-awareness and volition through connection to the Son and the Father, this is not true of ‘the demonic’, which for Yong therefore has no centre of consciousness and volition, and so despite being characterised as a ‘destructive reality *opposing* the goodness of God’ it nevertheless lacks the rebellious volition and direction of such opposition. See chapter 6, sections 6.3 and 6.4.

<sup>130</sup> See Chapter 5.6. Noble recognises that personality is something we are born with, ‘but we will be damaged persons unless we develop into loving persons in a matrix of stable, loving relationships.’ He then provides an acceptable description of how we might describe the devil’s ‘personhood’ as a damaged person or ‘non-person’, quoting Green’s position in support: ‘perhaps the concerns of those who fear reductionism here will be satisfied if we conceive of him as a malevolent intelligence, willing, acting and knowing, but totally lacking in personal feeling or sympathy, and obsessed with self-aggrandisement.’ Green, *I Believe in Satan’s Downfall* 30, 126, Noble, “The Spirit World: A Theological Approach,” 217.

<sup>131</sup> Yong notes that the fish and birds are also said to have the breath of life (Genesis 1:30), yet also have a certain causal capacity to respond to the divine mandate with potential to sabotage the divine intentions to a degree (Genesis 1:22). Yong, “*Ruach*,” 198-9.

still be considered essentially ‘personal’, even if they are using their independence to destroy amongst human beings the positive relational aspects of personhood, particularly relationship with God which they have themselves rejected.<sup>132</sup> Theologically, a high view of personhood is to be applauded, that only God is truly personal and fully relational as such; but that does not stop fallen personal beings from wilfully attacking aspects of the gift of personhood (being ‘anti-persons’ as well as ‘damaged persons’ in Noble’s terminology).<sup>133</sup>

We have seen that Barth’s *das Nichtige* lies behind Wright’s non-ontological stance.<sup>134</sup> However, Barth goes too far in characterising the demonic *das Nichtige* as a genuine force without ascribing it any material substance or centre of volition and rebellion. The destructive disorder of primal chaos can be experienced as an evil threat, something which the OT images of primal monsters vividly convey, and which accord well with Barth’s *das Nichtige*;<sup>135</sup> but this can only be experienced as ‘evil’ by self-conscious beings such as ourselves in whom the prospect of return to the *nihil* fills us with fear, essentially the fear of death and eternal destruction.<sup>136</sup> In Scripture such a fear is associated both with loss of security in relationship to God, which arose through human rebellion; and with the action of the devil and evil spirits that seek to enslave humans in their own

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<sup>132</sup> Though Luke 22:31 suggests that even in their rebellion there still remains some possibility of interaction with God, in a similar way to that indicated in Job 1.

<sup>133</sup> If Satan and demons originate from a fall of angels, the debate as to how ‘personal’ they are to some extent mirrors the debate between Lutheran and Reformed streams as to whether the image of God is still present in humankind after the fall – it is essentially a matter of definition, and Horton suggests there is no reason why we should not allow for a wider Reformed (all humankind) and a narrower Lutheran (lost at the fall and only restored in Christ) definition. The wider definition sees man after the Fall as still ‘an intelligent, self-determining rational being’ – and I am suggesting that similar aspects of personhood (intelligence, agency, rationality) could remain for evil spiritual beings after a fall of angels, even if seriously damaged and marred. See Michael S. Horton, "Post-Reformation Reformed Anthropology," in *Personal Identity in Theological Perspective*, ed. Richard Lints, Michael S. Horton, and Mark R. Talbot (Grand Rapids: Eerdmans, 2006), 45-69.

<sup>134</sup> See chapter 5, section 5.3. Yong characterises evil ontologically as the absence of God, which is also similar to the category of ‘non-being’ used by Barth, or Moltmann’s *nihil* – see chapter 6, section 6.3.

<sup>135</sup> Notice his drawing on the concept of *tohuwabohu* in Genesis 1:2 as a biblical foundation for his concept.

<sup>136</sup> Luke 12:4-5.

rebellious opposition to God.<sup>137</sup> A key characteristic of evil is therefore volitional, displayed in rebellion; as Boyd observes, it is primarily through the rebellion of created free agents that *das Nichtige* truly develops the menacing character of evil.<sup>138</sup> Augustine's instinct here seems closer to the mark than Barth's, for he recognises rebellion as the root of evil,<sup>139</sup> and whilst most of his speculation concerning free will relates to mankind's sinful rebellion, he also briefly hints at the same rebellious potential in the angelic realm.<sup>140</sup>

Yong, by characterising the demonic as 'destructive opposition' but in defining 'the powers' as essentially human structures that become corrupted, tends towards locating the evil of rebellion purely in the will of human beings, which has its dangers.<sup>141</sup> Both Wink and Yong display a reluctance to go beyond the location of the demonic in the spiritual interiority of corporate structures.<sup>142</sup> Yong commends Wink's characterisation of these spiritual realities as 'fields of force' as an appropriate one for the 'thirdness' of the demonic, but despite adding the qualities of the demonic as its true 'firstness', he does not give demonic powers any 'secondness' of their own (perhaps seeing them as 'parasitic'), being only willing to see the 'concrete' secondness of the

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<sup>137</sup> Romans 8:15, Hebrews 2:14-15.

<sup>138</sup> Boyd, *Satan and the Problem of Evil* 339-45. Boyd instead helpfully proposes that by their free choice, angels can freely choose what God negates, and so *das Nichtige* becomes actualised.

<sup>139</sup> 'A wicked will is the cause of all evil.' Augustine, *On Free Choice of the Will* 3.17 (126).

<sup>140</sup> For example in discussing pride (superbia) as 'the root of all sin' as the cause of the devil's fall. Augustine, *On Free Choice of the Will* 3.25, 146-148. A similar point is made in *The City of God*, that Satan and his angels chose to worship a lesser God, their own angelic nature. Augustine, *The City of God*, 11.13.

<sup>141</sup> The danger is that if the choice and responsibility for evil is purely a human one, that there is a temptation to revert to demonizing individuals and 'wrestling against flesh and blood' rather than evil 'in the heavenly realms'; although Yong's theory of the 'emergence' of evil into the spiritual realm, paralleling Wink, would attempt to counter this.

<sup>142</sup> Yong commends Wink as he proclaims that the Powers in their 'invisible, intangible interiority' are not 'mere' symbols, but point to something real. However, they both appear unwilling to accept the biblical picture of rebellious *spiritual beings* as more than symbolic. For example, Wink in his otherwise insightful characterisation of the 'prince of Persia' in Daniel 10, considers such beings as symbols for the national spirit as a whole - Boyd, *God at War* 340-41, Wink, *Unmasking the Powers* 88-94. Although Yong wishes to go further than Wink's dipolar metaphysic (an inner spiritual reality that is potentially demonic, outer corporate structures) he only goes as far as to say that 'the powers over the human realm were understood among the ancient Hebrews as members of the divine council, and by the early Christians as angels', going on to define such biblical powers as 'prelapsarian natural, human and social realities... good as created by God.' Yong, *In the Days of Caesar* 162.

demonic as embodied in sinful human actions or embodied corporate structures – which in themselves are essentially human, and so any distinction between human and spiritual evil powers becomes blurred.<sup>143</sup> Boyd and Arnold expose this weakness by arguing that despite some ambiguity in places in Paul’s terms,<sup>144</sup> in the Pauline writings there is a clear distinction between ‘earthly’ and ‘heavenly’ powers, particularly in admonishing the Ephesians not to struggle against flesh and blood but against ‘spiritual forces of wickedness *in the heavenly realms*’ (Eph 6:12).

Yong not only wishes to avoid naturalistic reductionism in relation to the powers, but also both ‘rigid dualism on the one hand and polytheism on the other.’<sup>145</sup> But some aspects of dualism are unavoidable – Wright lists ten types of duality, of which four were ‘more or less normal in Judaism’, including the first of a theological/ontological duality, being the postulation of heavenly beings other than the one God.<sup>146</sup> Accepting the powers as fallen angelic beings does not require a lapse into ‘rigid dualism’ if both theology and ‘the liturgical imagination is focused on the lordship of Christ and the majesty of God, not on the principalities and powers per se.’<sup>147</sup> And

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<sup>143</sup> MacInnes would agree with Wink and perhaps Yong, over against Wagner, that the best description of evil in terms of institutions is in human terms rather than spiritual, but would not be so near-reductionist:

‘I found [Wink] very helpful in again relating the demonic to the structures, the institutions. And institutions are demonic. Within the structure of the Church of England the way the structure was used to absolutely hammer me at one point... the structure had been so made that everything came crashing down on me when I began to move forward in the Spirit. And that is true in businesses and in politics and anything. The principalities, the sort of impersonal psyche that’s formed behind a group of people forming an institution can be absolutely demonic. That is also at the ordinary level, the human level. So it just means the demonic starts to manipulate that and you’ve got something very powerful... I think the mistake has been to try and produce a structure of demonic principalities apart from the human structure of principalities. The two are intimately associated. And so your best understanding of the spiritual hierarchy is in terms of human hierarchy.’ MacInnes Interview 6.4.06.

<sup>144</sup> For example in his use of ἀρχαὶ or δυνάμεις; such as we also find, for example, in his use of words such as σὰρξ or σῶμα.

<sup>145</sup> Yong, *In the Days of Caesar* 164.

<sup>146</sup> The ‘normal’ ones also include a moral duality between good and evil; but there are three we would wish to avoid that posit a radical split in the whole of reality – a theological/moral Zoroastrian duality between two ultimate sources of all that is; a cosmological duality between the physical world as a shadow of the ‘real world’ (Plato); and finally an epistemological duality between what can be known by merely human means and that which can be known by divine revelation alone. Wright, *The New Testament and the People of God* 253-56.

<sup>147</sup> As Yong advocates in liturgical praxis (see also section 6.4) and many charismatics have experienced, including those at St George’s (see chapter 4) – quotation is from Yong, *In the Days of Caesar* 165.

secondly, as Boyd demonstrates, the biblical worldview was never one of a monotheistic God in glorious isolation, but a ‘henotheism’; if such ‘gods’ are exposed as rebellious angelic beings parasitic on human societal structures and the sinfulness of human beings, but now disempowered at the cross, the glory of the one true God is rightly restored and we need not be afraid of ‘polytheism’, but can be rightly empowered to enforce the defeat of such spiritual powers.<sup>148</sup>

Wink may be right when he says there are clearly a range of ‘powers’ at work in the world, some of which are demonic in character, but potentially able to be redeemed by our choices.<sup>149</sup> Yong’s construction however attempts to further simplify the concept of ‘the powers’, into being essentially natural and human structures that are fallen, and so demonically influenced to various degrees but thus capable of redemption. This reminds us that evil is essentially parasitic, but ultimately on this earth it is us humans who have the responsibility both for our wrong choices and also to seek the redemption of human institutions and structures through Christ; and that evil powers often masquerade as having more power than they do, to terrify. This does helpfully highlight ‘the unholy trinity’, that evil is located not just in the *devil* and his cohorts, but in the human structures of this *world*, and the sinful choices we make in our own *flesh*, which will profoundly affect our theological praxis.<sup>150</sup> But it is in danger of minimising aspects of the reality and virulence of evil powers that are attested by Jesus and throughout the Scriptures; and that ultimately our adversary is the devil (1 Peter 5:8), a spiritual force in the heavenly realms who lies

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<sup>148</sup> Boyd, *God at War* 119-21. See also Wink’s description of this ‘henotheism’ in relation to Daniel 10:13, 20-21 of ‘a complex antagonistic henotheism in which, under the sole sovereignty and permission of God, vying forces are able to prevail against one another to determine the unfolding of history.’ Wink, *Naming the Powers* 27-8. See also

<sup>149</sup> Wink, *Naming the Powers* 5.

<sup>150</sup> N.T. Wright’s analysis of evil similarly reflects its three main dimensions – see 8.5 below, and N.T. Wright, *Evil and the Justice of God* (London: SPCK, 2006) 48-50.

behind all our struggles with evil (Ephesians 6:12), and so needs to be resisted directly (1 Peter 5:9, James 4.4).

### *8.3 The origin of evil – the case for fallen angels*

In charismatic Anglican context, compared to the question of the reality of evil spiritual beings, that of their origin is relatively insignificant, being primarily theoretical rather than practical. It does however relate indirectly to our theoretical discussion as to why evil is there at all, with implications for the ontology of evil. If the theological case for Satan and demons being fallen angels is a strong one, the non-ontological view of evil becomes less tenable. Yong for example sees answering the question concerning the origin of evil as also answering the question as to where the perverting evil intention is located, and thus how ‘personal’ the demonic is.<sup>151</sup> We examined the biblical case for a fall of angels as the origin of evil in chapter 7, and concluded that, whilst not strong on purely exegetical grounds, it is stronger than the other alternatives proposed by Cook and favoured by Wink and Noble, especially taking into account evidence from intertestamental apocalyptic.<sup>152</sup> Here we consider briefly the more philosophical questions.

The key philosophical objection is how something God created good could become evil. For Barth, Wright and Yong, it is an offence to God’s goodness that some of his angels, created good and full of his light and glory, could choose to rebel and become the personification of evil. Wright finds it easier to postulate that evil’s possibility arises in the nether regions of *nihil* where God’s presence has already been withdrawn, in actuality emerging from the fallenness of man,

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<sup>151</sup> The difficulties in explaining an angelic fall remain a key philosophical objection to a personal ontology for Yong: ‘I don’t think identifying the origins of evil in Lucifer’s personality works since he was created good, according to the traditional mythos in which this account is located.’ Yong, "Response to Chapter 6." See longer quotation below.

<sup>152</sup> See chapter 7, section 4.

who, faced with the frailty of his contingent existence chose to take his destiny in his own hands and lost connection with the presence of God. We could therefore with Wright abandon the concept of ‘fallen angels’ altogether, seeing the biblical evidence for an angelic fall as too slender, and choose to see all evil as arising from the human fall.<sup>153</sup> Yong effectively concurs that evil essentially gains its power from the sinful rebellion of human beings, from which evil becomes an ‘emergent reality’, dispensing with the need for a positive ontology for evil spiritual beings.<sup>154</sup>

Yong’s specific objection is that rebellion could not have arisen out of Lucifer’s personality, because personality is good, and derived from God who alone is truly personal.<sup>155</sup> However, Yong here seems too constrained by philosophical and linguistic considerations. If we can agree that human beings have rebelled against their creator (which is almost as difficult to explain, if there is no pre-existing evil force of temptation), and that we are personal (though now also ‘distorted persons’ because of the fall), then there is no inherent contradiction in postulating ‘personal’ angelic beings that have inexplicably rebelled, as indeed Augustine asserted. Kreeft demonstrates simply this logical possibility: ‘If angels are persons (selves) they have intellects and wills. If they have wills, they can choose between good and evil... If they choose evil, they become evil. So if

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<sup>153</sup> See chapter 5, section 5.

<sup>154</sup> See chapter 6, sections 3 and 4, and Yong, *In the Days of Caesar* 162-3. His thesis of the emergence of demonic (and angelic) realities has just been published in Yong, *The Spirit of Creation* 217-21.

<sup>155</sup> ‘I do not see any clear biblical teaching about the fall of angels as the origins of the problem of evil (I see a lot of ambiguous biblical material on the fall of angels). If we go with one interpretation (not uncontested) of the biblical mythos as locating the origins of evil in the fall of Lucifer, etc., the question presses back: whence did he get the idea of rebelling against God to begin with? In the end, we can’t say God created a creature with the capacity to do evil (for this would locate the origins in God as creator) nor can we say Lucifer just created that possibility (for then Lucifer becomes creator of something – evil). In the end, all we can say is that this notion of rebellion mysteriously & spontaneously arose – my metaphysical point precisely in terms of its qualitative firstness. In short, I don’t think identifying the origins of evil in Lucifer’s personality works since he was created good, according to the traditional mythos in which this account is located. Further... if only God is super-personal & truly personal, I think it’s a category mistake, philosophically, to say that the satan is also personal. Evil can only be the opposite of personhood & personality.’ Yong, “Response to Chapter 6.”

there are good spirits, there can be evil spirits.’<sup>156</sup> And in biblical terms, there is no sense of contradiction; as we have observed, there are simply a few statements concerning angels that have rebelled.<sup>157</sup> This would seem to accord with a stronger ‘free will argument’, as Boyd proposes, admitting that we don’t necessarily have to look further than free will itself as the explanation for choices that have evil consequences, rather than tie ourselves in philosophical knots. So whilst Yong argues ‘we can’t say God created a creature with the capacity to do evil (for this would locate the origins in God as creator)’, Boyd would say God did just that – in Barthian terms ‘nothingness’ with its threat of extinction was a necessary but non-ontological concomitant of creation, but it has the potential to be actualised if we postulate that self-determining agents can freely choose that which God negates, and ‘nothing’ has now become ‘something’, as the character of an angel chooses to take on the nature of evil.<sup>158</sup> Williams discusses similar objections to the fall of angels; notably that if angels were living in God’s immediate presence they could not fall.<sup>159</sup> However, he reasserts the traditional view of Aquinas that angels were not initially created confirmed in goodness in a state of bliss, but only those who freely chose to serve God were transformed into the wholly good beings angels are today.<sup>160</sup> Secondly he argues (similarly to Boyd<sup>161</sup>) that whilst God is responsible for creating the possibility of a fall resulting

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<sup>156</sup> Peter Kreeft, *Angels (and Demons)* (San Francisco: Ignatius, 1995) 111.

<sup>157</sup> Primarily 2 Pet 2:4, Jude 6, and Rev 12.7-9; and 1 Tim 3:6 in relation to Satan. See section 7.4.

<sup>158</sup> Boyd agrees here with Lawrence Cunningham: ‘We have to think of evil as nothingness and the incarnation of that evil as a something (Someone).’ Cunningham begins from a traditional Catholic starting point in his meditation, suggesting that ‘when we think about Satan, then, we have to begin to think of two important but not necessarily connected data: the nature of evil and the character of an angel.’ He argues for a mix of two images, the malevolent seduction of Milton, seen in the intelligent scheming of a Hitler, and the stupidly inert beast of Dante frozen in a lake in hell who has ‘lost the good of intellect’, in the senseless desires to break out of the natural bounds of restraint. Lawrence S. Cunningham, "Satan: A Theological Meditation," *Theology Today* 51, no. 3 (1994): 360.

<sup>159</sup> Notably from Hebblethwaite who takes this view. Brian Hebblethwaite, *The Essence of Christianity* (London: SPCK, 1996) 75, Williams, *The Case for Angels* 70.

<sup>160</sup> Lloyd is not happy with this argument though in that it remains unclear why such fallen angels, now ‘fixed’ in their rebellion, are still tolerated. His solution is to propose that they continue to have free will and the possibility of reconciliation. See chapter 5 in Lloyd, "The Cosmic Fall".

<sup>161</sup> Boyd argues that if we accept the intrinsic value of free will in its capacity to respond to divine love, then we may have to conclude that such agents are only genuinely free if they are the ultimate explanations of their own free

in demons, this was intrinsic to creating creatures with significant free will (which is a good thing), and a necessary condition of the existence of angels (who are wholly good things). He sees no reason why God could not gift angels as supernatural beings, as well as human beings emerging through his natural creation, with significant free will.<sup>162</sup>

It is not surprising that St George's liked Boyd's approach, being a 'black and white' view of good and evil, where free agents are ultimately responsible for all evil and not God, whilst acknowledging the complexity of individual situations. However, not all will be convinced by some of his more controversial views, and there remain some problems with his thesis.<sup>163</sup> In seeking to make room for Hiebert's excluded middle,<sup>164</sup> at least Boyd's argument of complexity takes us a long way here;<sup>165</sup> but in relation to free will and sovereignty, we need to retain a strong element of mystery, that here we are dealing with the unfathomable wisdom of God. That God retains some sort of ultimate control and limits demonic activity is not only witnessed to in Job,

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actions, rather than seeking an ultimate reason in their being ordained (or even allowed) by God. Boyd, *Satan and the Problem of Evil* 19.

<sup>162</sup> Williams goes on to quote Swinburne, who by arguing also for a 'necessary condition theodicy' is prepared to go a step further than Boyd, in arguing 'if freedom and responsibility are good things, it is good that there be angels who have it, as well as humans... angels could only choose the bad if they were tempted so to do, being already subject to bad desires, the bad must have pre-existed any bad choice by angels.' Richard Swinburne, *Providence and the Problem of Evil* (Oxford: Clarendon Press, 1998) 108. Williams argues that while this may appear disconcerting, it is merely applying Paul's teaching (the creation was subjected to frustration... by the will of the one who subjected it... God has bound all men over to disobedience to that he may have mercy on them all' Rom 8:20-1, 11:32) to angels. It is no harder to accept than Hebblethwaite's angel-denying alternative that an evolutionary history is the necessary condition of free will. Williams, *The Case for Angels* 70-72.

<sup>163</sup> Especially his 'open' view of God, asserting that God does not fully know the future. Even those of a more Arminian persuasion may be content to accept a strong determinative role for free created beings without denying that God knows the future before it happens, perhaps preferring to adopt a simple version of foreknowledge. In addition, even if we accept that evil powers have real authority and power that needs to be wrestled with, the question remains unanswered as to why God allowed them so much power and influence – ultimately it is 'God who subjected creation, not by its own choice' (Ro 8:20). See section 7.5.

<sup>164</sup> Gunstone, from an Anglo-Catholic charismatic perspective, quotes John Wimber supportively in also highlighting this deficiency in the Western worldview in excluding space for any spiritual beings between God and his creation. Gunstone, *Signs and Wonders: The Wimber Phenomenon* 50-53. See also Hiebert, "Spiritual Warfare and Worldviews."

<sup>165</sup> That positing a realm of free angelic beings that influence creation and individual situations helps to explain the complex causation behind particular events, such that particular manifestations of evil cannot be readily given simplistic explanations. Boyd, *Satan and the Problem of Evil* 308-10.

but also in Jesus' remark concerning Satan's asking permission (Luke 22:31-2), which for some reason Boyd does not discuss.<sup>166</sup> In the light of this, it is not surprising that some of the pioneers seemed to prefer the Augustinian synthesis.<sup>167</sup> The middle ground of Cullman's illustration, quoted by Woolmer, may come nearest to describing the sovereignty of God in relation to demonic freedom – God has the devil on the end of a long leash, but sometimes it is as if he is able to escape from it for a while.<sup>168</sup>

In conclusion, Scripture reveals little directly concerning the origin of Satan, demons or evil powers; and though Scripture and pastoral practice tends to confirm the view that evil spirits are ontologically real entities, rebelliously opposed to God, we may have to tolerate a level of mystery philosophically as to how such rebellion arose among spirit beings that were created good.<sup>169</sup> But the explicit references to 'angels' allied with Satan, and to rebellious angels being punished, including the devil himself (1 Tim 3:6), with the intertestamental literature testifying to the legends of such a fall, suggest that a fall of angels remains the best available theory for the origin of evil.<sup>170</sup>

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<sup>166</sup> There is no reference in his volume on theodicy, and only a passing reference to Luke 22:31 in *God at War* 219. See however Ferdinando, "Screwtape Revisited: Demonology Western, African and Biblical," 123.

<sup>167</sup> Notably MacInnes, Walker, and Green.

<sup>168</sup> 'There's a quote from Oscar Cullmann (not the D-Day one, another interesting quote) that says "The Devil is bound to a line which can be lengthened even to a point that for a while Satan can make himself independent and has to be fought against by God.' Going slightly beyond the revelation of St John this means that the whole fearful character is to be attributed to the evil which temporarily looses itself from these bonds. If this event is taking place within the Divine plan then God has limited his omnipotence for this interim period. Evil cannot ultimately prevail but we can choose evil and greatly hinder God's purpose".' John Woolmer Interview 16.3.06; Oscar Cullmann, *Prayer in the New Testament* (London: SCM, 1995) 141, Woolmer, *Healing and Deliverance* 100. This imaginative illustration is a curious synthesis between Rev 12:12 (he is filled with fury, because he knows his time is short') and 20:2 (where Satan is bound for a thousand years).

<sup>169</sup> Indeed, there will equally be always an element of mystery concerning the ontology of the demonic as Scripture only gives hints here also. But this is not all that surprising, for as Fackre puts it: 'We cannot reduce the biblical characters to our conventions. There is a More here in things demonic. What that More is takes us to questions beyond "mission" to "nature." But again we meet with biblical reserve about angels fallen as well as unfallen, giving us no clear ontology of the demonic. Indeed, why would there be such if Satan has already fallen (Luke 10:18) and Jesus has already led captivity captive?' Fackre, "Angels Heard and Demons Seen," 357.

<sup>170</sup> See chapter 7, section 4.

Humans, however, cannot avoid their own responsibility in the spread of evil, as we shall now consider.

#### *8.4 The extent of evil – sin, spiritual blindness, social oppression, and sickness*

It is one thing to conclude that evil powers are ontologically real, another to determine where and how they influence affairs in this world, with implications as to how the spiritual battle is to be fought. Whilst my theological reflection has focused primarily on the fundamental ontology of evil powers, here I explore some implications concerning the extent of their influence, with particular reference to the findings of the descriptive-empirical research from the Anglican charismatic ‘lifeworld.’<sup>171</sup>

Yong rightly observes that disembodied spirits that do not manifest concretely are in danger of being rendered meaningless.<sup>172</sup> He is therefore not averse to the Pentecostal language of ‘spirits of lust, murder or alcoholism’ that are manifest in ruined relationships, tragic homicides, dysfunctional kidneys and habitual drinking passing down generations – that is, in concrete patterns of sin and ill health. But are such things merely the effects of human rebellion; how are Satan and the forces of evil involved?

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<sup>171</sup> The areas covered in this section, being largely beyond the scope of investigation in this thesis, would particularly benefit from further research – see recommendations in chapter 9.

<sup>172</sup>For him they ‘could not be said to exist in any meaningful sense’ – they are ‘at least irrelevant to the human condition, and at worst a figment of our imagination.’ Yong, "Spiritual Discernment," 90, 102-03. See chapter 6, section 2. I do not agree however that they must also be ‘an emergent reality’.

The New Testament Scriptures are cautious here, and different writers betray different emphases, but in relation to sin there are hints of such an interaction.<sup>173</sup> The clearest is the Ephesians reference to anger giving the devil a foothold (*topos*, 4.26-7); but there are indications in earlier Paulines of such a link, notably to Satan's scheming to exploit unforgiveness (2 Cor 2:11). And in relation to the personification of the powers such as sin, the flesh and death, we have noted that the 'cravings of the flesh' are seen as evidence of the devil's work amongst those who are disobedient (Eph 2:2-3), clearly linking the devil with sins of the flesh.<sup>174</sup> The association of Satan with temptation is most evident in the synoptics, notably in the wilderness temptation narratives, the Lord's prayer, and the Satanic inspiration for Peter's impassioned opposition to Jesus (Mk 8:33).<sup>175</sup>

Two other related areas of personal sin or disobedience deserve specific comment. Firstly, the hints that fear itself can have a demonic inspiration;<sup>176</sup> most clearly in the description of demonic slavery to 'the fear of death' in the letter to the Hebrews (Heb 2:14-15). Not surprisingly, at St George's an increasing freedom from fear was seen as a benefit of their spiritual warfare

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<sup>173</sup> Ooi also reflects on this interaction between sin and the demonic in relation to 'spirits of rage, lust', etc and Paul; though noting that in Romans slavery is to sin and death but not to demonic powers as such. Samuel Hio-Kee Ooi, "A Study of Strategic Level Spiritual Warfare from a Chinese Perspective," *Asian Journal of Pentecostal Studies* 9, no. 1 (2006): 143-61.

<sup>174</sup> See section 8.2.4, especially note 85, and Arnold, *Ephesians: Power and Magic* 130-32. This 'ethical dualism' of 'flesh and spirit' is also reflected in some Dead Sea Scrolls, where if the human spirit is weak and led by the will of 'the spirit of flesh' inside, Beliar can control that person's actions. Some go further, calling such people 'sons of Beliar', and their being led astray by external evil spirits from following God. See references in Wright, *The Origin of Evil Spirits* 176-77.

<sup>175</sup> This is also followed up by the significant comment to the disciples in Luke that the devil has also asked to sift them like wheat (Luke 22:31).

<sup>176</sup> For example Rom 8:15, where the Holy Spirit believers receive is contrasted with 'a spirit that makes you a slave again to fear', and the similar contrast between a 'spirit of timidity' and one of 'love, power and self-control (*or* a sound mind, KJV)' in 2 Tim 1:7- a verse that was independently identified by two or three interviewees at St George's as of particular significance for them.

approach.<sup>177</sup> Secondly, there is a demonic inspiration for lies and falsehood, particularly in relation to deceptive religious arguments. Whilst most obvious in the pastoral epistles,<sup>178</sup> it probably underlies the polemic in Galatians (and Colossians);<sup>179</sup> and especially the portrayal of Satan in John's gospel, as 'the father of lies' who uses the Pharisees as 'children of the devil' in their opposition to the truth that sets free, such that they are 'slaves to sin'.<sup>180</sup> Both these areas were highlighted at St George's.<sup>181</sup>

Linked to this is another key area of Satanic activity, the blindness of unbelief, and a resistance to its removal. Whereas John prefers the metaphor of spiritual deafness for those who refuse to

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<sup>177</sup> See sections 4.9 and 4.10.2. Not all fear was considered to be sinful, but only inasmuch as it represented unbelief in the Father's loving care for us, as evidenced in Rom 8:15.

<sup>178</sup> 'Deceiving spirits and things taught by demons' (1 Tim 4:1); 'foolish and stupid arguments... those who oppose... That they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.' (2 Tim 2:26). See also though 2 Cor 11:3-4.

<sup>179</sup> Gal 4:3, 8-9, Col 2:8, also 2 Cor 10:2-5. In these texts there are clear hints of a battle with evil spiritual powers that build up strongholds that enslave, lying behind the principles and pretensions of this world. In Galatians and Colossians the phrase is τὰ στοιχεῖα τοῦ κόσμου – there is evidence that στοιχεῖα in both contexts could refer to demonic 'elemental spirits', especially contextually comparing Gal 4.8 with 1 Cor 8:5 and 10:19-20. See Clinton Arnold, "Returning to the Domain of the Powers: *Stoicheia* as Evil Spirits in Galatians 4:3,9," *Novum Testamentum* 38, no. 1 (1996): 60. Some commentators take the usage in Heb 5:12 (elementary and first principles) and 2 Pet 3:10,12 (elements of the physical universe) as determinative for Galatians and Colossians – notably Wink, *Naming the Powers* 67-77. However, there is no reason why Galatians and Colossians should not use them in a different way to point more to the spiritual powers behind these 'elements'. The main reference in intertestamental literature is in the Testament of Solomon 8:2, 18:1-2 where στοιχεῖα clearly refer to spiritual powers ('στοιχεῖα, rulers of this world darkness' 18:1) – but the dating of this is ambiguous, anything from the 1<sup>st</sup> to the 4<sup>th</sup> century. See Angel, *Angels* chapter 11, Charlesworth, ed., *The Old Testament Pseudepigrapha* 940-43. On the other hand, Page points out that the language context (e.g. 'weak and beggarly' στοιχεῖα) does not obviously confirm the 'demonic' interpretation. Page, *Powers of Evil* 263-5.

<sup>180</sup> John 8:31-4, 42-45; to Pilate at his trial – 'everyone on the side of truth listens to me,' 18:37-8, and the 'cosmic exorcism' of the cross 12:31. See section 8.2.3, and Twelftree, *In the Name of Jesus* 194-201. However, whilst 'falsehood' is part of the nature of Satan, it is primarily a tool he uses to deceive and enlist support whilst remaining hidden, rather than so fundamental as to be non-ontological evil masquerading as ontological, as Wright seems to suggest. See chapter 5, section 3.

<sup>181</sup> See chapter 4, and section 8.6.3 below. It is noteworthy that the high value placed on humility and personal repentance at St George's meant that applying the scriptures that taught about 'doctrines taught by demons' did not mean embarking on a witch hunt for those opposing their teaching, but a regular openness to ask the Spirit to search themselves for where such a 'religious spirit' may have led them away from a sincere and pure devotion to Christ (2 Cor 11:3-4).

believe and are ‘of the devil’,<sup>182</sup> Paul refers to ‘the god of this age’ blinding the minds of unbelievers (2 Cor 4.4).<sup>183</sup> Whilst this is the only direct Pauline reference, the one specific prayer request in the context of spiritual warfare in Ephesians 6 is to be able to proclaim the gospel fearlessly;<sup>184</sup> and experiences of a ‘titanic confrontation’ when coming against such spiritual blindness in evangelism and mission was a key area in bringing the whole issue of spiritual warfare to the fore for several charismatic Anglican pioneers (especially Green, Watson, MacInnes and Collins).<sup>185</sup> Pioneers with overseas experience confirmed this even more strongly.<sup>186</sup> The experiences of what James Collins calls Evangelical Fundamentalists, particularly those with experience in mission in the global South, had a considerable influence on the developing theological praxis of Anglican charismatics,<sup>187</sup> both in the early pioneers and in St

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<sup>182</sup> ‘Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil... He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God.’ John 8:43, 47; also ‘everyone on the side of truth listens to me,’ 18:37-8.

<sup>183</sup> Walker, Pytches and others noted that a lot of the battle is hidden, because Satan’s chief strategy is to deceive and blind the minds of people to the truth, both to the gospel, to Satan’s existence, and to God’s glory. Walker and Dunnett also noted how involvement in the occult brought blindness to the gospel and mental confusion. See section 3.5.2.

<sup>184</sup> Eph 6:19-20; see also Col 4:2-4.

<sup>185</sup> See chapter 3.4 and 3.5, and Appendix 2, table 4. ‘Titanic confrontation’ was Green’s description - ‘The preacher is involved in a titanic confrontation, in which he is a tiny Lilliputian. He becomes aware that “the god of this age (i.e. the devil) has blinded the minds of those who do not believe...” ...every effective preacher knows that proclamation involves not mere communication, but confrontation. “For we are not contending against flesh and blood, but against principalities and powers, against the world rulers of this present darkness” (Ephesians 6:12)...’ Green, *I Believe in the Holy Spirit* 70. In the pilot study, such experiences of various forms of spiritual opposition particularly when engaged in evangelistic activity taught them to discover the effectiveness of prayer in ‘binding the strongman’, and of praying for protection in advance before outreach. One interviewee learned to see ‘spiritual opposition’ as a positive sign that they were doing the right things – as did MacInnes (MacInnes Interview 6.4.06).

<sup>186</sup> For example, John Woolmer who had made several trips with SOMA to Zambia; and Collins on a mission trip in Kenya. I also conducted a number of interviews with Anglicans from the wider Anglican Communion (particularly Nigeria, Singapore and Sabbah, and a missionary in South America) that I was unable to include in the scope of this study; but these especially highlighted their experience of spiritual warfare in the context of evangelism.

<sup>187</sup> See chapter 2 in Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies*. Some of the writers he specifically mentions here, especially Merrill Unger and Kurt Koch, had a very strong influence on the early pioneers (e.g. Walker, Green, Dunnett, Pytches); and the experience of intense spiritual battle for missionary James Fraser amongst the Lisu became almost a ‘second bible’ for Bob Dunnett during his early struggles in council estate ministry - Mrs Howard Taylor, *Behind the Ranges: Fraser of Lisuland Southwest China* (London: China Inland Mission (OMF) Lutterworth, 1944).

George's.<sup>188</sup> The observed charismatic response was essentially on three levels – ‘setting forth the truth plainly’ (2 Cor 4.2, the fundamental ‘truth encounter’); prayer (‘prayer is spiritual warfare’);<sup>189</sup> and ‘the power of the Spirit’ (e.g. Rom 15:18-19), which in itself can heighten the intensity of spiritual conflict.<sup>190</sup>

What of the wider social evils in the world? Wink and other biblical commentators have sought to shift the whole focus of spiritual conflict to the socio-political arena. There is a danger of overstatement here. For example, some have interpreted Mark's use of the exorcism motif as being symbolic for political liberation from the oppression of the Romans. But Twelftree clearly demonstrates that the opposite is true; Jesus' battle with Satan is clearly linked to otherworldly concerns of his identity as God's Son, and his exorcisms take place in the spiritual or cosmic arena expressed in the personal liberation of the demonised, not in the socio-political sphere.<sup>191</sup> Nevertheless, not only Wright, Yong, and Boyd but also several pioneers appreciated Wink's contribution in highlighting the pervasive nature of the demonic ‘interpenetrating the power structures of society’.<sup>192</sup> Warren, for example, listed drug trafficking, corruption and ‘the credit crunch’ as key manifestations of Satanic activity.<sup>193</sup> Both pioneers and members of St George's

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<sup>188</sup> Leaders at St George's were impressed by the theological reflection on experiences of ‘binding & loosing’ amongst CMA missionaries, as well as their own ministry experiences in Kenya and South Africa - see Foster and King, *Binding and Loosing* 266-7, 79.

<sup>189</sup> Thus Diana Collins – she and John Collins were especially aware of this in the context of mission and evangelism.

<sup>190</sup> We have noted also (see section 8.1) that the early pioneers such as Collins and Harper also identified a heightening of spiritual conflict once baptised in the Spirit and seeking to minister this to others. This was also noted in an Anglican report in relation to charismatics - Perry, Gunstone, and others, "A Time to Heal," 168. See also discussion concerning ‘power encounter’ and ‘truth encounter’ in 8.5 below.

<sup>191</sup> Twelftree cites the political readings of Myers, Hollenbach and Guijarro. He goes on to demonstrate that the use of the Roman term ‘legion’ in the narrative of the Gadarene demoniac (Mk 5:1-20) simply means ‘a great number’, and deliberately avoids any Roman military connotations. Twelftree, *Jesus the Exorcist* 105-11.

<sup>192</sup> This particular quote is from Walker, "The Devil You Think You Know," 99-100. MacInnes and Robert Warren were particularly appreciative of Wink's work. Wink and Yong's use of ‘force fields and vectors’ is a helpful and appropriate way of describing this diffuse interpenetration. See chapter 6.

<sup>193</sup> See section 3.5.2.

recognised that Satan only had as much authority as we give him (cf. Luke 4:5-6);<sup>194</sup> such that at least in the human, social and moral sphere Wink and others are right to place the responsibility almost entirely on the shoulders of human beings for choosing and allowing evil to flourish. In this study, Wink's contribution has thus helped to highlight the validity of the traditional formula for Christians' spiritual enemies – not only 'the devil', and 'the flesh' or sinful nature, but also 'the world' and its fallen structures – all three of which interpenetrate, such that a focus purely on Satan and demons is too simplistic.

Charismatics have been regularly criticised for an overdeveloped dualism between God and Satan that leaves little place for natural causes.<sup>195</sup> Thus far we have focused on the extent of evil in relation to human sin and rebellion, but now consider briefly issues relating to 'natural evil', ranging from large scale natural disasters such as earthquakes and tsunamis, through suffering in the animal world, to specific debates around sickness, healing, and the demonic.

The relationship of evil powers to the suffering arising from the natural realm is complex and controversial, yet not easily accessible to investigation. Boyd particularly sees the hand of evil at work in natural disasters, ascribing full responsibility for these at the hands of fallen angelic beings.<sup>196</sup> There is also a philosophical argument for this – if we consider natural catastrophes as

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<sup>194</sup> See for example Appendix 4, table 1 (particularly Harper, Woolmer, Dunnett, Holloway, Pytches).

<sup>195</sup> For example, Walker, "The Devil You Think You Know," 88-89.

<sup>196</sup> Boyd's own favoured interpretation is a revival of the 'gap theory' of Genesis 1:2, or rather a 'restoration theory' – that the ensuing account in Genesis 1 actually describes a re-creation of the world out of a battle-torn chaotic abyss (Genesis 1:26) – which presupposes the pre-existence of angels. He draws support from Wenham and others that the plural 'let us make man' in Genesis 1:26 most likely refers to the pre-existing angelic heavenly court. Gordon Wenham, *Genesis 1-15*, vol. 1, *Word Biblical Commentary* (Waco, Texas: Word Books, 1987) 27-28.) God then creates human beings in his image to re-establish God's good plan for his creation, over which we have been given the command to 'subdue' (*kabas*, suggesting the suppression of hostile forces, cf. Num 32:22,29, Joshua 18:1). But God's intended vice-regents surrendered their authority over the earth to the enemy (cf. Luke 4:6) and joined the satanic rebellion. Boyd, *God at War* 102-13, Boyd, *Satan and the Problem of Evil* 309-18. Whilst there is strong

truly ‘evil’, then fallen angels could seem to present the best explanation for this aspect of evil – especially if we see it as predating the fall of man, which is otherwise credited in more evangelical circles as the source of the fallenness of creation itself.<sup>197</sup> From this study, some Anglican charismatics would welcome Boyd’s approach in ascribing responsibility for these at the hands of fallen angelic beings;<sup>198</sup> but not all would agree with Boyd here.<sup>199</sup> Woolmer, for example, whilst agreeing that physical places, from stables through localities with troubled history to larger territories, can be in need of deliverance, saw accidents and natural disasters more as a necessary concomitant of the natural world that we live in.<sup>200</sup> However, Tom Walker’s discovery from several pastoral cases that accident black spots or places visited on holiday could become a source of demonic oppression (or even loss of life at black spots) caused him moral outrage that evil powers could exploit such apparently neutral or random occurrences.<sup>201</sup> But on the larger

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scholarly support for the key areas of chaos referred to in Genesis 1:2 (the cosmic deep below (*tehom*), the empty wilderness (*tohu*) and the outer darkness (*bohu*)) as having ‘some form of mythological content’, the verse itself can justifiably support a variety of translations; such that Levenson notes that the translation controversy between such heavyweights as Speiser (who translates ‘when God set about to create heaven and earth – the world being a formless waste with darkness over the seas...’) and Westermann (who supports the traditional ‘in the beginning God created...’) is probably impossible to resolve. See Levenson, *Creation and the Persistence of Evil* 157-8, Otzen, Gottlieb, and Jeppesen, *Myths in the Old Testament* 33,36.

<sup>197</sup> See Boyd, *Satan and the Problem of Evil* 309. There is a strong eschatological argument, which accords with Rom 8:22, a scripture which Boyd never discusses. Following from Mascall’s brief suggestion that if angels have a role in caring for creation a ‘fall’ would also affect the natural world, Lloyd develops a major thesis around this argument; particularly in chapter 5 where he shows the weaknesses in Barth’s approach, and also in von Balthasar’s, who fails to see that if fallen angels are still bound up with the maintenance of this fallen world then it helps explain why God did not destroy them immediately when they rebelled. See Lloyd, "The Cosmic Fall" Chapter 5, Mascall, *Christian Theology and Natural Science* 302-3.

<sup>198</sup> At least one of the leaders at St George’s, whilst happy to talk of natural causation on other levels (for tiredness, lack of fitness, etc), saw such disasters as primarily the devil’s work.

<sup>199</sup> Harper illustrates well the argument of ‘complexity’ in causation – he sees disasters as part of the fallen side of the natural world, but recognises that both God and Satan can use them (including causing car punctures!). Harper Interview 20.4.04.

<sup>200</sup> Whereas Boyd, Warrington, and some other pioneers see evidence of demonic involvement in the storm on Lake Galilee that Jesus has to ‘rebuke’ (a word used for personal beings normally), Woolmer (who had been struck by lightning before a mission) in interview did not agree that the devil had that much power; although he believed in ‘lay lines’ and local demonic holds on localities through past sins. See also Woolmer, *Healing and Deliverance* 69-72, 100-03, 348-50.

<sup>201</sup> Walker Interview 28.3.04. For a detailed consideration of a variety of levels of causes of ‘strain’ on places, from the more neutral ‘place memories’ to the more clearly demonic effects of occult activities often centred on pagan sites, see Richards, *But Deliver Us from Evil* 192-211. One of Richards’ sources here is the same one mentioned by Walker, *The Experiences of a Present Day Exorcist* by Father Donald Omand.

scale, if earthquakes and tsunamis from a geological perspective are caused by the slow movement of tectonic plates over millennia, it is difficult to imagine (though not impossible) how fallen angels could in any way be responsible for causing such natural disasters.<sup>202</sup> Part of the whole difficulty here is the one expressed well by Barth – trying to separate the positive but imperfect ‘shadow side’ of creation which ‘belongs to the essence of creaturely nature,’ from that which is evil (Barth’s *das Nichtige*).<sup>203</sup> But one conclusion seems well-founded – there is a category of natural causation of suffering and pain with an element of randomness, as Jesus clearly taught (Luke 13:4, the tower of Siloam), which is neither attributed directly to God’s judgement (potentially tarnishing his goodness), nor directly to the devil, avoiding an exaggerated dualism.<sup>204</sup>

Making this often subtle distinction in practice is beyond the scope of this thesis, except for a brief discussion concerning the important relationship between the demonic and sickness. Many of the pioneers expressed their views on this. On the one hand, some believed that ‘sickness came in through the demonic’, thus being seen as an indirect causation for all sickness.<sup>205</sup> On the other, it was more often recognised as only one possible direct cause for sickness. Harper characterised

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<sup>202</sup> Whilst MacInnes was agnostic concerning possible demonic causation for storms and lightning, he definitely could not see this behind movement of tectonic plates. MacInnes Interview 6.4.06.

<sup>203</sup> For Barth creation is of three sorts – that from God’s positive will (right hand), for his positive will but imperfect (the ‘shadow side’ from His left hand), including such things as darkness, air (the separations in Genesis 1), and decay, failure, tears and physical death; and nothingness which is the product of God’s non-willing, which is evil. Barth asserts that the shadow side is a necessary limitation and imperfection and should not be seen as evil - for when we do so we allow the real adversary a participation and positive role to Satan’s kingdom in the creation, who is primarily the enemy to God’s grace. Barth, *C D* III/3, 296. The ‘shadow side’ resonates with Augustine’s idea of ‘a privation of the good’ that is still ultimately good – so Barth is going a step further than Augustine in recognising in addition a destructive chaotic principle that goes beyond mere ‘imperfection’ to be characterised ‘evil’, his *das Nichtige*. I concur in principle with this idea of distinguishing ‘natural’ from ‘demonic’, though not in the entirely negative ontology Barth attributes to this evil power.

<sup>204</sup> As was clearly pointed out by Harper and other pioneers, thus agreeing with Andrew Walker of the dangers of an overdeveloped dualism. Walker, "The Devil You Think You Know," 88-89.

<sup>205</sup> Pytches and Woolmer respectively – see Table 3 in Appendix 2.

negative spiritual causes as evil spirits, general Satanic attack,<sup>206</sup> or personal sin.<sup>207</sup> Tom Walker pointed out that anything non-recognisable medically might often have a spiritual source.<sup>208</sup>

Broadly this agrees with the careful analysis of J.C. Thomas. Thomas recognises that in the NT a malady can be caused by demon possession requiring exorcism; can in two or three cases be a demonic affliction (Lk 13:10-16, 4:38-9, and probably Paul's thorn in the flesh); or could occasionally be a sinister attack against God's servants (the snake on Malta, Acts 28:1-6). It could also be the result of sin requiring confession (James 5),<sup>209</sup> or occasionally caused by God himself for specific reasons; but otherwise appears due to neutral or natural causes.<sup>210</sup> He does not see evidence in the texts to support attributing all infirmities to the devil, despite its popularity. This would concur with the warning of Harper and others against a dualism that does not have a place for the natural. Having said this, whilst Thomas does notice that Luke-Acts blurs the distinction between healing and exorcism, he does not give it the same weight as Twelftree.<sup>211</sup> There is thus biblical support for those charismatics who, like the leaders at St George's, emphasise God's opposition to sickness and believe that Jesus truly 'healed all who were oppressed by the devil' (Acts 10.38);<sup>212</sup> and certainly for their recognition that there may be an 'energising' of the demonic on both natural and sinful causes of sickness.<sup>213</sup>

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<sup>206</sup> Collins gave the example of a fever he had when on an African mission, or attacks on the family or mission worker's health. Collins Interview 30.4.04.

<sup>207</sup> Cf. Pytches: 'Not all disease is due to my personal sin.' Pytches Interview 1.4.04.

<sup>208</sup> Tom Walker Interview 28.3.04.

<sup>209</sup> Jas 5; 1, also Cor 11 and John 5. In my view though Thomas goes beyond the warrant of the text in asserting that 'in keeping with much Old Testament thought, James seems to imply that sickness which accompanies sin is the *direct* result of God's own activity' (my italics); James 1:13-17 instead implies that sin and its consequences cannot be attributed directly to God.

<sup>210</sup> Thomas, *The Devil, Disease and Deliverance* 297-305, 13.

<sup>211</sup> 'Luke has broadened the scope of the demonic. He has blurred the distinction between demon possession and other kinds of sickness so that in effect all sickness (and healing) is given a demonic and cosmic dimension.' Twelftree, *In the Name of Jesus* 154.

<sup>212</sup> Thomas himself interprets 'doing good' as including healing from natural causes, and the later phrase as referring to demon possession and the demonically-induced sickness of those who were 'especially under the domination of the

## 8.5 *The defeat of evil – the goodness of God, the role of the cross, and the power of the Spirit*

Charismatics and Pentecostals have often emphasised how the power of the Spirit overcomes the demonic, often using John Wimber's characterisation, a 'power encounter.' Percy has however critiqued this approach which he feels can be dangerous if in some way Wimber or others appropriate power to themselves such that they may not be operating in God's power.<sup>214</sup> Pyches and others considered this an inappropriate criticism at least in relation to Wimber himself.<sup>215</sup> Clearly there are some New Testament examples which illustrate how the power of the Holy Spirit, operating through Christian believers, overwhelms and subjugates evil and occult power; and the power of the Spirit must surely play its part in any charismatic theology of the defeat of

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Devil'; but recognises that various commentators such as Marshall, Barrett, Page and Turner interpret Acts 10:38 as implying that all Jesus' healing activity liberates the diseased and possessed from the power of evil. Page, *Powers of Evil* 119-20, Thomas, *The Devil, Disease and Deliverance* 260-61. Woolmer, comparing with Jesus' ministry (e.g. in Luke 13:10 and elsewhere), comments on how the invisible line between healing and deliverance was often crossed in healing ministry – sometimes in ways he was uncomfortable with theologically, as in the healings of Fred Smith in Oxford who prayed against all cancers as evil spirits; but Woolmer honoured his faith and God's anointing to heal which produced an instant healing from cancer he had personally verified months later. Woolmer's own short discussion of 'Is all sickness caused by the devil?' gives a good summary of the potentially complex causation for sickness. Woolmer, *Healing and Deliverance* 93-4, 287-9, 368. Clearly such areas would continue to benefit from further research.

<sup>213</sup> David Watson also believed that the physical, psychological, sin and demonic can all interplay. Watson, *Discipleship* 174. Richards similarly comments how his research revealed the interrelation of body, mind and spirit, and in some discussions 'a breakdown of the false divisions between doctor, psychiatrist and pastor' - Richards, *But Deliver Us from Evil* 127.

<sup>214</sup> Percy, *Words, Wonders and Power*.

<sup>215</sup> MacInnes commented: 'If you knew John Wimber it was very clear that he's an extremely humble man who was constantly astonished by the power of God. And also very willing to revise his ideas.' MacInnes Interview 6.4.06. Pyches noted that sometimes Wimber would walk out of the room during ministry time and allow the Holy Spirit to continue working without him. Pyches did agree that he saw this conflict on one level as one of power; thus, in his worldview the exercise of spiritual gifts is important because it's powerful – citing an example of how the power of healing opened up some Muslims to be open to Jesus ('there was no problem at all about Jesus to the Muslims when they'd seen the power') or in removing spiritual blindness in evangelism, through healing, deliverance or the prophetic ('eventually people see that there is this great power, there is God and His power.') However, despite Percy's attempts to criticise this as a narrow view of 'power circuitry', Pyches puts this in broader context by saying that we can only help remove blindness 'by trying to let people see that this Kingdom is a good Kingdom, it's a loving Kingdom, it's a pure and holy Kingdom and it's a real Kingdom.' Pyches Interview 1.4.04.

evil.<sup>216</sup> Nevertheless, there are dangers if the defeat of evil is always seen primarily as a ‘power encounter’, which Percy and others, and indeed the leaders of St George’s, have pointed out.<sup>217</sup> Whilst Wimber rightly suggests that the hearers of Jesus were impressed with the power of Jesus’ exorcisms, strictly speaking they were impressed with the authority of his teaching (Mark 1:21-28).<sup>218</sup> This was clearly linked to the truth of who Jesus was,<sup>219</sup> and arguably the concept of ‘truth encounter’ adopted at St George’s is a much more satisfactory theological basis for understanding the defeat of evil for charismatic believers, who not only seek to apprehend the authoritative power of the Spirit and of ‘the name of Jesus’ (a ‘power encounter’ in Wimber’s terminology),<sup>220</sup> but also the power of the objective truth - both of the goodness of God,<sup>221</sup> and also of what Jesus accomplished in overcoming the devil and all his works, particularly through his death on the

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<sup>216</sup> Not only in the examples of exorcisms, but also the classic examples of Elijah’s conflict with the prophets of Baal (1 Kings 18) and Paul’s blinding of Elymas the sorcerer (Acts 13), which John Wimber uses to illustrate the concept of ‘power encounter’. Wimber and Springer, *Power Evangelism* 29-30, 41. Some of the pioneers particularly noted the effective power of the Spirit in overcoming evil, for example in Walker’s discovery of the surprising power of ‘praying in the Spirit’ (for him, praying in tongues) in deliverance ministry. See sections 3.5.2 and 3.6.

<sup>217</sup> For example, Holloway describes well a balanced understanding of power and authority in relation to God: ‘Well, Christ has given us an awful lot of authority. We have the Holy Spirit in us which is the same Spirit that raised Christ from the dead. You couldn’t get more powerful than that. But how we use that will be how the Holy Spirit trusts us. ... God sometimes gives little people an awful lot of authority at any one moment, and sometimes those people don’t have any authority at one moment. So to me it’s all dependent on Him, it’s dependent on our co-operation with Him. To be the channels that He might want to use. He doesn’t need to use us, He might use something spectacular outside of us but He usually uses people in the battle to release other people.’ Holloway Interview 17.8.06.

<sup>218</sup> It is authority (Mark 1:22, 27) rather than power that impresses the people: ‘If Jesus’ teaching lifts him to the status of full rabbinic authority in the view of the people, the exorcism exalts him to the sphere of supreme authority.’ Warrington, *Jesus the Healer* 75.

<sup>219</sup> Here for example, as Mark has it in the mouth of the evil spirit who cries out, ‘I know who you are – the Holy One of God.’ (Mark 1:24).

<sup>220</sup> We have already noted some experience of ‘power encounter’ for the pioneers, whether in evangelism experiencing ‘a titanic confrontation’ (Green) and ‘a powerful spiritual warfare... battling with unseen spiritual forces’ (Watson), or in ministering the fullness of the Spirit and healing, where Harper spoke of ‘the reality of Satan’s power, and the greater power of the name of Jesus.’ Green, *I Believe in the Holy Spirit* 70, Harper, *None Can Guess* 90, Watson, *I Believe in Evangelism* 181. See also section 8.4, and analysis in chapter 3.

<sup>221</sup> A strong faith in the truth of the goodness of God the Father ‘who does not change like shifting shadows’ helps to ground any theology of spiritual warfare; we are admonished to ‘overcome evil with good’; and human goodness is entirely derivative from God who alone is good, as Jesus himself emphasises – Mark 10:18; see also Rom 12.21, 1 Pet 3:9-13, 2 Pet 1:3-5, James 1:13-21. I shall return to the primacy of the goodness of God in the theological model presented below in section 8.6.

cross.<sup>222</sup> As Hiebert has illustrated, there is a danger particularly in the West in viewing the ‘clash of kingdoms’ as primarily a power struggle, rather than as one of legitimacy of authority which is much more the biblical worldview.<sup>223</sup>

Whilst the goodness of God is the ground of evil’s defeat, and the power of the Spirit makes it effective, our focus here is primarily on how the Son of God brings about the defeat of evil.<sup>224</sup> Several pioneers emphasised the power of the cross in spiritual warfare;<sup>225</sup> and any theology of spiritual warfare needs to consider whether and how the death of Jesus enables the defeat of evil in any objective sense, and how we receive its benefits. So we now turn to the soteriological debate concerning the atonement; a debate which Boyd also entered vigorously in his defence of Aulen’s *Christus Victor* or classic theory of atonement.<sup>226</sup>

This has been enlivened recently particularly since so-called ‘new perspectives’ from Sanders, Dunn and others on Paul’s theology, in the light of his Jewish context, have opened up fresh debates on key Pauline themes such as the law, justification, and soteriology.<sup>227</sup> Sanders argued

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<sup>222</sup> Cf. Hebrews 2:14, 1 John 3:8. At St George’s, when asked how much power Satan has, Peter replied: ‘Compared to God, nothing. [But] we do teach as well that spiritual warfare is a truth encounter not a power encounter. It’s not about the power emphasis.’ Boddy also expresses that it is applying the truth of Jesus’s defeat of evil on the cross that releases liberating power – ‘The pleading of the Blood in the power of the Holy Spirit will put to flight all the powers of darkness. Best of all, let us magnify Jesus until he is so great as to completely shut out the Devil from our thoughts. A great Christ means a very small devil.’ Alexander Boddy, *Confidence* (May 1908): 3-4.

<sup>223</sup> He notes that through Jesus’ death on the cross, the devil’s authority has been undermined and superseded by a higher authority, reverting to the rightful ruler of creation. See Hiebert, "Spiritual Warfare and Worldviews."

<sup>224</sup> Another valid way of developing the theme of the defeat of evil would be through the more eschatological ‘clash of kingdoms’, as implied in Jesus’ statement ‘but if I drive out demons by the Spirit of God, then the kingdom of God has come upon you’ (Matt 12:28), as begun in 8.2.2 above - see Twelftree, *Jesus the Exorcist* 106-10. However, I am primarily concerned with the underlying spiritual dynamics of the encounter between good and evil (the kingdom of God and the dominion of darkness) that enables and enforces evil’s defeat.

<sup>225</sup> Notably Green, Pytches, Barrington-Ward, and MacInnes. This was both from practical experience in spiritual warfare situations, notably for MacInnes when preaching on the cross, and theologically – MacInnes noted how Green’s emphasis on the power of the cross to defeat evil in *I Believe in Satan’s Downfall* was influential for him.

<sup>226</sup> E.g. Boyd, *God at War* 238-68.

<sup>227</sup> As opposed to the ‘older’ Lutheran and Calvinist perspectives; especially after publication of E.P. Sanders, *Paul and Palestinian Judaism* (London: SCM Press, 1977). See also Wright, *Paul: Fresh Perspectives*.

that much scholarship on Rabbinic Judaism had been based on a mistaken conclusion, that Judaism became almost uniformly a legalistic religion in which one must earn salvation by compiling more good works than transgressions.<sup>228</sup> Sanders concludes from a re-examination of Rabbinic material and Paul that both essentially agree on the premise that salvation is by grace, but judgement is by works; salvation is the condition of remaining ‘in’, but ‘works’ do not earn salvation.<sup>229</sup> He also proposes that Paul does not develop this into a new ‘covenantal nomism’, with Christians as the new Israel having been set free in parallel to the Exodus; instead, Christians are set free by participation in a new aeon of new creation, through change of lordship from service to sin to service to Christ, through participation in Christ our representative who is the second Adam (not the second Moses), which is thus parallel to being ‘in the Spirit’ as the opposite of being ‘in the flesh’.<sup>230</sup> This participatory transfer language, unlike a ‘new covenant’, is alone able to explain Paul’s key soteriological concepts of dying with Christ and thus to the power of sin, and of obtaining new life and initial transformation leading to resurrection as a member of the body of Christ, united in Spirit with Him.<sup>231</sup>

Not all scholars have been convinced by the ‘new perspective’ approach.<sup>232</sup> The main debate is not directly relevant here, but it has opened up new exploration of soteriological theories of

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<sup>228</sup> He describes how this claim was mainly initiated by Weber, and perpetuated through Billerbeck and Bousset. Sanders, *Paul and Palestinian Judaism* 38, 59.

<sup>229</sup> Sanders, *Paul and Palestinian Judaism* 517, 43. Sanders furthers this study in relation to Paul and the law in E.P. Sanders, *Paul, the Law, and the Jewish People* (London: SCM Press, 1985).

<sup>230</sup> Sanders does not deny that for Paul Christianity does function as a new covenant, once established, such that remaining in it requires obedience, and repentance is the required remedy for disobedience (2 Cor 12:21). However, his primary appeal against immorality, for example, is that it is mutually exclusive with the union with Christ (1 Cor 10:1-5, 2 Cor 6:13-18). Sanders, *Paul and Palestinian Judaism* 454-6, 511-15.

<sup>231</sup> Sanders, *Paul and Palestinian Judaism* 513-14.

<sup>232</sup> Kim for example challenges Dunn’s theory (following Sanders) that Paul’s doctrine of justification by faith was a later corollary to his conversion call to be an apostle to the Gentiles – Kim instead sees this, and much of Paul’s theology, arising from his conversion experience. Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel* (Grand Rapids: Eerdmans, 2002) 2-7, 192-4, 220-38. Schreiner also lists others who have been critical of Sanders’ views – Friedrich Avemar, Mark Elliott, Simon Gathercole, Stephen Westerholm, D

atonement, as to the centrality or otherwise of the substitutionary theory of atonement,<sup>233</sup> the resurgence of mystical and participatory theories (see Sanders above), and also appropriation of the victory motif in relation to Christ's work.<sup>234</sup>

In his classic work on the atonement in New Testament teaching, Vincent Taylor's careful study of early preaching across the New Testament points to Christ's death being widely understood both as a vicarious act, and also in some sense representative; and that these two themes, together with the sacrificial character of Christ's death (particularly in Hebrews), are the fundamental New Testament themes forming the basis of a doctrine of atonement.<sup>235</sup> He thus gives strong exegetical grounds for an objective atonement as opposed to the subjective 'moral example' theory of Abelard that was popular in his day. In relation to sacrifice he sees the NT as almost, but not quite, substitutionary.<sup>236</sup> This is not the place to debate the inherent validity of substitutionary atonement theory, which in the context of charismatic evangelical Anglicanism would be widely

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A Carson, Peter O'Brien and others. Thomas R. Schreiner, "Penal Substitution Response," in *The Nature of the Atonement - Four Views*, ed. Paul R. Eddy and James Beilby (Downers Grove ILL: Inter Varsity Press, 2006), 51.

<sup>233</sup> Precipitated in Britain by views of the atonement expressed by Steve Chalke, who had been influenced by new perspectives on Paul. See Mark Cartledge, "Why Did Christ Die? A Symposium on the Theology of Atonement," *Anvil* 22, no. 3 (2005). See also Schreiner, "Penal Substitution Response," 51.

<sup>234</sup> For example, see Wright, *Evil and the Justice of God*, N.T. Wright, *Jesus and the Victory of God* (London: SPCK, 1996) 609-11.

<sup>235</sup> Representative in the sense that Christ accomplishes a supreme work for men which they are not able to do for themselves (though he sees no sign of a work done 'in our stead' as a substitute); and vicarious in that he had entered into, and endured, the consequences of sin (cf. the language of ransom, 'bore sins', died for our sins, Gethsemane and the cry of desolation in Mark 15:34). Taylor himself then opts for a doctrine of atonement centred on God's work of reconciliation between God and men (see 2 Cor 5). Vincent Taylor, *The Atonement in New Testament Teaching* (London: Epworth Press, 1940) 74-5, 245, 54-61.

<sup>236</sup> He considers Paul's language to have the appearance of substitution, but is best explained otherwise (as vicarious and representative). Whilst acknowledging there are important truths to legal categories, he prefers 'ethical and religious' as his primary categories to embrace the love and purpose of God. He believes penal substitutionary theory should be resisted and replaced with a more nuanced idea of sacrifice based on his reading of the Old Testament ideas of sacrifice (including the suffering servant of Isaiah 53), that is closer to expiation (seen as covering, cancelling or annulling of sins). Taylor, *The Atonement* 124-5, 270-78, 88-90.

accepted as the traditional view, and was central to deliverance praxis at St George's.<sup>237</sup> However, I wish to consider whether other theories should be allowed greater prominence, or even dominance, in relation to it.

Before considering the *Christus Victor* theory, it is worth asking why in many works on the subject it is hardly mentioned. Taylor, for example, only refers briefly to the idea of a victorious conflict with evil powers in the 'obscure verse' of Colossians 2:15, in discussing the relation of the death of Christ to sin. One answer is that different theories are often privileged not primarily because of detailed exegesis of the various biblical texts, but just as much by the controlling narrative Paul (or Jesus) is considered to adopt to answer the basic questions that frame his worldview, as N.T. Wright has often pointed out;<sup>238</sup> and such theologizing is inevitably contextually conditioned, conducted 'with at least half an eye on the results... expected in the scholar's own world'.<sup>239</sup> Thus, in Taylor's day the notion of 'victory over evil powers' was a relatively obscure concept (and penal substitution extremely unfashionable), but the postmodern turn has rendered it more acceptable.<sup>240</sup> Amongst the 'new perspective' writers, in relation to evil

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<sup>237</sup> For example, in prayer ministry forgiveness of sins following repentance was seen as a legal transaction; and visualising coming before the cross of Christ and receiving cleansing from the blood of Jesus was often used to bring assurance of forgiveness of sins.

<sup>238</sup> The key questions of any such worldview and its associated meta-narratives are the relation of God and the world, evil and its solution (particularly our focus here), and what it means to be human and how one might become more fully human. Wright, *Paul: Fresh Perspectives* 7-14.

<sup>239</sup> Wright, *Paul: Fresh Perspectives* 15.

<sup>240</sup> Firstly, because the modernist idea of 'progress' has been replaced by a re-acceptance of the problem of evil, that it is real, powerful and important, even if postmodernism gives no real clue as to what we should do about it – it 'offers no way back to the solid ground of truth from the quicksand of deconstruction.' Wright, *Evil and the Justice of God* 13-15. And secondly, because modernist materialism is replaced with a new openness to spiritual dimensions and supernaturalism – although Wright contends that postmodern thought does not generally care to take this dimension seriously any more than modernism. Wright, *Evil and the Justice of God* 18. Whilst warning against some aspects of postmodernism, Lederle describes how the paradigm shift from modern thinking, rooted in rational demonstration and empirical evidence, to thinking rooted in narrative claims that make sense within particular communities, has allowed more room for the subject of demons and devils to be discussed, and for the ministry of deliverance to function within western society. Henry I. Lederle, "Life in the Spirit and Worldview: Some Preliminary Thoughts on Understanding Reality, Faith and Providence from a Charismatic Perspective," in *Spirit and*

Wright himself has adopted a theology of victory based on Jesus' defeat of evil on the cross. His focus is on *human* evil in all its forms (personal, political and religious), being conscious of the dangers of the language of the demonic and unhealthy interest in it; yet he also argues (partly following Wink) that we must recognise the supra-personal dimension of evil, for which the language of the demonic is still 'the least inadequate', particularly recognising these 'deeper, darker forces' opposing Jesus in the gospels.<sup>241</sup> For Wright the gospel accounts do not give a philosophical explanation of evil, or suggestions for behavioural change so that it may mysteriously disappear, but primarily describe the story of an *event* in which the living God, the world's creator, meets cosmic and global evil and deals with it by exhausting it, so that there may be new creation, new covenant, forgiveness and hope.<sup>242</sup> He therefore sees the atonement theme of *Christus Victor* as central because it carries us further to the heart of the matter – that on the cross Jesus has won the victory over all the powers of evil and darkness, with other theories playing their part under this.<sup>243</sup>

We thus return to Boyd's vigorous defence of a spiritual warfare worldview, in which Christ's death as the locus of a defeat of evil forces is seen as the controlling New Testament narrative, particularly in Paul. This argues against the scholarly consensus of centuries; at least since Anselm in the 11<sup>th</sup> century, and reinforced in the Reformation, the Western church has tended to

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*Renewal: Essays in Honour of J. Rodman Williams*, ed. Mark W. Wilson (Sheffield: Sheffield Academic Press, 1994), 24-26, Theron, "A Critical Overview," 84.

<sup>241</sup>Wright is very conscious, with Solzhenitsyn, that the line between good and evil runs down the middle of every heart, including Jesus' own followers. Like Yong above, he thus wishes to emphasise the various dimensions of evil, for example in the gospel narrative behind the crucifixion of Jesus – which I may classify as the 'world' (the political powers of Rome, and Herod – as well its manifestation in the corruption within Israel itself), the 'flesh' (e.g. the betrayal of Judas, the denial of Peter), and 'the devil' (the satan, the accuser, the shrieking demons, the power of darkness (Luke 22.53), death itself), which work together in a downward spiral to kill Jesus. Wright, *Evil and the Justice of God* 18-19, 48-50.

<sup>242</sup>Wright, *Evil and the Justice of God* 57-58. This interpretation begins to resonate with how Anglican charismatics have approached evil, not as a philosophical problem, nor something that can be overcome solely by moral change, but as a cosmic reality which has been decisively defeated at the cross.

<sup>243</sup>Wright, *Jesus and the Victory of God* 59-60, 73.

focus on the anthropomorphic (rather than cosmic) dimension, primarily in accomplishing reconciliation to God.<sup>244</sup> Whilst Gustav Aulen (*Christus Victor*, 1931) argued that Christ as the victor over death and Satan was the ‘classic’ theory of the patristic period, this has been shown to be an oversimplification.<sup>245</sup> Nevertheless, this major strand in early New Testament thought has often been overlooked, and in three writings at least it seems to have a foundational quality, even if they each also describe the effects of Christ’s sacrifice in bringing forgiveness of sins. Thus, the reason Christ appeared was ‘to destroy the works of the devil’ (1 John 3:8, cf. John 12:31, 16:11); he shared in our humanity ‘so that by his death he might destroy him who holds the power of death – that is, the devil’ (Hebrews 2:14); and he ‘disarmed the power and authorities... triumphing over them by the cross’ (Colossians 2:15) – such that ‘he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption...’ (Col 1:13).<sup>246</sup> The understanding that Christ’s resurrection and ascension to God’s right hand was linked to a subjugation of his enemies is clearly part of the earliest appropriation of the frequently quoted Messianic psalm 110:1 (and Psalm 8:6), as in the record of Peter’s first sermon (Acts 2:32-35), Hebrews (1:13), and Paul’s key passage on the victory of the resurrection (1 Cor 15:24-6 – ‘he must reign until he has put all his enemies under his feet’).<sup>247</sup> John also links his death and glorification with condemnation and judgement on ‘the prince of this world’ who ‘will be driven out.’<sup>248</sup> The language of ‘redemption’, ‘ransom’ and ‘setting free’ points to the

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<sup>244</sup> Boyd, *God at War* 240. Some later theories focused more on its subjective moral dimension, for example Abelard’s theory of the cross as an example for us to follow. Alistair MacGrath, *Christian Theology* (Oxford: Blackwell, 1994) 355-60.

<sup>245</sup> MacGrath, *Christian Theology* 348.

<sup>246</sup> Boyd also picks up on less well-known references in other Pauline letters (and Acts) which describe salvation as deliverance from Satan or evil – 2 Tim 2:26, Gal 1:4, Acts 26:17-18. Boyd, *God at War* 240-41, 60.

<sup>247</sup> Boyd includes a significant quotation from Cullmann, who has noted the importance of this: ‘Nothing shows more clearly how the concept of the present Lordship of Christ and also of his consequent victory over the angel powers stands at the very center of early Christian thought than the frequent citation of Ps 110:1, not only in isolated books, but in the entire NT.’ Boyd, *God at War* 243-5, Cullmann, *Christ and Time* 382.

<sup>248</sup> John 12:28-32; 16:11. See also Boyd, *God at War* 245.

cross freeing us from slavery to sin (e.g. Rom 6:7, 18-20; Heb 9:15; Rev 1:5), accusation (Col 1:22) and the fear of death (Heb 2:14); but, as here in Heb 2:14, Boyd maintains that ‘the most fundamental reality we are set free from is the devil’.<sup>249</sup>

Whilst we have seen the continuing debate over the nature of the principalities and powers in view in such passages as Col 2:15, 1 Cor 15:24, and 1 Cor 2:8, this aspect of the atonement in NT thinking is now more widely accepted. However, the primary meaning of the atonement has been hotly debated, especially amongst evangelicals wary of yielding any ground on the centrality of penal substitution.<sup>250</sup> Boyd concedes that there is much common ground between the penal substitution view and *Christus Victor*, notably in accepting that Christ’s blood was shed as a ransom for us, and his substitutionary death, offered as an unblemished sacrifice, bore our punishment and the curse of the law, setting aside the just requirement of the law that would have us slain.<sup>251</sup> Boyd even agrees that the wrath of God burns against sin; but maintains that it is not God in whom wrath and love are equally ‘deep’ who demands a ‘kill’, but instead ‘the cosmic accuser who preys on all who have forfeited their lives and put themselves under his authority by their treason’ - unaware that there is a ‘deeper magic’ still, that of self-sacrificial love, which overturned the ‘deep magic’ of the ‘written code’ (Col 2:14). Boyd maintains that this passage

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<sup>249</sup> Also Col 2:15, John 12.31, 16.11; 2 Cor 4.4 (‘the God of this age has blinded the minds of unbelievers...’). Boyd does however agree that we do not need to accept specific theories as to how, or to whom, a ransom was paid; seeing it as representing the idea that Christ was willing to do whatever it took (to pay whatever price was necessary) to defeat the tyrant and thus set us free. Boyd, *God at War* 266.

<sup>250</sup> See for example Cartledge, "Why Did Christ Die?," 214, 19.

<sup>251</sup> E.g. Mt 26:26-9, 1 Cor 11:23-6; Mk 10:45; Heb 9:14, Isa 53:4-6, 10-12, 2 Cor 5:21; Gal 3:13; Rom 3:25, Col 2:14-15. Boyd however points out that substitutionary understandings of Old Testament sacrifice that are not penal may present fewer problems. Gregory A. Boyd, "Christus Victor Response," in *The Nature of the Atonement - Four Views*, ed. Paul R. Eddy and James Beilby (Downers Grove, ILL: Inter Varsity Press, 2006), 102-04.

teaches clearly that the cross disarmed Satan and his minions in this way, but did not disarm God.<sup>252</sup>

Schreier does not necessarily mean that God's wrath is equal to His love, and helps to answer caricatures of his penal view.<sup>253</sup> Schreier accepts the importance of the *Christus Victor* theme and its cosmic dimension, but argues that it is not fundamental and also sidelines the main narrative of Scripture which is about human sin and the need for forgiveness. He is also concerned that Boyd's depiction of sin as primarily a satanically inspired power that enslaves may downplay personal responsibility. Boyd's view, that the way in which Christ's death erased the condemnation of the law and dismantled the principalities and powers is not explained and so must be taken on faith, he considers inadequate if it is to be truly 'foundational'. Instead he proposes that the apocalyptic and anthropological are woven together – the devil and demons rule over us because we are sinners and not for any other mysterious reason, and so the devil's hold is broken when our sins were forgiven on the cross by virtue of Christ taking our place and suffering our punishment.<sup>254</sup>

This debate will not be easily resolved; it will often depend on the interpreter's 'reading tradition' and narrative worldview he or she has privileged.<sup>255</sup> However, whilst we might be tempted to agree with Joel Green that the New Testament gives a 'kaleidoscopic view' of the atonement,

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<sup>252</sup> Boyd, "Christus Victor Response," 102-03. Here Boyd is consciously also using language that parallels C.S. Lewis in *The Lion, the Witch and the Wardrobe* as he considers this to clearly represent both his and Lewis's *Christus Victor* view.

<sup>253</sup> For example, that it pits God against Christ, by reiterating that God sent his Son because of his love for sinners, for whom Christ gladly gave his life; and that it is not contradictory to say that God loved his Son on the cross, but directed his wrath on his Son insofar as he is bearing the weight of our sin. Thomas R. Schreiner, "Penal Substitution View," in *The Nature of the Atonement - Four Views*, ed. Paul R. Eddy and James Beilby (Downers Grove, ILL: Inter Varsity Press, 2006), 94-5.

<sup>254</sup> Schreiner, "Penal Substitution Response," 50-53.

<sup>255</sup> Cf. Cartledge, "Why Did Christ Die?," 218.

including hints at the healing power of the atonement,<sup>256</sup> I believe three aspects rightly deserve prominence in a charismatic theology of spiritual warfare. Firstly, both N.T. Wright and Boyd are right to point out that the *Christus Victor* interpretation, in seeing the cross as defeating evil on every level and in every manifestation, has a comprehensiveness that takes it beyond an individualistic focus on me and my sin problem to the political and cosmic scale of Christ's work.<sup>257</sup> In this, Wright's approach in emphasizing the cosmo-political dimension, helps to counterbalance the tendency of Boyd to over-emphasise the demonic nature of the powers.<sup>258</sup> This is true even if the way in which Christ's death extends beyond human beings to reconcile 'all things' on earth or in heaven (Col 1:20), and enables the whole creation to eventually be released from its bondage to decay (Rom 8:19-21), is a mystery that is only hinted at in Scripture.<sup>259</sup> Secondly, whilst penal substitution theory does have its difficulties, it is clear that the primary way God deals with the evil of sin and rebellion in human beings is through the power of the

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<sup>256</sup> Joel Green argues that there is a whole range of metaphors for the atonement, even within individual books. He also accepts the link that Reichenbach makes in the same volume between healing and forgiveness as effects of the substitutionary death of Jesus, particularly in the Isainic Suffering Servant and Matthew's appropriation of them; but comments that healing is better understood as a dimension or consequence of salvation, rather than the means by which salvation is made available. Joel B. Green, "Kaleidoscopic View," in *The Nature of the Atonement - Four Views*, ed. Paul R. Eddy and James Beilby (Downers Grove, ILL: Inter Varsity Press, 2006), 155, 57-85.

<sup>257</sup> This accords with the insights of John and the Johannine school, who appear to have lifted the primary arena for the spiritual battle from the focus on exorcisms in Jesus' ministry in the Synoptics to the cosmic level (cf. 1 John 5: 19) of the whole of Jesus ministry being a battle against Satan, reaching its climax and realisation in the cross event (John 12:31-2), 'the grand cosmic exorcism.' See Twelftree, *In the Name of Jesus* 196.

<sup>258</sup> We have seen that Yong and Wink also emphasise the cosmo-political dimension partly for similar reasons; and this danger in Boyd's view was also pointed out by Joel Green. Joel B. Green, "Kaleidoscopic Response to Christus Victor View," in *The Nature of the Atonement - Four Views*, ed. Paul R. Eddy and James Beilby (Downers Grove, ILL: Inter Varsity Press, 2006), 63, Wright, *Evil and the Justice of God* 18-19, 59-63.

<sup>259</sup> This key passage in Romans is often glossed over in relation to atonement theory, missing out its cosmic, eschatological dimension. Concerning Col 1:20, Boyd does point out the apparent contradiction with Col 2:15, in that the former could imply that 'the powers' could be redeemed. Rather than follow Origen (and possibly Wink) in suggesting that the devil might be redeemed, Boyd prefers to put the weight on passages that imply the destruction of demonic powers (particularly 1 Cor 15:22-24), seeing 'reconciliation' in Col 1:20 as implying that everything will be put in its proper place (for 'the powers', under Christ's feet) and thus 'reconciled' to the lordship of Christ; unlike Yong who (concerned with his political context) instead sees the powers as human institutions that can indeed be redeemed. Boyd, *God at War* 247-9, Yong, *In the Days of Caesar* 162-4.

sacrifice of Jesus who shed his blood to bring forgiveness and cleansing from our sins;<sup>260</sup> and that there is a strong legal basis to this especially in much of Paul's terminology (e.g. Rom 3:25-26, 5:15-19, 8:3-4), which can be interpreted in penal substitutionary terms.<sup>261</sup> Such an integration of these two key aspects clearly accords not only with Michael Green's re-emphasis of the victory won on the cross, which as the culmination of Christ's sinless obedience dealt with the sin of the world, defeated death and conquered Satan;<sup>262</sup> but also with the teaching and praxis at St George's, where the devil is also described as a legalist, such that repentance and receiving forgiveness through the blood that Jesus shed for us is viewed as objectively removing his right of access (Eph 4:26, Rev 7:13-14); since 'the guilt of sin has been atoned for, Satan no longer has any power over those who put their trust in Christ.'<sup>263</sup>

However, this brings us to the third strand, the participatory view, which is implicit in the *Christus Victor* model<sup>264</sup> but requires a new emphasis, helped by some of the 'new perspectives' on Paul. Wright, like Sanders, emphasises the representative language in explaining that 'Christ died for our sins' (1 Cor 15:3) – seeing Christ as ultimately a representative of the whole human

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<sup>260</sup> In this way using primarily the language of sacrifice, both Hebrews and 1 John, each in their own way and Hebrews at considerable length, explain how the devil's power is destroyed (Heb 2:14, 1 John 3:8). Hebrews, as Steve Motyer has argued, is however primarily using a different concept of sacrifice from penal substitutionary theory - Cartledge, "Why Did Christ Die?," 216. Thus, in terms of the 'mechanism' of the atonement in relation to humans (rather than its inclusive, cosmic scale), we might be inclined to agree with Vincent Taylor, and with Cartledge, that the sacrificial category (which is broader than the forensic penal substitution category), is the metaphor that has the most basic conceptual framework and holds the central position. Cartledge, "Why Did Christ Die?," 218, Taylor, *The Atonement* 271. Joel Green also explores sacrifice as one of the key models which encompasses both the objective and subjective dimensions of the cross - Green, "Kaleidoscopic View," 172-77.

<sup>261</sup> I agree with Boyd that John Stott probably gives the best exposition of this view, especially chapter 6 on 'the self-substitution of God' - Boyd, *God at War* 380, John R.W. Stott, *The Cross of Christ* (Leicester: Inter Varsity Press, 1986) 133-63.

<sup>262</sup> Green, *I Believe in Satan's Downfall* 209-19.

<sup>263</sup> Schreiner, "Penal Substitution Response," 53.

<sup>264</sup> Boyd sees one advantage of this model as being that in it 'what Christ does *for* us cannot be separated, even theoretically, from what Christ does *in* us and *through* us.' One way this is effected is through our participation in baptism, which not only connects us with the death and resurrection of Christ, but in acceptance of Jesus as Lord enables us to participate in Christ's cosmic victory, as he is exalted to the right hand of God (cf. 1 Pet 3:21-22, Eph 1:22-2:8). Boyd, "Christus Victor View," 47, Boyd, *God at War* 245, 51, 382-3.

race and indeed the cosmos.<sup>265</sup> But for Paul, it is participation ‘in Christ’ that enables us to benefit from Christ’s work; whilst representation illuminates its objective side, participation highlights its subjective side (i.e. how the cross transforms humans). The ‘discoverers’ of Paul’s soteriological emphasis on participatory union (notably Deissmann and Schweitzer) over-emphasised this ‘mystical’ view of the atonement, and it has often been too closely allied with participation in the eucharist, such that Bultmann and others de-emphasised it.<sup>266</sup> Nevertheless, Schweitzer argued persuasively that the key theme of being ‘in Christ’, represented in a variety of phrases such as being ‘members of the body of Christ’, ‘one in Christ Jesus’, is central to Paul’s thought, and occurs in both polemical and paraenetical passages.<sup>267</sup> On the one hand, this reasserts the corporate implications of our identity (both ‘in Adam’, but more importantly ‘in Christ’).<sup>268</sup> But the ‘new perspective’ has also helpfully re-connected it with its implication of personal relationship with Christ as the basis of salvation, for Paul’s key phrase ‘in Christ’ must be interpreted in the light of passages about ‘dying with Christ’.<sup>269</sup> Such participatory union is not a figure of speech, but real for Paul.<sup>270</sup> It connects us with the new reality that Christ’s death brings

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<sup>265</sup> ‘To be released from sin is to be released from death; and, since Jesus died in a representative capacity for Israel, and hence for the whole human race, and hence for the cosmos (that is how the chain of representation works), his death under the weight of sin results immediately in release for all those held captive by its guilt and power.’ Wright, *Evil and the Justice of God* 56.

<sup>266</sup> Sanders, *Paul and Palestinian Judaism* 453, Schweitzer, *The Mysticism of Paul the Apostle*, trans. W Montgomery (London: A & C Black, 1931).

<sup>267</sup> Many passages are cited, but 1 Cor 12/Rom 12:4-6, Gal 3:25-29, 2 Cor 5:17, 21, Phil 3:8-9, and Rom 8:1 are the principal ones (as well as the converse ‘Christ in you’ Rom 8:10, 2 Cor 13:5) He also argues that Paul saying we are ‘one Spirit’ with the Lord is a linked participatory concept (1 Cor 6:17), and similar passages 1 Cor 12:13 (baptised into one body by one Spirit) and Rom 8:9-11. On the other hand, Schweitzer contends that ‘justification by faith’ is only used primarily in polemical contexts, so is less central to Paul’s thought. Sanders, *Paul and Palestinian Judaism* 456-59, Schweitzer, *The Mysticism of Paul the Apostle* 122-27.

<sup>268</sup> For example, Seyoon Kim, as he dialogues with Wright, Dunn and other New Perspective writers, reaffirms the Jewish concept of the *Stammvater* (patriarch/ancestor) as incorporating his whole descendants in himself, such that ‘the old humanity’ shared in sin and death in solidarity with Adam, and the ‘last Adam’ as the head of the new redeemed humanity (Rom 5:12-19, 1 Cor 15:22-24). Kim, *Paul and the New Perspective* 194, 211-2.

<sup>269</sup> Sanders, *Paul and Palestinian Judaism* 453n19. Here he is quoting from W.D. Davies, *Paul and Rabbinic Judaism* (London: SPCK, 1962) 86-8.

<sup>270</sup> Sanders, *Paul and Palestinian Judaism* 455, Schweitzer, *The Mysticism of Paul the Apostle* 128.

into being. For as N.T. Wright points out, one of Paul's key narrative ideas is that of creation, and 'new creation' – such that 'if anyone is in Christ, new creation!'<sup>271</sup>

The particular relevance here is threefold. Firstly, this emphasis on participation in Christ who died as our representative, and rose again, helps overcome weaknesses in the substitutionary view. The emphasis on 'legal transaction' (for example in prayer ministry at St George's), and subsequent to repentance receiving the cleansing of forgiveness through the blood, is limited in the 'subjective' dimension of the atonement. It can fail to open up the full power of Christ's redemption from sin and evil, which is only released when the believer discovers not just that he is forgiven and can try again, but when he knows he has 'died to sin', because he has been 'crucified with Christ', such that he can now participate in Christ's risen life within.<sup>272</sup> Secondly, it underscores a key aspect of the charismatic theology of spiritual warfare, that our freedom and victory over evil is experientially based on being united with Christ in his resurrection and ascension, so that believers are now 'seated in Christ in the heavenly realms', 'far above all rule and authority' – such that believers are potentially able to exercise spiritual authority in Christ over 'all the power of the enemy', but are foolish to attempt this if they are operating in their own

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<sup>271</sup> I am indebted to Paula Gooder for pointing out this literal translation of this verse - ὥστε εἰ τις ἐν Χριστῷ, καινὴ κτίσις – in a lecture (June 2009); which implies that it is not just an individualistic experience, but a new cosmic reality. Similarly, N.T. Wright maintains that creation and covenant are two key controlling themes in Paul's thought around which evil and its solution is presented – the new (or renewed) covenant Jesus inaugurated opens the way for a new creation, 'in which the whole world is already claimed by the creator as the new, extended and soon-to-be-redeemed Holy Land.' Wright, *Paul: Fresh Perspectives* 37-39. Wright here is again taking a cosmic, eschatological perspective – but also recognises that the cross has a very personal participatory dimension, in drawing us to experience in the present both forgiveness and new life in the Spirit, as for example embodied and enabled in the eucharist. Wright, *Evil and the Justice of God* 60-61.

<sup>272</sup> For example, this could be seen as a weakness in prayer ministry praxis at St George's – recipients were often helped to visualise being forgiven at the foot of the cross, and then coming before the risen Jesus, before being asked to 'resist the devil'; an added more powerful visualisation or meditation might be to see oneself as being united with Christ's death in the waters of baptism, and rising to new life with Christ's life within. See Ch 9, Recommendations for Praxis.

strength rather than out of their participatory union with Christ.<sup>273</sup> This again connects with the power of truth, particularly of our identity in Christ ('the truth will set you free', John 8:32).

Thirdly, it reinforces the essential unity between the power of Christ's death and resurrection which liberates us from sin, and the power of the Holy Spirit in whom Christ baptises and fill us. This also takes us back to the very inception of charismatic renewal in its Anglican context – a fresh understanding of these participatory passages in Romans, which preceded or accompanied a release of the baptism of the Holy Spirit in some key pioneers.<sup>274</sup> Indeed, this threefold understanding of the atonement (deliverance from evil, substitution and participation in Christ's death) takes us even further back, to the first 'Pentecostal Anglican,' Alexander Boddy, who concludes his meditation on the victory of the cross for Good Friday 1911 with the following prayer, which emphasises most the participatory theme:

Lord Jesus, ere my thoughts are turned from this story of Thy victory, may Thy Holy Spirit make a living reality these blessed truths:

1. Thou hast lovingly paid the full price for my eternal redemption. I am redeemed by Thy precious Blood-shedding. Thou HAST delivered me from Hell, and from the guilt of my many sins. Hallelujah!
2. In Thee I died. At Thy cross old things passed away. Because of Thy work at Calvary I reckon myself dead indeed to sin. For Thou didst become sin for me - Thou, who knew no sin - that I in Thee might have the Righteousness of God. Oh, worthy is the Lamb that was slain!

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<sup>273</sup> This is where the recognition this study has highlighted of the positive value of 'repentance' as a 'weapon' in the spiritual battle, by enabling us to restore our place of authority in Christ, as well as the traditional charismatic practice of 'putting on the armour of God' in prayer, are both important components of a charismatic spirituality of spiritual warfare; as well as 'praying from a place of authority' when resisting the devil both in temptation, areas of bondage to habitual sin, or when faced with more dramatic manifestations in deliverance ministry.

<sup>274</sup> Notably, David Collins and David Watson - Collins Interview 30.4.04, and Hocken, *Streams of Renewal* 96. Watson devotes a whole chapter in his book on spiritual warfare to the freedom from the power of sin he believes is espoused in Romans 6, following on from ideas from Nee and Lloyd Jones - D. Martyn Lloyd-Jones, *The Christian Warfare: An Exposition of Ephesians 6:10 to 13* (Edinburgh: Banner of Truth Trust, 1976), Watchman Nee, *The Normal Christian Life*, Third ed. (Eastbourne: Kingsway, 1961), Watson, *God's Freedom Fighters* 44.

3. My old man was indeed crucified on that first Good Friday, crucified with Thee, Lord Jesus. The old "I" was crucified with Thee when the nails were driven into Thy Hands and Feet. It shall be no longer I, but Thou, Blessed, Crucified, Risen Saviour, alone living in my heart. Glory be to Jesus!<sup>275</sup>

## 8.6 *Charismatic spiritual warfare: renewing theological praxis*

### 8.6.1 The language of spiritual warfare

Having thus discussed the nature of evil and the basis for its defeat at the level of academic theological discourse, I here present a theological model and its implications for charismatic praxis that mediates with the ecclesial level of discourse of Anglican charismatic leadership.<sup>276</sup>

However, before proceeding we must consider whether the metaphor of 'spiritual warfare' is a helpful one at all. We have seen that this was a novel spiritual delineation appropriated by Harper and others in the early stages of British charismatic renewal; yet in a context where pacifism was gradually increasing such that now, for example, 'hymns with militaristic imagery are out of favour,' as 'devotion has moved into phase with theology,' such that a worldview of warfare may no longer be credible (except for certain personality types).<sup>277</sup> From another perspective, the association of ideas with the spiritual warfare metaphor in recent Pentecostal and particularly

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<sup>275</sup> Alexander Boddy, *Confidence* 4, no. 3 (March 1911):58. Although the sense of 'victory over evil forces' is only here expressed in rudimentary form (delivered from Hell and guilt), the phrase here 'redeemed by the Blood' is also often used by both Alexander and Mary Boddy to signify 'Perfect Victory over sin, disease, and all the powers of darkness.' Alexander Boddy, *Confidence* 1, no 2 (May 1908): 4. Boddy always emphasised the centrality of Christ and his Passion, and, in line with the Holiness movement, particularly emphasised union with Christ as the key to victory over sin. Wakefield, *The First Pentecostal Anglican* 157-9. See also chapter 2.2.

<sup>276</sup> Thus, particularly in the praxis section (8.5.3), moving from Cartledge's 'level 3' discourse towards 'level 2'. See Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* 19-20.

<sup>277</sup> Strange has suggested that the credibility of a worldview of warfare against the devil can depend on whether a place is found for agonistic values – it clearly was in early Christianity, and perhaps should be again now despite the decline in popularity of a 'demonised worldview', at least in order to accommodate 'those who find the experience of spiritual warfare a real one, and who also score highly on the psychoticism scale.' William Strange, "Dispensing with the Devil: Reflection on Kay," *Journal of Empirical Theology* 11 (1998): 33-5. Here he is also picking up on Kay's findings of a statistically significant link amongst Pentecostal pastors between psychotic traits and a worldview of a daily battle with demons - Kay, "A Demonised Worldview," 25-6.

Third Wave theology may have theologically loaded the term such that it has become a ‘dead metaphor’ – acquiring an accustomed or ‘literal’ usage inextricably bound to certain concepts (e.g. ‘strategic-level spiritual warfare against territorial spirits’) making it difficult to invest it with other meanings.<sup>278</sup>

Here are thus two main objections to its use: is it credible, and it is intelligible (or too easily misunderstood). I would contend that the more important question is how coherent is the notion of a battle against ontologically real evil powers, and how much it corresponds to reality, questions we have been primarily considering so far in this study. Concerning intelligibility, even ‘dead metaphors’ are still metaphors that can come to life and surprise us in new ways, unlike ‘dead’ metonymies.<sup>279</sup> The key question is how accurately they represent reality.

The older pioneers were emphatic on this, not just because of military background, but because of the reality of the battle they experienced and saw in Scripture. MacInnes puts it clearly:

You can't escape from the fact that there's a conflict. Conflict is fundamental to life anyway, so to try to avoid terms which express conflict is to live in cloud cuckoo land. There's a kind of Christianity which is sentimental and so is the peace; and there is no peace. I don't know whether the term spiritual warfare is necessarily the best but it does express something that goes on. Conflict is another way of putting it, spiritual conflict, and that may be more comfortable for some people but it's the same thing. There's a violent confrontation between two opposing forces.<sup>280</sup>

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<sup>278</sup> See Soskice, *Metaphor and Religious Language* 71-5. This is E Janet Warren's contention, though operating more in a North American context. Warren, "Spiritual Warfare: A Dead Metaphor?."

<sup>279</sup> Such as ‘shoe horn’, from the days when these were made of horn. Soskice, *Metaphor and Religious Language* 74.

<sup>280</sup> MacInnes Interview 6.4.06. Similarly John and Diana Collins are forthright: ‘(John) I like to think of Jesus Christ, he fasted 40 days, well that is a *battle*, it's a long time... I like the way he enjoyed food, enjoyed wine, but when he was fighting the powers of darkness he did it fully, heroically, a heroism there which is an inspiring pattern always... (Diana) I can't see how you can live in the world and not see a spiritual battle.’ Collins Interview 30.4.04.

Similarly, Walker adopted the term ‘spiritual warfare’ because he saw it as a neutral description of the fact that the Christian life is a battle in all kinds of ways.<sup>281</sup> Walker agrees that the language of some charismatic choruses (e.g. Kendrick’s *Rejoice, Rejoice*: ‘into our hands He will give the ground we claim’) can appear confusingly aggressive for new Christians unaware of the seriousness of *spiritual* warfare; but his answer is the need for clear accompanying teaching about the continuing conflict between Christ and Satan, and instead of ‘triumphalistic flag-waving and sabre-rattling’, adopting a genuine attitude of sustained praise and adoration ‘which is immensely effective in the spiritual battle.’<sup>282</sup>

Holloway was more wary of the terms ‘spiritual warfare’ and ‘spiritual battle’, probably because, like Janet Warren, she was more aware of how they had become specifically loaded metaphors in the North American charismatic context. But she also recognised that it had often been neglected recently in the British Anglican context, only just beginning to come back in a more balanced way from a different direction through courses such as ‘Freedom in Christ’. Although she preferred not to highlight ‘spiritual warfare’, she was willing to teach on the area when asked to.<sup>283</sup>

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<sup>281</sup> ‘I find spiritual warfare helpful because it’s a fairly neutral and non-theological phrase, well it used to be. It didn’t sort of bring proof texts into people’s minds. It just meant taking seriously that the Christian life is a battle and of course that can be approached from all other sorts of Biblical concepts. As I mentioned the temptations for example, and Onward Christian Soldiers.’ Tom Walker Interview, 28.3.04. Interestingly his words (‘non-theological, or it used to be’) hint at the problem that Janet Warren raises, that it may more recently have become a ‘dead metaphor’ in some contexts because of some of the theological baggage it has now accrued.

<sup>282</sup> Walker, *The Occult Web* 45.

<sup>283</sup> ‘Personally, the term spiritual warfare or spiritual battle I don’t find helpful. It depends what context you’re using it in. Because if you sound in a Pentecostal that’s going to say something else, if you’re in an average Anglican church that’s going to mean something else. So, I like them as terms that I might say, hey we’re in a battle here guys which I would use with people I know and I trust. I was reflecting actually because I go to a growing Anglican church. One of my observations is I am not sure if we’ve actually given any teaching, we’ve hardly had anything in the last 10 years on equipping us in the battle to stand and remain true. So I actually feel that that is probably a criticism because I think we need it. And I had it in my DNA when I was a young Christian but most people don’t. Some of the stuff - Freedom in Christ, those courses and things are actually... doing it in another way, aren’t they? They’re actually saying guys who you are in Christ, this is your identity and helping people understand the tools that God has given us to live the Christian life of which one of the weapons is prayer. But only one.’ Jane Holloway Interview 17.8.06.

Yong raises another serious objection in relation to Pentecostal political theology, wishing ‘to remove any possibility of legitimating violence by using the rhetoric of spiritual warfare’.<sup>284</sup> Robert Warren and Green are similarly aware of the dangers of the ‘war on terror’ language; however, Warren quoted Wink concerning the importance of military metaphors even in the work of pacifism, because they are the only metaphors strong enough to represent the virulence of this spiritual conflict.<sup>285</sup> Janet Warren, wishing to marginalise the spiritual warfare metaphor, proposes a broadening the range of metaphors (for example, cultic and spatial metaphors) used to describe the battle with, and defeat of evil.<sup>286</sup> Such a development is to be cautiously welcomed; Guelich notes that references to the spiritual warfare metaphor are relatively few overall, even in Pauline writings.<sup>287</sup> However, like MacInnes above, I support the conclusion that there is no other metaphor that does justice to the reality of the ‘violent confrontation between two opposing forces’ that the Bible, and spiritual experience, bears witness to; such that, despite its drawbacks, ‘spiritual warfare’ needs to be taught and understood to equip the church to take seriously and be victorious in a conflict which by nature is invisible to the human eye, but nevertheless real.

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<sup>284</sup> Yong, *In the Days of Caesar* 165.

<sup>285</sup> Robert Warren Interview 23.7.08, Green Interview 18.3.04.

<sup>286</sup> Warren, "Spiritual Warfare: A Dead Metaphor?."

<sup>287</sup> Guelich rather overemphasises this point, however. Arnold gives a list of 22 occasions when images of warfare and struggle are used in the New Testament, some with multiple references. He also points out that it is not so much the number of references that counts, but that conflict with Satan and the power of evil is a major theme in the Bible, and is therefore an integral part of Christian experience that cannot be ignored. Arnold, *Three Crucial Questions About Spiritual Warfare* 19-25.

## 8.6.2 Theological foundations for spiritual warfare

From this study, building on the explorations of the pioneers, generalising to theory from the case study,<sup>288</sup> and our dialogue with key theologians and the Scriptures, I here propose a theological model of ‘charismatic spiritual warfare.’ There is no single valid approach to spiritual warfare and deliverance ministry; Twelftree and Cartledge have been right to highlight some of the differences in the Scriptural models, such that whereas John Wimber adopts a Marcan paradigm of a ‘power encounter’ exorcistic ministry, this model is based more on the Pauline approach (and specifically the thought behind the letter to Ephesians).<sup>289</sup> It however also has strong resonances with other Scriptures, especially the book of James.<sup>290</sup>

Firstly, any Christian pneumatological model of spiritual warfare should have a soundly Trinitarian foundation, as Yong has reminded us, and I believe one has emerged from this study.<sup>291</sup> Firstly (Yong’s ‘*firstness*’), it is grounded on *the goodness of God the Father*. If God is good, we can be confident that he does not directly cause the evils that we see around us in this world, which are essentially the direct or indirect results of the actions of free spiritual beings, whether angelic or human, that have chosen to rebel against God their creator, to whom God is implacably opposed inasmuch as they are in rebellion. Such a view does not commit to a particular philosophical or theological solution to the problem of evil (e.g. the more Augustinian

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<sup>288</sup> In assessing normative value, Schreier gives various helpful criteria for attempting to assess whether a developing theology is truly Christian – e.g. its cohesiveness with broader Christian tradition (as we have been examining in chapters 5 to 8), its congeniality and contribution to the worship of the community, whether it ‘bears good fruit’ (the test of praxis), its openness to be tested by other churches and willingness of the community to share its benefits with others. I believe that broadly speaking the theology emerging from the fieldwork meets these criteria, and so has the right to influence broader Christian theology and praxis. Schreier, *Constructing Local Theologies* 117-21.

<sup>289</sup> See Twelftree and Cartledge in Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies* chapters 2 and 11.

<sup>290</sup> Notably James 4:1-10 (cf. 1 Peter 5:6-9), also 1:13-18.

<sup>291</sup> Whilst I have argued that Piercean metaphysics has its limitations in dealing with spiritual realities, nevertheless I believe these three dimensions correspond well to the Piercean metaphysical scheme of firstness, secondness, and thirdness that we have considered and as Yong has interpreted it, and so I have included these terms in brackets.

*privatio boni*, or those that put greater emphasis on creaturely freedom as the explanation for the horrors of evil, such as Boyd's construction); nor does it entail over-simplistic judgements concerning the specific causes of particular evils.<sup>292</sup> It does, however, imply a call to become co-workers with God in the struggle against evil.

Secondly (*secondness*), the *victory of Christ the Son* in defeating evil, is the central 'brute fact' which orients all spiritual warfare praxis.<sup>293</sup> Christ defeated the cosmic powers of evil that had become opposed to him, embodied in his life of obedience and resistance to temptation, his death upon the cross which dealt with sin, his resurrection that defeated death, and his ascension that exalted him far above all remaining spiritual and earthly powers.<sup>294</sup> Those who are 'in Christ' (and they alone), having been set free from the law of sin and death and through faith and baptism incorporated into the new creation in Christ, are seated in Christ in the heavenly realms, so can truly participate in this victory and take their stand in it as they resist evil in its various manifestations.<sup>295</sup> It is primarily these 'truths' that are the basis of victory over evil (hence the phrase 'truth encounter').

Thirdly (*thirdness*), the *power and leading of the Holy Spirit* is the force and vector that applies this victory, particularly in its invisible spiritual dynamics.<sup>296</sup> Even though Jesus says 'my sheep listen to my voice', it is the Holy Spirit who 'takes from what is mine and makes it known to

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<sup>292</sup> Boyd has demonstrated that belief in another layer of spiritual beings potentially adds to the complexity of specific causes. Boyd, *Satan and the Problem of Evil* 308-10. See section 8.4.

<sup>293</sup> Boddy's pithy phrase epitomises this approach: 'A great Christ means a very small devil.' See chapter 2, section 2, and Alexander Boddy, *Confidence* (May 1908): 3-4.

<sup>294</sup> Eph 6.12, Col 2.15; Phil 2, Eph 1.20.

<sup>295</sup> Rom 6:1-12, 1 Cor 12.12, 2 Cor 5.17; Eph 2.6, 6:10-12.

<sup>296</sup> Once again, Boddy summarises this succinctly - the truth ('the Blood' of Christ) releasing the power ('the Spirit'): 'The pleading of the Blood in the power of the Holy Spirit will put to flight all the powers of darkness.' Alexander Boddy, *Confidence* (May 1908): 3-4.

you.<sup>297</sup> It is those who are filled with, and led by, the Holy Spirit who will most often provoke and encounter the resistance and attack of Satan; those who are led by the Spirit of God as sons of God who will most effectively put to death the sins of the flesh, including displacement of fear; and those who ‘pray in the Spirit’ with all kinds of requests who will be most effective both in resisting evil and fearlessly proclaiming the gospel, which will often involve us in a ‘titanic confrontation.’<sup>298</sup> This confrontation will not only be with the ‘god of this age who has blinded the mind of unbelievers’, but in seeking to bring justice and social transformation will also confront the ‘rulers of this age’ that ‘crucified the Lord of glory’, the powers of evil in their embodiment in political, economic and social structures that seek to orient the world away from its created purpose.<sup>299</sup> ‘Spiritual discernment’ therefore plays a key role in guiding spiritual warfare praxis.<sup>300</sup>

### 8.6.3 A spirituality of repentance, renewal and resistance

In terms of spiritual praxis, the Anglican pioneers and the case study research revealed a wide range of ‘weapons’ employed in the spiritual battle.<sup>301</sup> However, I believe that a spirituality of *repentance, renewal and resistance* highlights three key steps in a holistic approach to spiritual warfare. These could be applied not only in charismatic prayer ministry, but in daily personal spirituality as well as at a more corporate level.

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<sup>297</sup> John 10:16, 27, 16:14; Rom 8:14-15, 2 Tim 1:7;

<sup>298</sup> Luke 4:1, cf. Acts 7:55-57; Eph 6:18-20; quotation from Green, *I Believe in the Holy Spirit* 70.

<sup>299</sup> 2 Cor 4:4; 1 Cor 2:8. Whilst this has not been so much the focus of this study, it is in this area that the perspectives of Yong and Wink, as well as N.T. Wright and others, have much to contribute.

<sup>300</sup> Thus, at St George’s ‘recognition’ of the particular issue or issues (e.g. ‘strongholds’) that the Holy Spirit was drawing attention to at a particular session of prayer ministry was considered a key initial step. Yong (see chapter 6, section 4) recommends a process of spiritual discernment at a different level, that is more cautious, reflective and rationalistic - Yong, *Beyond the Impasse* 158-9, Yong, "Spiritual Discernment," 104-5.

<sup>301</sup> See particularly the analysis in table 3, Appendix 2.

A charismatic spirituality of spiritual warfare at its best will be one that takes holiness or sanctification very seriously.<sup>302</sup> The interconnection of ‘the world, the flesh and the devil’ implies a strong link between powerlessness in overcoming evil and the extent to which a person needs to be set free from ‘sins of the flesh’ that can ‘give the devil a foothold’, or from strongholds of false worldly thought patterns.<sup>303</sup> This is through *repentance*, humbly turning back in submission to God the Father in His goodness,<sup>304</sup> whenever and wherever such compromise is recognised with the help of the Spirit’s discernment; and a renouncing of ways of thinking that are based on ‘the principles of this world’.<sup>305</sup> This should become part of a spiritual lifestyle of ‘continuous repentance’ and not just on rare occasions.<sup>306</sup> Secondly, a *renewal* through faith in the life of Christ indwelling by the Spirit (Ephesians 3:16-17). This participatory union with Christ begins with an appropriation of death with Christ (not just a receiving of forgiveness and an external cleansing) that breaks the power of sin in the flesh, as well as rising with Christ which releases the life and power of new creation, and exaltation in Christ to a position of spiritual authority over

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<sup>302</sup> One observer of the ‘Jesus ministry’ approach adopted at St George’s called it ‘a new holiness movement.’ P. Ward, "A Critical Examination of Freedom Prayer and Why It Is a Helpful Corrective for the Praxis of Ministry in Charismatic, Anglican Churches." (M.A. dissertation, Heythrop College, University of London (unpublished), 2007).

<sup>303</sup> ‘Foothold’ (τοπος) in Eph 4:27; the strongholds of ‘arguments’ and ‘pretensions’ in 2 Cor 10:2-5.

<sup>304</sup> Whilst *μετάνοια* is most often used in relation to initial conversion in the New Testament, other language such as confession (e.g. 1 John 1.9), submission to God (e.g. James 4:7-10, Ephesians 3:16), or ‘putting off’/‘getting rid of’ (e.g. Ephesians 4:25, 31) conveys a similar meaning.

<sup>305</sup> Colossians 2:8; see also Gal 4:3, 8-9, 2 Cor 10:2-5. These texts hint at a battle with evil spiritual powers that can build up ‘strongholds’, lying behind the principles and pretensions of this world - especially if *στοιχεῖα* refer to demonic spirits – see section 8.4. Whilst too much exegetical weight can be put on ‘strongholds’ in 2 Cor 10, it can be useful conceptually as long as it is linked strongly with ‘the world’ (worldly thinking) and the flesh (habitual thought patterns), rather than over-emphasizing the energising of the demonic on such ‘arguments and pretensions’.

<sup>306</sup> Pioneers had similar insights, for example: ‘So strongholds are dealt with first of all by discernment so that you identify them and experience them and then by repentance because nearly always it means unlearning or renouncing attitudes that you see to be perfectly legitimate. A young man in Oxford who told me the Lord had suddenly shown him that actually taking a girlfriend to bed with him was not the kind of thing he could do for her. He actually thought it was the nicest thing he could do. And to renounce that, it was a shock to him to realise this. And I thought that’s post modernism. But before that, to challenge that would have produced a very strong reaction. This is love, I’m being so good to this girl. So it’s identification, repentance, renunciation, I think probably that’s nearly always the way in which it happens in the end.’ David MacInnes Interview 6.4.06. Barrington-Ward also recommended a lifestyle of continuous repentance, in his case incorporating the spirituality of ‘the Jesus prayer’. Barrington-Ward Interview 20.4.04. This becomes a much easier, positive experience once it is seen as a gracious turning back to God in all his goodness – such that repentance is valued as a special gift (as emphasised at St George’s – cf. Acts 5:31).

evil.<sup>307</sup> This appropriation of the truth of Christ's victory enables effective *resistance* in the power of the Spirit towards the devil and evil spirits that may be afflicting or oppressing a person (or a group) and energising habitual sin patterns.<sup>308</sup>

In this way, in simplified terms, repentance, renunciation and return to God as Father breaks the hold of 'the world'; participating in the atoning death of Christ and his resurrection breaks the power of 'the flesh'; and resistance appropriates the spiritual authority and the power of the Spirit that causes 'the devil' to flee. This is not a 'quick fix'; particularly where negative thought patterns and behaviours have become 'a stronghold'. These need replacing through 'a renewing of the mind' (Rom 12:1-2) and filling with the Spirit, grounded on the truth of the goodness of God;<sup>309</sup> this will be an essential part of any spirituality that seeks to consistently appropriate the gift of victory in Christ over sin, death and the powers behind them (1 Cor 15:57, 24); as will, in some form or another, the traditional charismatic discipline of 'putting on the armour of God' (Eph 6:10-19), which rightly comes after the theological truths we have highlighted and the ethical exhortations of Ephesians 1 to 5 have been appropriated.

Such an integrated charismatic spirituality can I believe recover a balanced approach to 'spiritual warfare' which is not demon-centred, but Trinitarian and Christ-centred. It helps to recover ancient Catholic emphases on the world, the flesh and the devil, and the dynamics of the

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<sup>307</sup> Rom 6:1-7, Gal 2:20, 2 Cor 5:14; Eph 2:5-6, 2 Cor 5:15-17; Eph 2:6, Luke 10:18-19.

<sup>308</sup> James 4:7, 1 Pet 5:9, Eph 4:26-7. This praxis can be used not only at individual level, but also for example in a church seeking to humbly discern and be released from its habitual negative thought patterns on a corporate level.

<sup>309</sup> We have noted above that this is the first theological foundation undergirding any warfare spirituality – which needs to be emphasised not least to avoid an exaggerated dualism that gives too much focus on the evil forces. In practical terms, Scriptures such as Phil 4:8 underline this; and similarly the traditional charismatic exhortation to 'be filled with the Spirit' is followed by exhortation to Spirit-filled praise and worship (Eph 5:18-20). It was notable that the early pioneers (especially Watson, MacInnes and Dunnett) emphasised praise as a primary weapon of spiritual warfare.

baptismal promises (see below). It also emphasises personal responsibility – further strengthened in the prayer ministry model at St George’s where the recipient rather than the prayer team was expected to pray the prayer of resistance towards the enemy and his attacks through fear, pride or accusation. Whilst loss of personal responsibility is one of the key accusations brought against ‘the paranoid worldview’,<sup>310</sup> this had not been generally witnessed by the pioneers.<sup>311</sup> As a clear practical, biblical and effective approach to resisting evil this approach should release from fear rather than engender it.<sup>312</sup> Evil is often overcome in this model primarily by an undramatic ‘truth encounter’ rather than a ‘demonic exorcism’ with dramatic manifestations. It thus goes one step farther than Twelftree, who in applying his analysis of early Christian exorcism to the contemporary situation, concludes that the New Testament canon presents a range of options such that the church may confront the demonic in the form of an exorcism *or* in the form of Truth.<sup>313</sup> This model, whilst not technically an ‘exorcism’ but more of a ‘deliverance ministry’, integrates truth and deliverance/exorcism as part of regular charismatic praxis - a repentance that aligns the believer with the truth, and a resistance to the devil that confronts and seeks freedom from the demonic.

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<sup>310</sup> For example: ‘The danger with impassioned demonologies is that... they remove human responsibility for evil. The explanation that ‘the devil made me do it’ thus becomes a cover for every piece of unacceptable behaviour.’ Scotland, “The Charismatic Devil,” 105. Williams also discusses this objection, quoting Hebblethwaite: ‘Blaming things on the devil distracts us from facing up to the evil in the human heart and from our own responsibility, at least for moral evil.’ Hebblethwaite, *The Essence of Christianity*. But Williams notes that this need not be the case, as the devil cannot be blamed for sin, only temptation, so human responsibility remains intact - Williams, *The Case for Angels* 72.

<sup>311</sup> For example John Collins commented ‘people say it does, but pastorally I’ve never found that... they are far more likely to ignore what the devil is doing and not to take it seriously’; although Diana Collins pointed out that inadequate Christians sometimes hid behind blaming the devil for things. Collins Interview 30.4.04. MacInnes notes this danger, but counters: ‘The truth is that wherever the devil holds sway it’s because man is at fault.’ David MacInnes Interview 6.4.06.

<sup>312</sup> This was overwhelmingly the experience at St George’s – see chapter 4.

<sup>313</sup> Twelftree, *In the Name of Jesus* 293-4.

This model is also a challenge to a praxis that has become over-dependent on the pre-packaging of popular courses (such as Alpha, or 'Freedom in Christ'). Embracing the humility and risk required to learn to minister to one another, and a more radical openness to the voice of the Spirit, can lead individuals and churches into a freedom from fear and a confidence in the authority given to believers in Christ to overcome all the works of the enemy.<sup>314</sup>

Proposing this as a helpful constructive model does not however mean that the dangers of charismatic spiritual warfare praxis are minimal; there remains plenty of scope for distortion and pastoral abuse. Some of the most worrying cases occur when there is an 'institutional abuse' of power by church leaders and misuse of confidentiality and secrecy, as described by Parsons (who himself believes in the phenomenon of demon possession).<sup>315</sup> It was nevertheless encouraging to see that in St George's where there was a considerable volume of deliverance prayer ministry, with many in the congregation and from outside (at conferences) involved in prayer teams, there was a constant emphasis on the freedom of the individual to accept or reject what was offered during the sessions, and an encouragement to pass back to the leaders anything they were unhappy with, especially so that it could be fed back into further training. Another danger is if this model is applied in a too formulaic manner, or its emphasis on 'dismantling strongholds' is used to try and dismantle (or worse, 'exorcise') emotionally broken areas that may need a more gentle

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<sup>314</sup> John 10:3-4, 14:14; James 4:7, 1 Pet 5:9, Eph 4:26-7. The radical faith and associated praxis, in believing that all Christians can regularly hear God's voice was developed first in a non-charismatic evangelical church naturally against the idea; which is a strong argument from 'dissimilarity' that such praxis should be taken seriously. See Mike Riches, *Hearing God's Voice* (London: Jesus Ministry International, 2007).

<sup>315</sup> See Parsons, *Ungodly Fear* 10. Hollenweger helpfully summarises this 'ungodly fear' as 'that fear with which ministers manipulate their congregations and clients for their own egoistic ends and for their own satisfaction.' Walter J. Hollenweger, "Biblically 'Justified' Abuse: A Review of Stephen Parsons, *Ungodly Fear: Fundamentalist Christianity and the Abuse of Power*," *Journal of Pentecostal Theology* 10, no. 2 (2002): 135, Thomas, *The Devil, Disease and Deliverance* 302-3.

and integrative healing approach.<sup>316</sup> I would suggest that often both dynamics are needed, but ministering the compassion and love of Christ should be the overriding one.<sup>317</sup>

Not being a prominent feature in the main case study church, corporate spiritual warfare praxis in relation to wider social transformation did not become a main focus of this study, although it was discussed particularly in the pioneer interviews.<sup>318</sup> Theologically there have often been two polarised views. On the one hand, liberal Christianity has advocated vigorous social action in communities, and often the power of non-violence.<sup>319</sup> On the other, charismatics have often emphasised the power of prayer and praise (e.g. in the ‘*March for Jesus*’ movement<sup>320</sup>) and ‘strategic level spiritual warfare’ against ‘territorial spirits’,<sup>321</sup> potentially leading to social transformation.<sup>322</sup> The Anglicans I interviewed had varied but generally cautious reactions to Wagner’s theology, aware of its dangers,<sup>323</sup> but some were supportive of the practical value of

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<sup>316</sup> Wink describes a similar experience from his own dreams, without over-generalising from it; he comments ‘everything depends on whether the spirit is inner or outer, ... a matter of healing one’s own soul or being freed from an alien power.’ Wink, *Unmasking the Powers* 56-7. Yong however criticises Wink for being inconsistent in this analysis, as for him the demonic has both outer (‘larger than life forces’) and inner (here in the human psyche) aspects. Yong, *Discerning the Spirits* 299.

<sup>317</sup> Whilst the emphasis on taking responsibility for fleshly sinful reactions (even to injustice done to a person) through repentance is a right one, and resisting the devil’s attempts to manipulate these has a place here too (James 4:6-10), apart from receiving forgiveness there will invariably be a need for healing of associated hurts through receiving the love of Christ, which is often mediated by prayer to be filled with the Holy Spirit (Rom 5:5). This is rarely an instant healing however where there has been deep hurt or psychological stress, and there is a need for ongoing ‘self-care’ in regularly seeking such encounters with God’s love (cf. Eph 3:16-20).

<sup>318</sup> See chapter 3 section 3.5, and Appendix 2, tables 2 and 3.

<sup>319</sup> As, for example, Wink has emphasised following on from Yoder – e.g. see Wink, *The Powers That Be: Theology for a New Millennium* 114-27.

<sup>320</sup> See for example Ediger, "The Proto-Genesis of the March for Jesus Movement, 1970-87."

<sup>321</sup> See for example Wagner, *Warfare Prayer: Strategies for Combating the Rulers of Darkness*, Wagner, ed., *Territorial Spirits*, Wagner and Pennoyer, eds., *Wrestling with Dark Angels*.

<sup>322</sup> For example, the book and videos produced by Otis - Otis Jr, *Informed Intercession*, Otis Jr, "Transformations."

<sup>323</sup> For example, MacInnes thought some of the methods useful as long as they didn’t take the focus away from God in a ‘How to...’ approach - MacInnes Interview 6.4.06. Whilst Woolmer seemed more open to Wagner’s theology, most others were cautious of introducing territorial spirit terminology, which might engender a fear that the enemy is more powerful than he is (Walker). In practical terms, other pioneers were concerned that the territorial spirit approach could take the focus off seeking God and his direction (Holloway, Dunnett); but accepted that certain instances of ‘spiritual mapping’ of the history of an area, or ‘identificational repentance’ on behalf of sins of the past seemed to have been inspired by God to bring real practical breakthroughs (Holloway, Dunnett, Woolmer). One Pentecostal pastor and PhD researcher was totally against it, seeing it as unbiblical – see Reid, *Strategic Level*

united prayer across cities as an act of spiritual warfare,<sup>324</sup> and the need for ‘healing wounded history.’<sup>325</sup> Many were realistic as to how far such transformation could go.<sup>326</sup> Some theological observers have also expressed serious theological concerns over ‘territorial spirits’.<sup>327</sup>

Wink’s work has helped to bridge the gap between these two polarised approaches of social action and prayer; and more charismatics as well as Pentecostal scholars such as Yong, and Boyd, are now urging a conjoined approach of challenging the powers through both prayer and social action.<sup>328</sup>

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*Spiritual Warfare: A Modern Mythology?* See also Lowe, *Territorial Spirits and World Evangelisation*, Ooi, "A Study of Strategic Level Spiritual Warfare from a Chinese Perspective," 143-61, Theron, "A Critical Overview," 89-90, van der Meer, "The Strategic Level Spiritual Warfare Theology of C. Peter Wagner and Its Implications for Christian Mission in Malawi".

<sup>324</sup> Holloway believed some real transformation had begun in some cities mainly through prayer, discernment and worship (notably the community prayer and action movements in Manchester). Holloway pointed out the two schools of thought in the charismatic prayer movement for city transformation: ‘You either go in and confront everything with all your cannons out there and you identify everything (like Wagner and Cindy Jacobs), or you simply go in, be wise to what’s there, seeking God in prayer, praising Him, and allowing Him to remove stuff.’ It was evident that she preferred the latter. Holloway Interview 17.8.06. One charismatic Anglican has written supportively, but with a critical awareness of its limitations - Leach, *Community Transformation*.

<sup>325</sup> For two Anglican approaches to ‘healing wounded history’, see Russ Parker, *Healing Wounded History: Reconciling Peoples and Healing Places* (London: Darton, Longman and Todd, 2001), Petrie, *Releasing Heaven on Earth*.

<sup>326</sup> For example: ‘If you talk about social transformation, unless you have an entire neighbourhood converted you’re not going to have social transformation in the sense of the Kingdom of God on earth. So there’s always going to be a relative kind of transformation. And I think what is important is that society is being affected by the ministry. The work of the Salvation Army in the 19th century primarily was terrific in that it challenged strongholds of evil in a very practical down to earth way.’ MacInnes Interview 6.4.06. Those interviewed did not think that the charismatic movement had generally brought much social transformation in this country – MacInnes commented that the church in the UK saw itself more as ‘salt and light’ in a dark situation. Green did see how it had fuelled support for national intercession groups such as ‘Lydia’.

<sup>327</sup> Andrew Walker for example is concerned over ideas of ‘ruling demonic spirits’ (e.g. based on Daniel 10). Walker, "The Devil You Think You Know," 100. This reflects a similar concern in theological debate that even in the OT the view is that other named ‘gods’ are fraudulent idols, rebellious angels or evil spirits that want to be God, but for whom the possibility of any actual sovereignty is excluded in the narratives, which instead assert the sovereignty of the one God. Another concern is that in thus accommodating to the ‘pre-modern’ worldview of many other cultures (and indeed other religions, such as Hinduism), the uniqueness of Christianity may be diluted. See for example Lowe, *Territorial Spirits and World Evangelisation*, Ooi, "A Study of Strategic Level Spiritual Warfare from a Chinese Perspective," 160-1, Theron, "A Critical Overview."

<sup>328</sup> More charismatic Anglicans, for example in the New Wine movement, have been giving an increasing emphasis on social action. MacNutt also helpfully recommends a ‘both/and’ approach - MacNutt, *Deliverance from Evil Spirits* 253-64.

#### 8.6.4 Pneumatology and Spiritual warfare in the Anglican context

Most of this study would be relevant for Christians from any churches influenced by, or open to, the charismatic tradition. Let us consider briefly its specific relevance in the Anglican context.

The report of the Church of England on the charismatic movement suggested that, paradoxically, the impoverished pneumatology in the Church of England, as well as the partial intellectual vacuum in the area of the doctrine of the Holy Spirit in the church and in the West generally, had actually permitted new growth here. It nevertheless suggests a need for 'a more defined Anglican stance in spirituality, faith, and in pastoral theology... to be Anglican these would have to be more than partisan, and yet without loss of sight of the particularities within the Church of England.'<sup>329</sup> It is doubtful whether that has really happened, at least in the area of the pneumatology of evil. Even in charismatic Anglican churches in the previous ten years, one pioneer noted that there had been very little teaching directly on the area of spiritual warfare.<sup>330</sup>

It is true that, apart from the writings of charismatic Anglicans referred to here, there has been almost no exploration of pneumatology in the last century among Anglicans, apart from one by Taylor,<sup>331</sup> and some writings by G.W.H. Lampe concerning the Holy Spirit; and Lampe was against the idea of allowing exorcism back into church practice.<sup>332</sup> However, partly as a result of the controversies relating to exorcism in charismatic renewal, appointing diocesan exorcists is standard practice in most Anglican dioceses; and there is an increasing openness to discuss the

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<sup>329</sup> Buchanan, Craston, and others, "The Charismatic Movement in the Church of England," 42, 48.

<sup>330</sup> Holloway Interview 17.8.06.

<sup>331</sup> Taylor, *The Go-between God: The Holy Spirit and the Christian Mission*.

<sup>332</sup> For example, G.W.H. Lampe, *God as Spirit* (Oxford: Clarendon, 1977). In May 1975 Professor Lampe wrote an official letter, together with Don Cupitt, for example suggesting that exorcism should have no official status in the church at all. See Don Cupitt, *Explorations in Theology* (London: SCM, 1949) 50-53, Dow, "The Case for the Existence of Demons," 205, Twelftree, *Jesus the Exorcist* 1.

psychological and pastoral issues at least amongst clergy.<sup>333</sup> In so doing, one pioneer noted that this whole area ‘got buried in its memory, but often it’s forgotten that it is there in the attic.’<sup>334</sup> In this area alone, it can have a significant impact on the Anglican church in its parish-based mission, as local priests are still often called out into the community where there is a sense of an evil presence, ‘ghosts’, or poltergeist activity, which benefits from awareness of the real possibility of the involvement of evil spirits as well as discernment as to other common causes.<sup>335</sup> As in the 1960s and 1970s, when Harper and Watson saw the need arising for discernment and understanding of spiritual warfare in response to the rise of all kind of spiritual experiences, the British context remains one where nearly as many are aware of having been in the presence of evil as in the presence of God (according to a survey in 2000, a quarter and a third respectively), and there is a wide range of spiritual experimentation in this post-modern age.<sup>336</sup>

There is a general sense therefore in which the whole theology of spiritual warfare ‘goes with the grain’ in the Anglican church,<sup>337</sup> giving plenty of space for a renewed theology of the nature of evil and how it is overcome.<sup>338</sup> From this study I would highlight three specific areas in which the general model I am proposing here can re-invigorate Anglican spirituality, which is most clearly represented in aspects of its liturgical tradition. Firstly, there is the liturgy of baptism. The need

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<sup>333</sup> I have attended such training days in both the diocese of Birmingham and in the diocese of Lichfield, the latter being heavily over-subscribed.

<sup>334</sup> He added: ‘I think Anglicanism has a way of giving a bit of sanity to some of these things. It’s very heady stuff to suddenly find you’re dealing with witches and so on and you can go off the rocker very easily.’ MacInnes here is highlighting the high value placed on theological reflection and reason in Anglican circles as a counterbalance to spiritual experience. David MacInnes Interview 6.4.06.

<sup>335</sup> See, for example, one official handbook in this area, Michael Perry, ed., *Deliverance*. A later report on healing also has helpful practical guidelines - John Perry, Gunstone, and others, "A Time to Heal," 167-81.

<sup>336</sup> Alison Morgan, *Renewal: What Is It and What Is It For?* (Cambridge: Grove Books, 2006) 16.

<sup>337</sup> Collins Interview 30.4.04.

<sup>338</sup> Barrington-Ward comments: ‘I believe it fits in with the old liturgy where defending, light in our darkness, defend us this day and against things that can attack us, as it were, are very much present in the Collects and the liturgy itself. The whole sense of warfare is there... I think it’s in the great tradition of Christus Victor, not only Anglican but patristic.’ Barrington-Ward Interview 20.4.04.

to ‘reject the devil and all rebellion against God’, to ‘renounce the deceit and corruption of evil’, for repentance and also a commitment to ‘fight valiantly... against sin, the world and the devil... to the end our your life’ not only brings the baptismal promises alive but also re-connects with the standard practice of the church for much of the first millennium.<sup>339</sup> This is an area which should be important for new believers or confirmation candidates, as well as existing members, in helping them to find deliverance from the effects of past sin or injustices committed against them, being open also to the possibility of ‘healing the family tree.’<sup>340</sup> As we have seen, submitting to God in continuous repentance, and resisting the devil is a valuable part of a lifestyle charismatic spirituality (based particularly on James 4). Secondly, the charismatic approach espoused is one which brings alive the Lord’s prayer, said at the majority of Anglican services, in all its dimensions – moving from the emphasis on focusing on worshipping God in the heavenly realms, and praying for his kingdom rule to be released here on earth, moving to an awareness of the centrality of confession and repentance, forgiveness towards others, resisting temptation, and praying for deliverance from the evil one as all vital aspects of a spirituality of ‘spiritual warfare.’<sup>341</sup> And finally, the emphasis on the victory of Christ’s death on the cross, through Jesus’ substitutionary death (‘my body broken for you’) and cleansing from sin (‘my blood shed for you’), is of course at the heart of the Eucharist, helping keep a strong Christological focus. It also

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<sup>339</sup> Explicit renunciation of the devil, and at times elaborate rituals of exorcism, were part of the holy week liturgy used for initiation into the body of Christ, as mentioned by Hippolytus in the early 3<sup>rd</sup> Century (*Apostolic Tradition* 21:7-10) – see *On the Apostolic Tradition* trans Alistair Stewart-Sykes Crestwood NY: St Valdimir’s Seminary Press 2001 p111, Yong, *In the Days of Caesar* 158.

<sup>340</sup> Dr McAll’s work highlights the value of this, which connects with the surprising frequency with which freedom prayer ministry at St George’s seemed to pick up on issues of ‘generational sin.’ Kenneth McAll, *Healing the Family Tree* (London: Sheldon Press (SPCK), 1986).

<sup>341</sup> We have already seen how much of the Litany in the Book of Common Prayer was essentially an elaboration of the petition ‘deliver us from evil’ – see chapter 2.1.1. It has been noted that The Lord’s Prayer and the Anglican confession are often read out by rote in church services, providing space for repentance but there is often little reflection on the deep underlying sin patterns at play. May-Ward, "A Critical Examination of Freedom Prayer".

brings a new depth of victory to every member who renews his *participation* in the death and resurrection of Christ both at the Eucharist, and in bringing its meaning into daily spirituality.<sup>342</sup>

Finally, the Anglican church has always been a fruitful place for cross-fertilisation of different spiritual traditions. A number of charismatics have already enriched this process;<sup>343</sup> and the findings here have similar potential - there are surprising resonances between the contemporary understanding at St George's of the interaction of the earthly and heavenly realms and the Celtic roots of Anglican spirituality;<sup>344</sup> just as Mitton similarly discovered in the 1990s in helping to bring excesses of charismatic spiritual warfare into balance.<sup>345</sup>

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<sup>342</sup> Ian, the leader at St George's, noted that particularly when in the context of warfare, or on mission, he would often take communion personally every day.

<sup>343</sup> We have already seen (chapter 3, section 5) how Bishop Simon Barrington-Ward cross-fertilised with the Orthodox in his discovery of the Jesus Prayer. Finney notes that many Anglican charismatics move on to explore other forms of spirituality, such as Celtic, Ignatian, or the Cursillo or Focolare approach. Finney, *Renewal as a Laboratory for Change* 17.

<sup>344</sup> See section 2.1, where Mackey was quoted: 'the nearness, the ubiquitous *presence* of the spiritual in all things and at all times... may prove to be the most important contribution which the Celtic mind can still offer to the modern world.' Also, he observes that the traditional Celtic Christ comes 'to release a beautiful and holy world from its bondage; not to replace the revelatory light of nature with a new and different light, but to scatter the dark forces so that the original light... could shine for us again, and guide our footsteps home.' Here is another resonance with 'Jesus Ministry', in its focus on seeking to set people free from the bondage of evil forces so that their God's original design in creation for them may be restored. Mackey, *An Introduction to Celtic Christianity* 10-11, 16.

<sup>345</sup> See Mitton, *Restoring the Woven Cord*.

## Chapter 9

# CONCLUSION AND RECOMMENDATIONS FOR PRAXIS

### *9.1 Conclusions*

Independent, intelligent, malevolent evil forces are ontologically real and need to be taken seriously. Jesus treated Satan and demons as real spiritual beings, linked together in opposition to the coming of God's kingdom. The nature of evil is 'rebellion'; concepts of 'nothingness' and 'negation' whilst helpful are inadequate in describing the essence of evil, which is centred around a wilful opposition to God's rule. This can only come from created beings exercising their God-given gift of freedom of choice, whether human beings or fallen spiritual beings. Whilst this may appear to give philosophical difficulties in relation to the goodness of God, it is consistent with the testimony of the Scriptures that angelic beings as well as human ones are capable of rebellion. Despite the weak biblical evidence, the fall of angels hypothesis appears to have been assumed by the New Testament authors and remains the best available concerning the origin of evil. The nature of such powers has a 'personal' dimension in the sense of agency, will and malevolent intelligence; but equally in the negative sense of being both 'damaged or decaying persons' and also 'anti-personal', because in their opposition to God they are focused on destroying the positive relational aspects of personhood in human beings.

Just because it is normally inaccessible to our five senses, this does not preclude the existence of a dimension of reality that the writer to the Ephesians calls 'the heavenly realms'. Nevertheless, the

warning not to treat this too dualistically as a realm disconnected with the earthly should be heeded; Yong's emphasis on the need to discern concrete effects, and on the operation of the powers as force-fields and vectors, are a helpful counterbalance to an over-transcendentalist emphasis. Although difficult to investigate phenomenologically, the effects of the actions of such spiritual powers (as indeed, the effects of the Holy Spirit's actions) can be observed; charismatic Christians have a sound hermeneutical basis for interpreting these as confirmatory evidence for the Scripture's testimony to the reality of such powers.

Focusing on the goodness, greatness and love of God, the victory of Christ and the power of the Spirit is the key foundation for spiritual warfare, not focusing on evil. Although Christians should not 'be ignorant of Satan's schemes', and learn more often to 'resist the devil',<sup>1</sup> it is more fundamental to rejoice in our identity as children of God and the freedom and authority that brings, and our participation in the life and death of Jesus that sets us free from sin, than to focus on demons and their activities.<sup>2</sup> This can help Christians to live in the 'real' spiritual world, and avoid some of the excesses of 'the paranoid universe', and in particular to be increasingly free of any fear associated with encountering evil.<sup>3</sup>

It is debatable how much inherent power 'the devil and his angels'<sup>4</sup> have if they are indeed fallen angels; however, Satan's present power is primarily dependent on how much is given to him by human beings individually and corporately, through their own sinful rebellion against God. The only

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<sup>1</sup> 2 Cor 2:11, 1 Pet 5:9.

<sup>2</sup> Luke 10:18-19.

<sup>3</sup> Cf. 1 John 4:18, 'perfect love drives out all fear.'

<sup>4</sup> Matt 25:41.

real solution for sin is the cross, where evil is disarmed and defeated;<sup>5</sup> therefore any ‘spiritual warfare’ that does not through humility and repentance focus on the atoning power of the cross to forgive sin will be unbalanced and unhealthy. Nevertheless, the diffuse and inter-connected nature of evil as ‘the world, the flesh and the devil’ means that sin opens a door for increase in the devil’s influence.<sup>6</sup> It is thus appropriate that the New Testament sees not only submission to God (the antidote to our own rebellion) but also resisting the devil as a normal part of Christian spirituality (e.g. James 4, 1 Peter 5), which some charismatics are helping to recover in an undramatic way. Therefore besides a renewal of faith in God’s goodness and the believer’s participation in the death, resurrection and victory of Christ, a spirituality based on repentance and resistance is recommended. Nevertheless, such activity needs to be integrated into a continuous sense of humble dependence upon the Spirit’s leading and power and Christ’s love and compassion, not dependence on a formula.

‘Prayer is spiritual warfare’. This was the instinct of many of the pioneers studied, that the battle is real on a spiritual level – not against flesh and blood, but against a range of spiritual forces ‘in the heavenly realms,’ yet waged on a broad front in ‘all kinds of prayers’.<sup>7</sup> This is a dimension of spirituality that Anglican and many other churches need to keep rediscovering, particularly in Britain, where (unlike in much of the rest of the world) the rationalistic mindset tends to focus on methods in mission rather than the less tangible spiritual dynamics that Scripture exhorts Christians to put first.<sup>8</sup>

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<sup>5</sup> Col 2:15, Rev 12:11.

<sup>6</sup> Cf. Eph 4:26-7.

<sup>7</sup> Eph 6:12,18.

<sup>8</sup> E.g. Matt 6:33, Col 3:1. See also Green, *I Believe in Satan's Downfall* 248.

The awareness of this spiritual conflict is invariably heightened when the church takes the spiritual initiative, particularly in evangelism; but also in seeking social transformation. Specifically for charismatics, this was found to be particularly true (especially by the early pioneers) upon receiving the baptism or fullness of the Spirit, or seeking to impart it to others. Since it is the Spirit who often seems to bring us into the realm of conflict, engaging in the battle should similarly entail ‘praying in the Spirit at all times’.<sup>9</sup>

## 9.2 Recommendations for further research

Several areas that were beyond the scope of this thesis are suggested for further research. Firstly, the pioneers clearly found that their experiences of the Spirit, and of spiritual warfare, brought a paradigm shift into new horizons in their interpreting of Scripture; whilst there has been a fair degree of theoretical discussion concerning Pentecostal and charismatic hermeneutics,<sup>10</sup> such ‘charismatic exegesis’ in relation to experience merits further research.<sup>11</sup>

In the case study church, the credibility of their charismatic approach to discernment in prayer ministry relied considerably on the accuracy of the prophetic revelation received in listening prayer. A questionnaire survey agreed with the estimate that around 80% of the prophetic revelation was considered accurate.<sup>12</sup> This surprisingly high figure suggests it would be worthy of further

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<sup>9</sup> See Matt 4:1, Eph 6:18. Some pioneers highlighted ‘praying in the Spirit’ specifically in relation to the use of tongues in the spiritual battle, but in general terms this phrase points to the ‘charismatic dimension’ that should inspire all prayer (cf. Rom 8:26).

<sup>10</sup> See references in section 8.1.

<sup>11</sup> Such research would do well to not only consider the hermeneutical implications of ‘revelatory experience’, but also to dialogue with philosophical analysis of the nature of religious experience, such as Franks-Davis’ book on the subject, as Cartledge has begun to do. Caroline Franks Davis, *The Evidential Force of Religious Experience* (Oxford: Clarendon Press, 1989), Cartledge, *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology* 89-90.

<sup>12</sup> See chapter 4. The figure of 80% was an estimate from the leaders from general feedback from hundreds of ‘freedom prayer’ sessions. In the research survey, of 115 ‘Freedom Prayer’ sessions representing the experiences of 33 individuals

investigation, not only quantitatively but qualitatively from a sympathetic observer, talking to prayer ministry recipients and their verification or otherwise of the prophetic information.<sup>13</sup> Also, whilst the observed ‘outcomes’ from prayer ministry were generally positive, further study particularly in following up cases where results were not immediately obvious would be helpful, or where benefits appeared only short-lived; particularly in relation to people with more serious emotional, mental and physical health issues, where there has been criticism of the dangers of formulaic deliverance approaches that may too readily try and ‘split off’ areas of the psyche that may instead need to be reintegrated.<sup>14</sup> Clearly the interface between theology and psychology is important in relation to experiences of the demonic, and there is much scope here for further interdisciplinary research – for example as to how significant or effective is the emphasis on not only repentance but also resisting and rebuking the demonic in energising sin patterns;<sup>15</sup> or investigation of the experiences of those who claim to regularly ‘see’ demons.<sup>16</sup> More study of the phenomenology of other aspects of apparent demonic activity would continue to be of value.<sup>17</sup>

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from nine different churches, recipients stated that the prayer team had had accurate prophetic words for them (a straight ‘yes/no’ question) in 84% of the ‘Freedom Prayer’ sessions surveyed; also in their written responses a vast number commented on the power of the prophetic to reveal God’s unconditional love for them or uncover hidden sins that they recognised. May-Ward, "A Critical Examination of Freedom Prayer".

<sup>13</sup> Where verification is possible this would be of particular interest in view of the high incidence of the controversial area of ‘generational issues’ in such prophetic prayer ministry, which has rarely been written about – but see several well-documented cases in McAll, *Healing the Family Tree* 5-21.

<sup>14</sup> This constructive criticism was offered by a local church leader who had benefitted from ‘Jesus Ministry’ himself but had also seen some of its potential dangers in cases he related to in his counselling ministry. (Private phone conversation, 11.7.11).

<sup>15</sup> This is highly rated as ‘absolutely strategic’ in the practice of ‘Jesus Ministry’, but also remains one of its more controversial aspects in potentially giving too much focus on demonic powers. See in particular Riches, *Strongholds* 70-73.

<sup>16</sup> See section 8.2.5, page 290.

<sup>17</sup> Specifically, further study and phenomenological inquiry into poltergeist activity and other paranormal phenomena (both in houses and linked to individuals), involving well documented case studies, would shed further light on this difficult area in terms of the evidence of involvement or otherwise of demonic spirits (or possibly spirits of ‘the unquiet dead’). See section 8.2.

A variety of approaches to healing in relation to the demonic persist amongst Pentecostals and charismatics (and Anglicans<sup>18</sup>), partly reflecting different emphases within Scripture; and despite Thomas's thorough work, this remains fertile ground for further research.<sup>19</sup> Finally, the whole area of the influence of evil powers on geographical areas or local communities, and the effectiveness of various forms of prayer in 'healing the land' and hastening spiritual and social transformation, remains poorly understood and yet is clearly a vital issue in relation to the church's mission.<sup>20</sup>

### 9.3 Recommendations for praxis

I would make the following recommendations for praxis at St George's:

1. Within their own healing praxis (e.g. in visualization during Freedom Prayer), I would encourage a discovery of the potency of the more dominant understanding of the atonement in Paul as representative as well as substitutionary (e.g. Gal 2:20, Romans 6). Sin is dealt with not only by cleansing from the sinful act at the cross giving the 'legal' right to rebuke the devil in that area, but by going deeper in taking hold of our identity in Christ, participating in his death and resurrection, which takes the old self down into death with Christ so that he might then live his risen life through us.<sup>21</sup>
2. The praxis of asking God questions in simple faith and expecting God to answer in ministry times proved highly affirming and faith-building for prayer recipients. However there is a danger

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<sup>18</sup> See in particular Perry, Gunstone, and others, "A Time to Heal," 167-81.

<sup>19</sup> See Thomas, *The Devil, Disease and Deliverance*. See also Twelftree's Scriptural analyses (see section 8.2), and his chapter in Kay and Parry, eds., *Exorcism and Deliverance: Multidisciplinary Studies*.

<sup>20</sup> Two relevant books by Anglicans taking a serious but popular approach to some of these issues are Brown, *Angels on the Walls*, Petrie, *Releasing Heaven on Earth*.

<sup>21</sup> This theory of atonement is in fact already explicit within some of the older literature that was recommended at St George's, notably Watchman Nee's *The Normal Christian Life*.

here, not only of relying on the ‘tools’ and expected answers rather than the Spirit’s leading; but there needs to be a greater openness for God to *not* speak directly in answer the questions if they are the wrong ones to ask; or for Him to say ‘wait’ and trust’, because now is not the time, accepting the mystery of the sovereign God who sometimes withholds himself.

3. Greater maturity in self-care needs to be encouraged, to prevent dependency on ‘prayer ministry’ or ‘Freedom Prayer appointments’, or on the revelation of others rather than discerning God’s voice for oneself; a danger in our consumerist society.
4. The church emphasises relentless pursuit of the supernatural, which does help correct current imbalance in Western theology and practice. However, this can lead to over-emphasis on causality in the heavenly realm – where sometimes practical actions to change circumstances might be just as much indicated. A more explicit theology of how God’s Spirit works in and through the natural world<sup>22</sup> and physical causality within it would help correct an over-focused dualism, and would enable an easier partnership with those who are committed to compassionate social ministry as well as to the ecological renewal of creation; and also enable more support to those who are not always experiencing high doses of God’s supernatural intervention.
5. Whilst the spirituality displays aspects of ‘yearning’ as well as ‘blessing’,<sup>23</sup> developing ‘yearning’ would help counterbalance the strongly realised eschatology. This might be through learning from other strands of spirituality, such as ‘the Jesus Prayer’, in releasing the ‘groaning’ of the Spirit;<sup>24</sup> rediscovering the Pentecostal power of waiting on God or ‘tarrying’;<sup>25</sup> or making

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<sup>22</sup> See the conclusion to Nigel Wright, ‘The Theology and Methodology of Signs and Wonders’, in Smail, Walker, and Wright, *Charismatic Renewal* 84.

<sup>23</sup> See Andrew Lord, *Spirit-Shaped Mission: A Holistic Charismatic Missiology* (Milton Keynes: Paternoster, 2005) 9-12.

<sup>24</sup> We have already seen how Simon Barrington-Ward found this to be even more effective than tongues in mediating a sense of the Spirit’s intercession (see chapter 3), as Lord also discovered in quoting Barrington-Ward - Lord, *Spirit-Shaped Mission: A Holistic Charismatic Missiology* 131-2.

<sup>25</sup> Or even the honesty of the Psalms in the spirituality of ‘lament’, particularly in situations where prayers do not appear to be answered – see Scott A. Ellington, “The Costly Loss of Testimony,” *Journal of Pentecostal Theology* 16 (2000): 48-59, Lord, *Spirit-Shaped Mission: A Holistic Charismatic Missiology* 128-30.

more space for the compassionate Jesus who weeps over Jerusalem, and over Lazarus' death. Such compassion would also bring greater motivation to again move out as a church to address more of the social needs in the area, building on the good foundations that have begun in outreach to disillusioned youth.

6. As people are rightly encouraged to seek their own personal freedom, there is the danger of developing an introspective 'hospital mentality', the self-focus of always seeking more prayer, which can distract from the vital task of mission in the world.

## Appendix 1:

# INTERVIEW QUESTIONS FOR “PIONEER LEADERS” IN ANGLICAN CHARISMATIC RENEWAL

### A. GENERAL: CHARISMATIC RENEWAL & MISSION

1. What do you understand as the primary purposes of the church’s mission?
2. How would you assess success or effectiveness in mission? What has CR (*charismatic renewal*) contributed to the church’s mission?
3. What are some of the most important factors that have led to the growth of charismatic churches in Britain (& worldwide)?
4. How significant is awareness of the spiritual battle in prayer in this growth?
5. Has the CR brought much social impact & transformation? Has SW (*spiritual warfare*) prayer played any role in this?

### B. ORIGINS AND INFLUENCES

1. Before your involvement in charismatic renewal, what was your understanding of “spiritual warfare” or “the spiritual battle”, and where did it come from?
2. How did your understanding of it change after experiencing char. renewal?
3. How much did your experiences shape your understanding and practice?  
(*What kind of experiences?*)
4. Were there any particular people whose writings, thinking or practical experience especially influenced you (*particularly in the early days*)?
5. Were there any biblical passages that gained new meaning & depth with respect to SW?
6. Do you think your views on SW have changed significantly since your early experiences of char renewal? *If so, how and why?*

### C. BASIC BELIEFS

1. Are the terms SW or “the spiritual battle” helpful? If so, what do you understand by them?
2. What is the nature of the enemy, and what are the most important ways he influences people and the world? (*Can you give some specific examples?*)
3. How much power does Satan and his demons have, and where does it come from, both originally and in the world today? (*Has God limited his omnipotence?*)(*Does Satan regularly work through natural events?*)
4. How does SW fit in with your understanding of the Kingdom of God & eschatology? *Does a right understanding of SW depend on holding particular eschatological views?*
5. What are the most effective ways for reducing the enemy’s influence in the world?
6. In what circumstances or situations do you think the spiritual battle tends to be most acute?  
*Can you give some examples?*
7. What is the special contribution of CR to the theology and practice of SW? *How does a charismatic understanding of SW differ from a traditional or evangelical one?*

#### D. SPECIFIC ISSUES

1. Could evil powers be just the product of psychological and socio-spiritual forces?  
*Is it important to believe that these forces are independent & intelligent? If so, why?*
2. How important is understanding and practice of SW in evangelism & the mission of the church? *Can you describe any instances where it was central?*
3. Is it reasonable to call the char renewal worldview dualistic? *(In what sense?)*
4. How true do you believe it is that: *(If so, can you illustrate from experience?)*
  - a) evil spirits attach themselves to objects, buildings or larger pieces of territory?
  - b) there are different levels of SW? *(e.g. Strategic Level Spiritual Warfare, & Occult Level)*
  - c) this can be approached methodically e.g. through spiritual mapping, identificational repentance?
  - d) SW plays a vital part in intercession for evangelism & mission
  - e) SW can play an important part in seeing social transformation
5. Is a focus on SW likely to decrease a sense of personal responsibility?
6. Is SW primarily defensive, offensive, or both?
7. How much authority and power is given to Christians as God's agents in SW?  
*What is God's part, and what is our part in the battle, and how do they relate?*
8. What spiritual gifts are most important for SW, and why?  
*How much is SW prayer for all Christians, & how much for those specially gifted?*
9. What do you say to those who find the whole language of spiritual warfare unhelpful and dangerous, when we are trying to minimise wars, conflicts and displays of power?
10. How relevant is SW in our current post-modern context?

#### E. OTHER HERMENEUTICAL ISSUES

1. Are OT themes of war and conflict relevant to our understanding of SW? If so, on what hermeneutical basis?
2. How much does the Bible tell us about the nature of the principalities & powers in Eph 6:12?
3. What does Paul mean by "strongholds" in 2 Cor 10, and how can they be torn down? What are the spiritual weapons he refers to here? *What are some key strongholds in Britain today?*
4. 2 Cor 4:4 talks of a spiritual blindness of unbelievers. How can this best be removed?

#### F. ANGLICAN RENEWAL

1. Do you know of any examples of Anglican CR where you believe SW has played a very significant part in the effectiveness of the church's mission in terms of
  - a) evangelism & church growth
  - b) social transformation?
2. Compared to other key features of CR, e.g. worship, baptism/filling with the Spirit, tongues, etc, how significant is the SW dimension as a contribution to the renewal and mission of the Anglican Church?
3. How adequate is the grasp of SW issues in Anglican churches in this country, whether charismatic or non-charismatic?
4. How well do you feel the CR's approach to SW fits in with the tradition and spirituality of Anglican churches?
5. Is an emphasis on SW less relevant to Anglican churches in Britain than in other parts of the world because of the different religious, cultural and economic environment here?
6. How important would a greater appreciation of SW be to help Anglican churches be more effective in mission rather than just maintenance? *(Why?)*

Appendix 2:  
**ANALYSIS OF PIONEERS’ WARFARE THEOLOGY AND PRAXIS**  
*(unless specifically referenced, information is from interviews, or referenced in chapter 3)*

**TABLE 1: ONTOLOGY, NATURE and ORIGIN of EVIL POWERS**

	<i>1. Ontology</i>	<i>2. Nature &amp; character</i>	<i>3. Origin and explanation (theodicy)</i>
Harper	Satan and evil spirits, which are personalities like angels, not impersonal influences; also carnal powers at another level	Clearly possess intelligence; Satan’s great design is to ‘deceive the nations’ <sup>1</sup>	Fallen angels (cf. Isa 14); a rebellion that parallels the human. Only have the power we allow them; God chose to exercise his omnipotence through man’s free will
Watson	Flesh, world and devil; ‘Satan and his angels... now disembodied spirits’ <sup>2</sup>	Adversary of God: Angel of light, father of lies, enticing serpent, roaring lion <sup>3</sup>	Fallen angel (Isa 14) thrown out because of pride <i>Suffering is evil but can be used by God</i>
Green	The devil, operating primarily undercover through the world and the flesh <sup>4</sup>	A violent, intelligent, liar, but bound; persistent, but fearful of the name of Jesus <sup>5</sup>	Fallen angelic spirit. Still God’s devil: under His ultimate control, but has a lot of freedom and power <sup>6</sup>
Woolmer	Satan (the prince of this world) and evil spirits Must be more than psychological forces, argues against Wink’s ontology	Scripture suggests some organisation (Mt 10:25,25:41); a subtle serpent, angel of Light <sup>7</sup>	Origin/power unclear; now gets power when people open up to him. Devil can at times even loose himself from the line he is bound to
Collins	Independent and intelligent powers (‘you see them doing things, then they stop!’)	Spirits who become attached to things, e.g. a spirit of fear	It seems Satan was a fallen angel, but [Bible] has very little on that
MacInnes	A spiritual entity, beyond scientific observation, but effects can be recognised	Intimidates (roaring lion); deceiver (angel of light); cross illuminates nature of evil	Only hints in OT, so not clear; only Jesus really brings things of darkness to light

<sup>1</sup> Harper, *Spiritual Warfare* 32,98.

<sup>2</sup> Watson, *God’s Freedom Fighters* 52, Watson, *I Believe in the Church* 142-49.

<sup>3</sup> Watson, *God’s Freedom Fighters* 53-57.

<sup>4</sup> Green, *I Believe in Satan’s Downfall* 53-57.

<sup>5</sup> Green, *I Believe in Satan’s Downfall* 49-53.

<sup>6</sup> Green Interview, and Green, *I Believe in Satan’s Downfall* 33-41,49-50.

<sup>7</sup> Woolmer, *Healing and Deliverance* 100-05.

Walker	A real, personal spiritual being, Beelzebub the prince of demons	God's adversary, the rival for the throne; dragon/serpent/lion, power/malice/deceit; 'god of this world'	'the originator of evil in us' but defeated at the cross and through believers (D-day analogy) <sup>8</sup>
Dunnett	A fallen angel – wholly wrong to think evil is impersonal	powerful cognitive thinking; able to find your weaknesses; father of lies, prince of this world	We don't know how or why Satan did what he did, but evil is not eternal (see CS Lewis)
Holloway	Independent, intelligent evil forces taught from page 2 of Bible to the end	The complete opposite of who God is – death not life; and mimics (e.g. angel of light)	Has as much power as I give him – we have freedom of choice
Pytches	Satan and fallen angels	Deceiver, deludes, the tempter; seeking to devour & bring death	Satan fell from heaven with a third of the angels; we give him power. God allowed evil, misuse of the good
Warren	Forces often have psychol./ socio-spiritual roots, but stand behind them. Bible tells us little but all we need to know	A malicious, secretive, hidden personal intelligence	From Job (cf. Wink) Satan is one of God's agents – but Darfur etc is profound evil
Barrington-Ward	He is a cunning and insidious, distorting and disintegrating power (but exact portrayal can become a caricature)	The Destroyer - fundamentally disintegration, alienation, dividing up and breaking down	Augustinian: evil is absence of good, parasitic; Satan gets his power from a lie, loss of our true centre

<sup>8</sup> Interview and Walker, *The Occult Web* 38-9.

TABLE 2(a): NATURE and EXTENT of SPIRITUAL WARFARE

	<i>4. Key Phrases/ Metaphors for SW</i>	<i>5. a) Extent of conflict (dualism?)</i>	<i>5.(b)Key areas of conflict</i>
Harper	An advancing kingdom, against guerrilla warfare – thus SW is part of the battle for ushering in the kingdom of God	dealing with evil spirits is one part of ‘a total conflict’; – but must allow for natural and human causes	Attacks on mission & preaching, ministering baptism in the Spirit; moral, theological, psychological, psychic
Watson	Every Christian is a freedom-fighter, set free to fight (Eph 6:12); the ‘folly’ of evangelism without Spirit-inspired prayer	‘An intense reality’; esp. ‘in virtually every evangelistic activity I have ever taken part in’	Attacks on Christians (e.g. his family); reaction to evangelism; divisions; cults, occult & spiritualism
Green	Christians are combatants, not civilians Holy Spirit brings an acute awareness of an unholy spirit	‘A total war’ as the Tempter targets God, the world & Christians; <sup>9</sup> but not dualism as powers are not equal	Evangelistic preaching is ‘a titanic confrontation’; temptation (body, mind, ambition); world powers; occult, counterfeit religion <sup>10</sup>
Woolmer	Col 2:15 and Eph 6 sum it up. ‘Long term victory depends on good strategy’ <sup>11</sup>	‘Evil cannot prevail, but we can choose evil and greatly hinder God’s purposes’ <sup>12</sup>	Materialism; culture of ‘my rights’; breakdown of society; occult
Collins	The ongoing battle against the powers of darkness; Prayer is spiritual warfare	Most acute when God plans great blessing	Rob, kill, harm people eg terrific pressure on Christian marriages (from occult groups?), loss of voice before preaching
MacInnes	You can’t escape the fact of conflict: a violent confrontation between two opposing forces	When you advance in Spirit’s power, conflict is accentuated (a positive sign)	Deceptions, divisions, and intimidation?

<sup>9</sup> Green, *I Believe in Satan's Downfall* 58.

<sup>10</sup> Green, *I Believe in Satan's Downfall* chapters 3-6.

<sup>11</sup> Woolmer, *Healing and Deliverance* 106.

<sup>12</sup> Woolmer, *Healing and Deliverance* 100.

Walker	Term 'Spiritual Warfare' is useful to show simply that Christian life is a battle	Devil 'is taking over' through blinding the mind of Christians & society (New Age etc) to God being on the throne	Blindness to gospel; <sup>13</sup> hindering attendance at prayer meetings etc; media attacks on Christianity
Dunnett	A totally spiritual exercise, highly dependent on personal revelation of the greatness of God	Assaults Christians in more different ways than most people realise, e.g. deception	Through 'open doors', he will hammer any area of moral weakness; esp. when doing active work of the kingdom, and filled with the Spirit
Holloway	There is still a huge battle to the Kingdom of God, lives at stake- we are his eyes/ears. 'God is mobilising an army of the Lord... people to intercede as never before' <sup>14</sup>	Satan exercises power wherever he can get it, through Christians & non-Christians	When we leave 'doors' open; discouragement, disharmony; power that corrupts; attacks on missions (e.g. sickness, even death)
Pytches	'Onward Christian Soldiers': we used soldier as a metaphor that we were in a battle; ought to be more aware we are actually up against the devil	A contest between light and dark; a total warfare between the K. of God and the kingdom of darkness	Generally blinds the eyes of the world; and as Christians 'he is out to get you, can't overlook that'
Warren	Engaging with the pr. & powers, and the manifestation of evil; SW reminds us we are not in control But a lot of 'SW' is projection, not engagement	Evil works from centres (e.g. drug cartel), dynamics of institutions, multiplied by fragmentation of society	Evil is evident in culture, groups, norms, values – e.g. Zimbabwe/Nazis, drug/human trafficking, corruption, credit crunch
Barrington-Ward	SW 'a magnificent image', useful as something people recognise intrinsically. The myth (e.g. Tolkien) catches the popular imagination, points to truth & reality of SW	A mighty conflict going on in the world – but Christ within that has overcome, the demonic is utterly vanquished when we are in Christ; this is a mopping up operation	Demonic distortions of our society – injustice, complacency, failure to care, the tragic destruction of poverty ( <i>charismatics have been slow to engage with these aspects</i> )

<sup>13</sup> Walker believes his own previous involvement with Ouija boards contributed to his own confusion of mind and resistance to the gospel that he also saw in others - Walker, *The Occult Web* 9.

<sup>14</sup> Holloway, "Understanding Intercession," 10.

TABLE 2(b): LEVELS of DEMONIC INFLUENCE

	<i>6.a) Natural events?</i>	<i>b) Demonic cause for sickness?</i>	<i>c) Buildings? d) Territories? e) Institutions?</i>
Harper	Disasters part of fallen side of the world; yet both God and Satan can use them (and car punctures!)	Spiritual causes of sickness can be evil spirits, general Satanic attack, or sin	c) Yes (e.g. houses and churches) d) possible in theory e) Yes
Watson	Yes e.g. persecution, assaults on body, mind & spirit of God's people <sup>15</sup>	Can be, especially depression; physical, psychological, sin and demonic can all interplay <sup>16</sup>	c) possession 'usually a human being' e) Yes, including some church ones <sup>17</sup>
Green	Yes (storm Mk 4) <sup>18</sup>	Can be	Yes to all three
Woolmer	Satan only rarely uses natural events; accidents are part of the world we live in	Occasionally direct demonic cause, mostly indirect	c) Yes d) Yes – important and dangerous topic! e) Yes
Collins	Prayer for protection when driving; even animals could be attacked spiritually	Can be (e.g. fever on an African mission, attacks on family or mission worker's health)	c) Yes (incl. churches)
MacInnes	Some extraordinary physical effects (e.g. electrical); agnostic about storms/lightning; def. not tsunami plates		c) Yes d) unbiblical territorial spirit language can generate fear e) Yes (e.g. church, business, political, etc – approves Wink here)

<sup>15</sup> Watson, *Discipleship* 173.

<sup>16</sup> Watson, *Discipleship* 174.

<sup>17</sup> Watson, *Discipleship* 172.

<sup>18</sup> Green, *I Believe in Satan's Downfall* 50.

Walker	Highlights Satanic access through accident black spots; repeated mysterious car punctures <sup>19</sup>	Can be: anything non-recognisable medically query a spiritual source	c) Yes d) Unbiblical, produces fear that forgets God is stronger e) Yes (e.g. media)
Dunnett	Yes		c) Yes d) yes, but not to jargonise it e) yes
Holloway		Split personalities can be demonic, or effects of brain chemistry – needs discernment	c) Yes d) Yes (but not theology of 'levels' of SW)
Pytches		Sickness came in through the demonic; but not all disease due to my personal sin	a) Yes b) yes, but not to focus, focus on Jesus
Warren	Devil can add to the oppression of disasters e.g. through neglect of governments		a) Yes b) probably but not important to know c) Yes
Barrington-Ward			a) & b) Yes but not too much diagnosis, more awareness of our need c) Yes, entrenched evil

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<sup>19</sup> Walker, *The Occult Web* 36.

TABLE 3: PRAXIS

	<i>7. Key 'weapons'</i>	<i>7. Specific techniques (e.g. Identif. Repentance)</i>	<i>8. Cautions &amp; dangers</i>	<i>9. Outcomes</i>
Harper	Prayer for protection (Eph 6), name of Jesus; power of Holy Spirit; <sup>1</sup> authoritative prayer	Systematic methods (e.g. spiritual mapping) too rationalistic to tune in to SW	Supernatural deception; inexperienced exorcism/ attributing too much to evil spirits	Some contribution to strengthening the church
Watson	Know your enemy; submission; Prayer and praise; armour of God <sup>2</sup>		Instant deliverance formulae, frequent 'deliverance ministries' <sup>3</sup>	Less ignorance and 'Christian casualties' <sup>4</sup> ; specific prayer put a stop to Satanic disturbance during evangelism <sup>5</sup>
Green	Discernment, prayer, holiness; The victory of the cross, Spirit & Word; praise; Resistance in Jesus' name, tongues, fasting	Finding out and praying into history of area may be relevant; <i>identificational repentance</i> : confession is also a key part of warfare	Over-emphasizing SW can lead to strange techniques, or a paranoid dualism, or finding demons in every common cold	Often helps to break through in mission/evangelism, can release a church into growth (York, St Matthews Oxford); some social transformation
Woolmer	Discernment, prophecy, tongues	Challenging spirits in an area linked to local religions helps; info on local history important, by God's leading	casting out non-existent demons (causes guilt); long demon lists; lack of clear spir. auth.; strange practices	Can open doors for evangelism, needed more to set free new unchurched disciples from spiritualism etc
Collins	Prayer for protection; words of knowledge etc; command to go and not return	Only involved at parish level, but supports 'Lydia' SW prayer for the nation	cautious in deliverance ministry; best done by diocesan exorcists	Nothing grows without [the battle in prayer] being given top priority
Mac-Innes	Discernment, tongues, praise & prayer; repenting; truth proc. and action	praying into spiritual facets of a community e.g. scepticism (cf. Wink)	No to 'spirit over Brazil'; those who say have a spirit often don't	Taking a stand to death (cross, Luwum) can release God's power (as in Jer'salem at Pentecost)

<sup>1</sup> E.g. see Harper, *Spiritual Warfare* 33.

<sup>2</sup> Watson, *Discipleship* chapter 8.

<sup>3</sup> Watson, *Discipleship* 181.

<sup>4</sup> Watson, *God's Freedom Fighters* 12.

<sup>5</sup> Watson, *I Believe in Evangelism* 182.

Walker	Tongues; prayer v. blindness; helping people see battle in their own lives	In deliverance learn from experience e.g. history of place (murder?) and person (Hindu procession?)	Those who say have a spirit often don't; impatient, uninformed & inexperienced zeal/enthusiasm <sup>6</sup>	He believes specific SW released his church from stagnation into growth <sup>7</sup>
Dunnett	Key weapon is prayer, by faith in a revelation of God's power; Spirit moving in high praise	Found 'spiritual mapping' useful, and some cases of repentance from sin of predecessors	But wary of classifying hierarchies e.g. terr. spirit jargon, which distract from pragmatics	In a few places big impact (e.g. St John's, Harborne, estate recorded by Wallace Brown <sup>8</sup> ), but too few
Holloway	believe & follow Jesus, love God and others; worship God & ask for His help, then He gives the discernment & tools we need	programmes & methods can take our focus off God – but 'identificational repentance' etc can be effective	Dislikes terms 'SW'/sp. Battle as theologically loaded; wary of 'all guns blazing' model of prayer transformation	Believes there has been some real transformation through prayer, worship, etc (e.g. areas of Manchester)
Pytches	Prayer/obedience; word of God as sword of Spirit; exalt Jesus/his triumph on Cross; answer to d'ness is to switch on the light	Dislikes 'casting out spirit over London' (Wimber right to distance from Wagner)	Power of suggestion: those who think have demons often don't; deliverance centres (local church better)	SW has had impact insofar as prayer (and awareness of battle) plays a role in everything, but not as a major focus
Warren	Faith; costly and humble service; overcome by 'opposite spirit'; standing fast, & God-dependent prayer	Not convinced; too much SW terminology unhealthy (dislikes 'praying against', agnostic on IR)	-dualism -fascination with evil -cutting off from big perspective -moving beyond the Scriptures	SW can be vital to open shut doors if going backwards in mission; at its best when healthy interplay between healing and deliv.
Barr. - Ward	Witness of a divinely given love, deep dependence (tongues helps); the cross & the Lamb: continuous repentance; the Jesus prayer; the Spirit's power	Discerning and bringing out the positive potential of people in the Spirit; richer churches helping poorer ones	SW paranoia; Complacency, deceit of wealth, distortion of poverty; portrayal of evil can distract from how we yield in practice	SW significant as a corollary to worship CR gives awareness of inner need, not just outer evil Affluent charismatic Churches helping others overcome poverty (too rare)

<sup>6</sup> Walker, *The Occult Web* 46.

<sup>7</sup> Walker, *Renew Us by Your Spirit* 97-8.

<sup>8</sup> Brown, *Angels on the Walls*.

TABLE 4: INFLUENCES and VALIDATION

	<i>Experience</i>	<i>Biblical</i>	<i>People; writers</i>	<i>Theol. Method</i>
Harper	- A new sense that 'mental disturbance' was different; - Dramatic change in rebellious youngsters when filled with the Sp; - spir. conflict linked to ministering baptism in HS	Gospel healing & exorcism passages  Eph 1, 3	Merrill Unger Kurt Koch; FT speakers (e.g. two Dutch evangelists) but <i>not</i> Basham	A sense of 'revelation knowledge' ( <i>epignosis</i> ) was a key part of his bm. in the Sp. experience; 'experience checked & tested by the word of God' ( <i>Watson</i> ) <sup>9</sup>
Watson	- Intense personal awareness of battle e.g. attacks on home and health during evangelism - Increased Satanic activity in society (spiritism, occult)	Rom 6 Eph 2:1-7, 6:12ff 2 Cor 4:4 & Eph 6:19-20; 2 Cor 10:4-5	Corrie ten Boom, John Collins, M. Lloyd Jones; W. Nee, Harper, (later) Green	'certain passages leapt out as if alive'; Experience drove him to re-examine Scripture; <sup>10</sup> theology rooted in practical exp.(Green) <sup>11</sup>
Green	Evangelism as 'a titanic confrontation'; encounters with evil in deliv. min. 'forced' him to believe in a real war, & to discover the power of HS and the blood of Christ to bring victory <sup>12</sup>	Jesus battle with Satan in Mark; 2 Cor 4.4, 10.5; Col 2:15; 1 Pet 5, 2 Cor 11:14	David Watson  Church Fathers e.g. Tertullian Kurt Koch	Early writing historical critical from the Scriptures; later char. experience brought many Scr. 'alive', e.g. the power of the blood of Christ to bring victory in a situation (Col 2:15)
Woolmer	Surprised by experiences lacking psychological explanation; if deliverance needed, nothing else would set a person free	Jesus' teaching, experience & ministry in gospels; also Acts	Fountain Trust, Michael Green  Kurt Koch, David Wilkerson	- Greatly influenced by experiences, which threw him back onto the trustworthiness of the Bible - Doctrine of God
Collins	Exp. Of 'enemy backlash' after baptism in the Spirit	Early chapters of Mark, Ro 6-8, 1 Cor 12	Cong. members Edgar Trout, Don Double	Experience drew attention to neglected areas of the Bible
Mac Innes	- Dramatic power of authoritative prayer to deliver from alcoholism - Battle acute in evangelism esp preaching the cross - God's protection in a wilderness time (when able to see demons)		Green, esp. on the victory of the cross	- Seeing power of prayer in deliverance led to paradigm shift Fresh revelation and understanding through reading Scriptures; but used rational theology (e.g. Wink) to balance char SW insights

<sup>9</sup> David Watson, "Review of Harper's 'Spiritual Warfare'," *Renewal* 70, no. 27 (Jun/Jul 1970): 35.

<sup>10</sup> Watson, *You Are My God* 56, 12-13.

<sup>11</sup> Green in preface to Watson, *I Believe in the Church* 8.

<sup>12</sup> Green, *Adventure of Faith* 267.

Walker	'coincidental' problems when involved in deliv. ministry Exp. of fruitfulness of using tongues in ministry, having argued against it (fear of being 'a Pentecostal freak') <sup>13</sup>	Eph 6:18 (praying in Sp as tongues) 1 Pet 5 – need for every resource v. devil's aim to devour	Not much in early days except Kurt Koch (later, M Perry/John Richards)	-Allow Word of God to explain our experiences (not exps. change our u'sting of the Bible) -But also a pragmatist, learning 'hand to mouth' from exp. In cases of deliv. ministry
Dunnett	Blocked understanding of someone involved in spiritualism( <i>also Walker</i> ) -after baptised in the HS acutely aware of SW	Isa, Psalms, Jer 1, Nehemiah (esp. his enemies) 1 Cor 2	M Harper, F. Trust – early char'tics all acutely aware; J O Fraser	Increased illumination from the Spirit on the word of God, esp. the fact of spiritual warfare -typological use of OT
Holloway	'theophany' conversion led to immediate exp. of battle; healing and deliverance in her home; later, helping write up <i>I believe in Satan's D.</i> and esp. organising citywide missions underlined reality of sp. battle	Acts for praxis; sees SW throughout the Bible from Gen 2 to the end; e.g. John 17 prayer (for protection from evil one)	M Green J Woolmer David Prior  Later, Ed Silvano	Reading praying, doing the Bible; e.g. read it in Acts, and then did it!
Pytches	Exorcisms during evangelism helped church grow in Chile (but often didn't stop people from sinning, so wary of 'possession' claims); more aware of SW since preaching the K. of God	Mark 9:29 (this kind cannot come forth but by prayer)	J Stafford Wright, Green, Wimber; also Koch, etc	Experience shaped understanding & practice quite a lot – kept bumping into cases where prayer for deliverance was successful (eventually)
Warren	After CR both God and battle became more real (e.g. conflicts emerged, drove us to prayer – didn't really understand we were doing 'SW')	Joseph (and David) – wrt. wilderness & testing – also more holistic spirituality	Harper, MacNutt; later Leanne Payne, Wink	Exp. infl. quite a lot (intuitively/subconsc'ly) OT warfare useful as images/metaphors but not allegorically or literally
Barr.-Ward	CR brought recognition of deep need within him; the power of the presence and name of Christ that brought discernment; ordination dream fulfilment	Immersing/outpouring of victory: John 1:29,33 (du Plessis), 19:34 and Acts 2:33; 1 Jn 5:4 Also 2 Cor 3:18	<i>pre-renewal:</i> Charles Williams, CS Lewis, <sup>14</sup> Tolkien; Nigerian students; <i>in CR:</i> du Plessis, Harper, FT	In the shift from physical to spiritual enemies NT already begins to allegorise OT conflict so we can – our exegesis is in the illumination Christ brings

<sup>13</sup> Walker, *Renew Us by Your Spirit* 34, 39.

<sup>14</sup> He knew Lewis (1954-63) at Cambridge in the 1950s. C.S.Lewis Centenary Group, *Centenary Programme Reports*.

## Appendix 3:

# CASE STUDY PROTOCOL: INTERVIEW QUESTIONS AND CONSENT FORM

### PERSONAL DETAILS:

Date..... Time started.....  
Name..... Pseudonym.....  
Sex..... Age group: -19/20-29/30-39/40-49/50-59/60-69/70-79/80+  
Marital status.....(children?).....  
Occupation .....

Original church background..... How long at St G.....

Would you personally identify with the charismatic renewal? (*ie have you had identifiable experiences of being filled with the Holy Spirit and/or operating in spiritual gifts such as tongues, prophecy, healing etc?*) How did it begin for you and when?

### (NARRATIVE)

1. Tell me something about your church – why do you go there? What do people like about it? What has really helped it to grow?
2. Are the terms ‘spiritual warfare’ (SW) and ‘spiritual battle’ helpful? What do you mean by them?
3. In what way is spiritual warfare a significant part of the story of the church?
4. At what times have you personally been most aware of being in a spiritual battle?

### (PRAXIS)

5. How do you tell whether a situation requires a spiritual warfare approach?
6. Is SW primarily defensive, offensive, or both?
7. What are the main weapons that you use in spiritual warfare?
8. When engaging with the enemy, what forms of prayer do you most often use?  
(*eg praise, tongues, asking God for protection or deliverance, confession/repentance (personal or representative), speaking to the devil in rebuke or resistance, praying using the Word of God, fasting* )
9. What charismatic spiritual gifts have you found most useful in the area of spiritual warfare? Describe briefly how they are used in this context.  
(*eg discernment of spirits, word of knowledge, prophecy, tongues, gift of faith, etc*)
10. What motivates you when you engage in spiritual warfare?
11. Is there a ‘strategy’ in fighting the enemy in this parish – if so, how would you describe it?
12. How often:
  - a) does SW form a conscious part of your own personal prayers
  - b) is some form of SW prayer used in prayer meetings you have taken part in
  - c) is SW taught about in the Church?
13. How important is spiritual warfare in a) evangelism, b) seeking social transformation? *Can you give any examples?*

14. Do you think there are different levels of spiritual warfare, e.g. individual, ‘strategic-level spiritual warfare’?
15. How far can SW be approached methodically eg through ‘spiritual mapping’, or ‘identificational repentance’, or other models or techniques (*eg the 4 ‘R’s’*)?

(ORIGINS AND INFLUENCES on interpretation and praxis)

16. When and how did you become aware that we are involved in a real spiritual battle?
17. What influences have most strongly formed your ideas and practice of SW?
18. How much have you been influenced by: (*be specific where relevant*)
  - a) your experiences
  - b) the Bible (any especially significant scriptures?)
  - c) your leaders and other teachers and speakers
  - d) books you have read
  - e) conferences
19. Do you find OT themes of physical conflict relevant to your understanding of spiritual battle? If so, why?

(ONTOLOGY/THEOLOGY)

20. What is the nature of the evil spiritual forces we struggle against as Christians?  
How true for you are these possible descriptions of the powers of evil:  
 personal            *or*            impersonal  
 intelligent & purposeful    *or*    chaotic  
 independent forces    *or*    the by-product of human evil
21. Which explanation(s) best fit for you as a description of the nature and origin of evil, and why?
  - a) fallen angels
  - b) forces of primal chaos (cf Gen 1:1, Leviathan, etc)
  - c) an empty shadow, like a black hole
  - d) psychological and socio-spiritual forces
22. How much power do evil forces have, as opposed to God? Where does their power come from?
23. How much can supernatural evil forces influence natural events?
24. What is the relationship between sickness, healing and the demonic?
25. Where do you believe they locate or attach themselves – a) people, b) physical buildings and places c) wider geographical areas?
26. How would you say these forces most often attack a) Christians b) the wider society in your area?
27. When would you say that the spiritual battle is most acute or intense?
28. What do you think is actually going on when you come against evil in prayer?
29. What benefits or effects of spiritual warfare prayer have you experienced or seen?
30. How important is it for Christians to believe that they are in a real spiritual battle?

Time Finished:.....

**STATEMENT OF INTENT and CONSENT FORM**

The aim of this research is to investigate the theology and spirituality of spiritual warfare in a congregational case study, in an Anglican charismatic context. It is a personal research project in relation to a PhD in the area of Pentecostal and charismatic studies undertaken through the University of Birmingham.

Apart from some participant observation in conference sessions, services and other relevant church activities, gathering of data will be through a number of ‘semi-standardised’ interviews with a cross section of active members of the church. These will probably last for about an hour each, and will loosely follow a series of open pre-prepared questions around the topic area.

**Confidentiality**

As an interviewee, your identity will be protected through use of a pseudonym that you are welcome to suggest yourself. Use of any personal background information will be kept to a minimum in writing up. All personal material will be treated as confidential and maintained for the duration of the research project and writing that emerges from the study.

Your views and experiences will be valued as part of this research, but no value judgements on them will be given - so I would hope and expect that you will not experience any significant discomfort in sharing them, but will instead find this to be a positive exercise. You are free to stop the interview or withdraw your participation at any time.

-----  
**DECLARATION of CONSENT**

‘I have understood the nature of the research and my part in it, and the arrangements for appropriate privacy and confidentiality.

I give my consent to participate in this research, and for the material I provide to be used

- for this project and its publication in the PhD thesis            *(please tick)*
- in other publications that may arise from this study

on the basis of anonymity through the use of a pseudonym where necessary.’

*(Signed)* .....

NAME .....

CONTACT NUMBER/ADDRESS

*( optional - eg if needed for any further clarification or permission)*

.....

## Appendix 4: CASE STUDY CATEGORY ANALYSIS

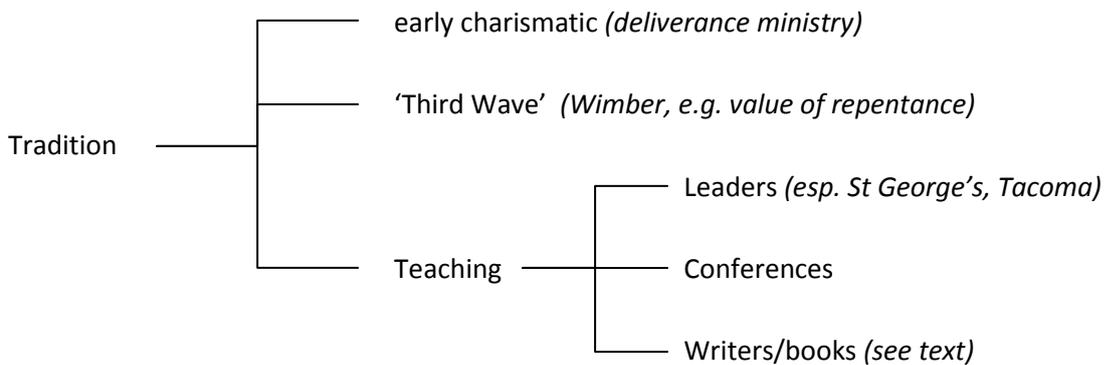
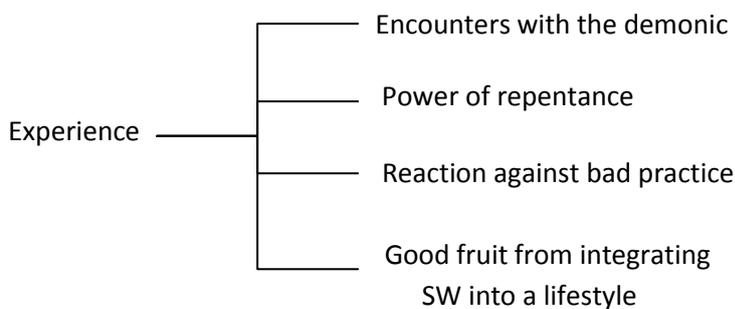
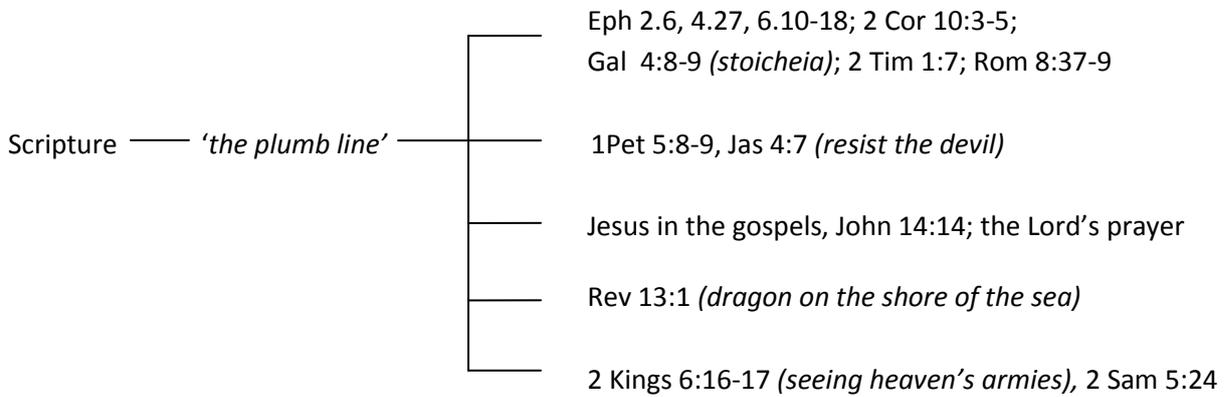
These diagrams were constructed primarily from content analysis of the interview scripts, supplemented by other data from participant observation.

- a) Sub-categories which were more widely emphasized are put higher in a list
- b) Categories where uncertainty was expressed or were weakly supported, I have written as:

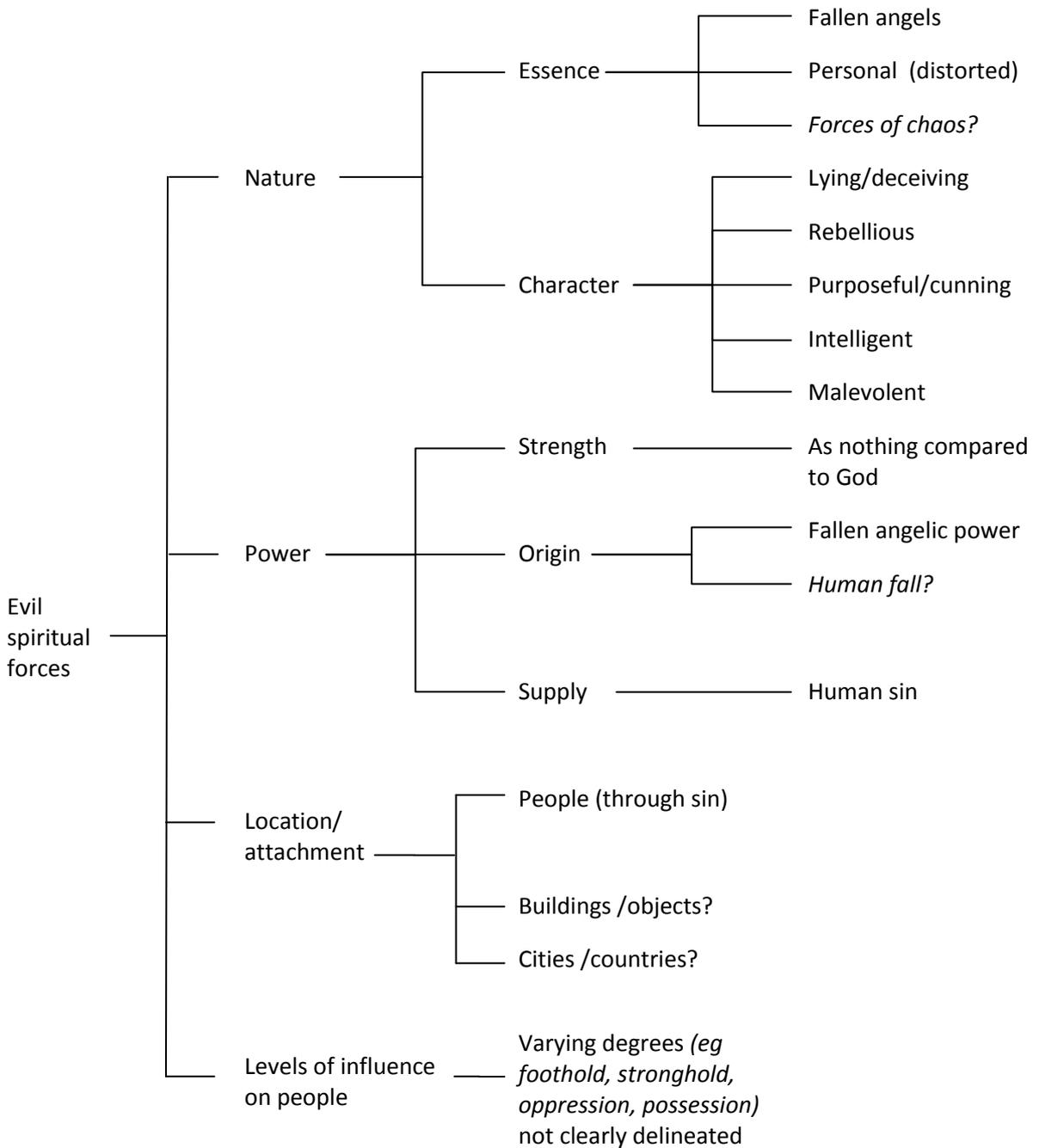
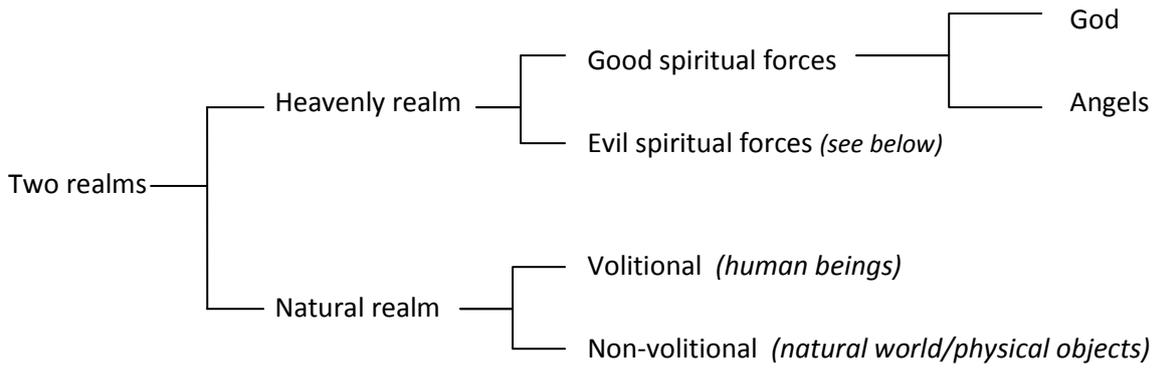
Questioned or uncertain?

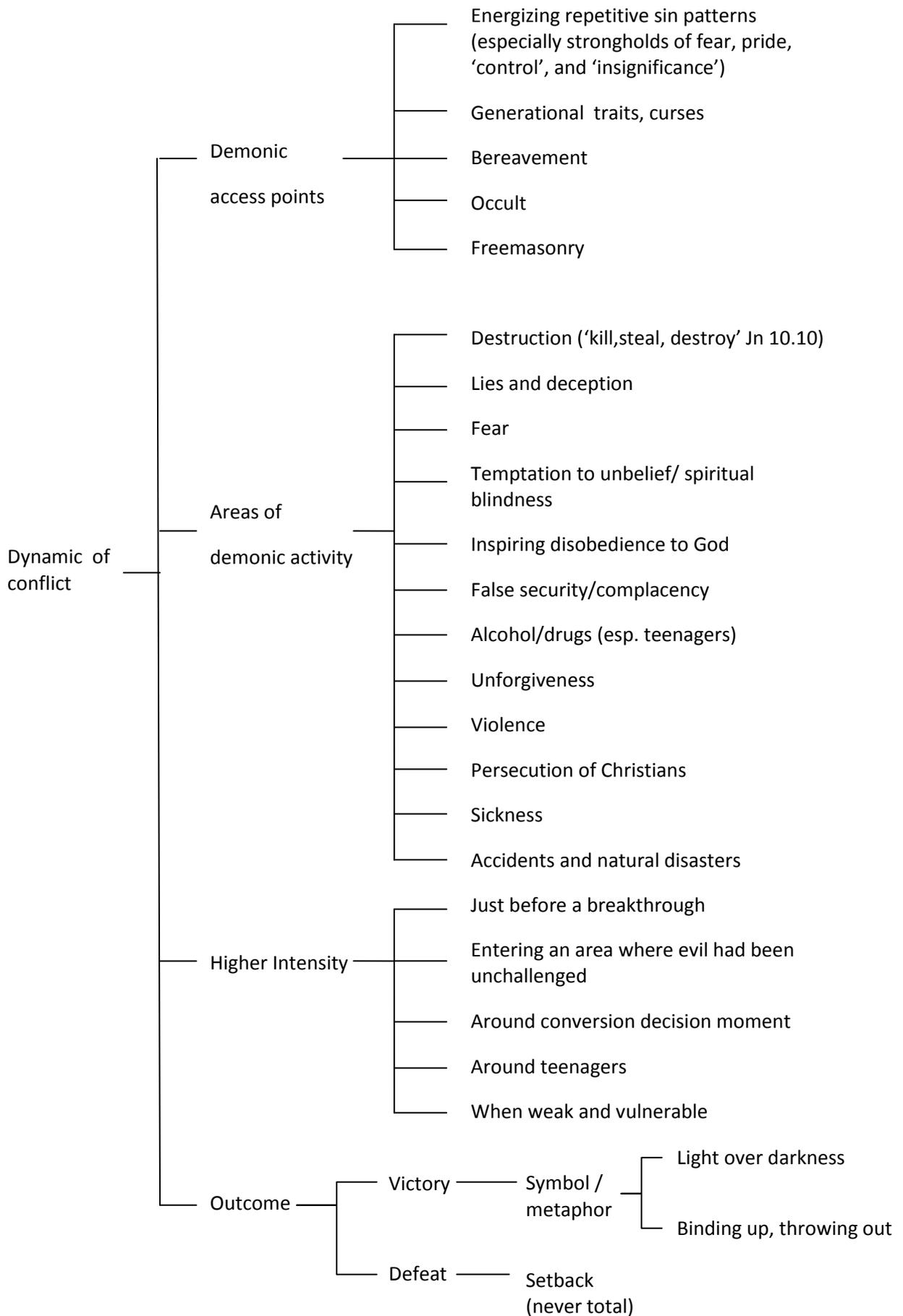
*Weakly supported?*

### THEOLOGY - Validation:



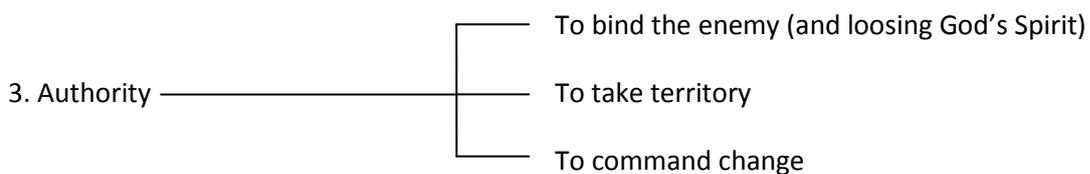
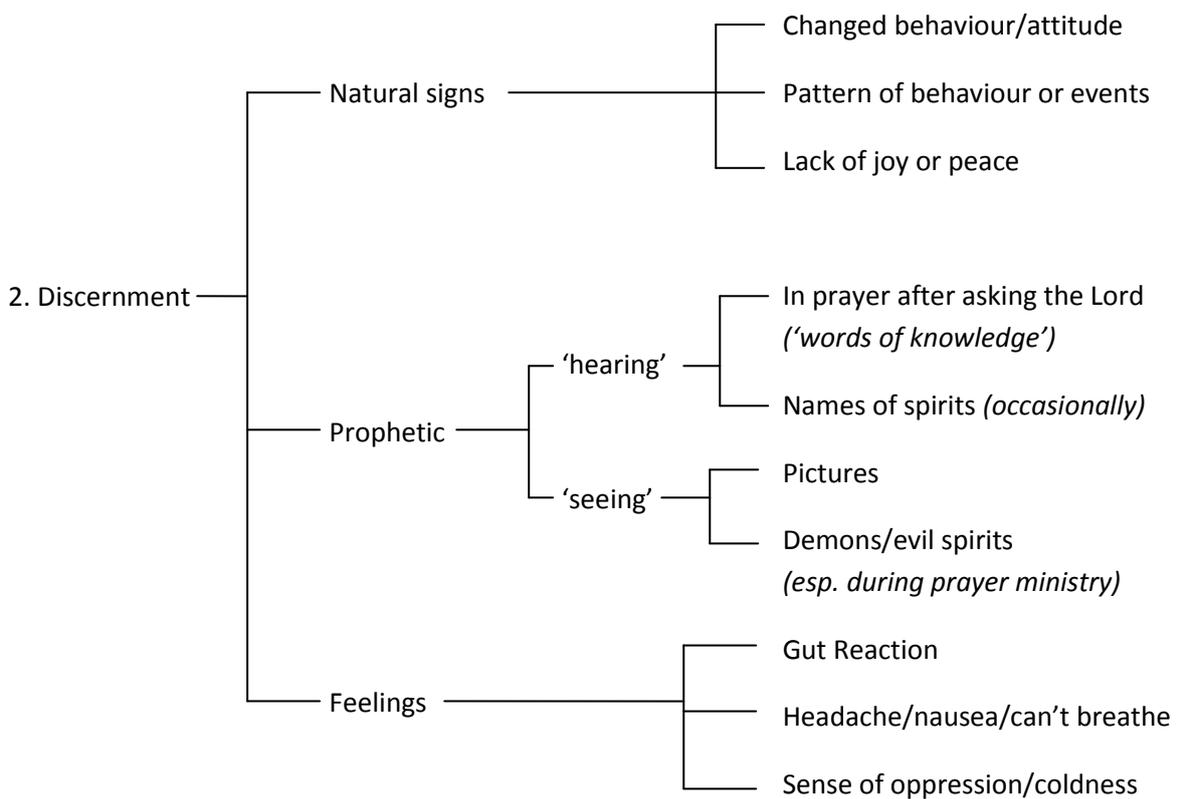
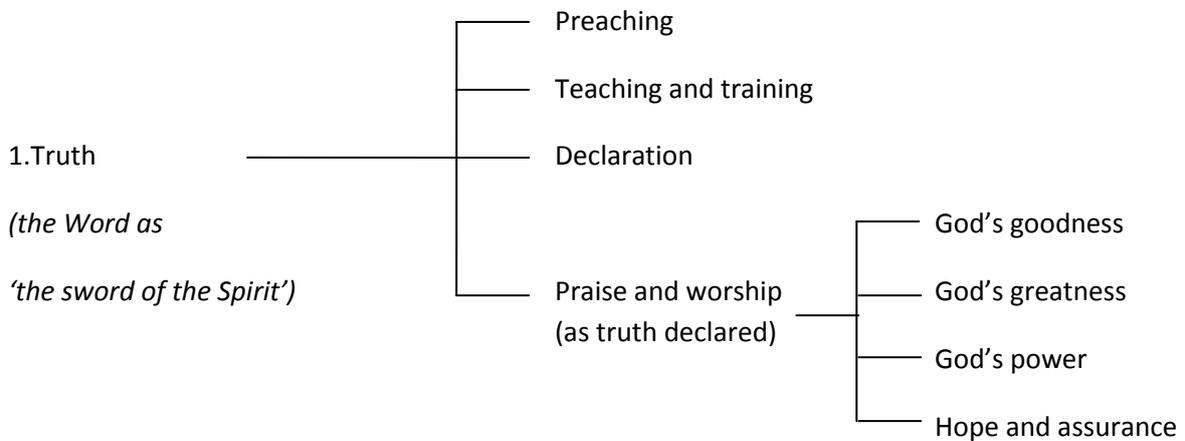
THEOLOGY – Ontology/cosmology:

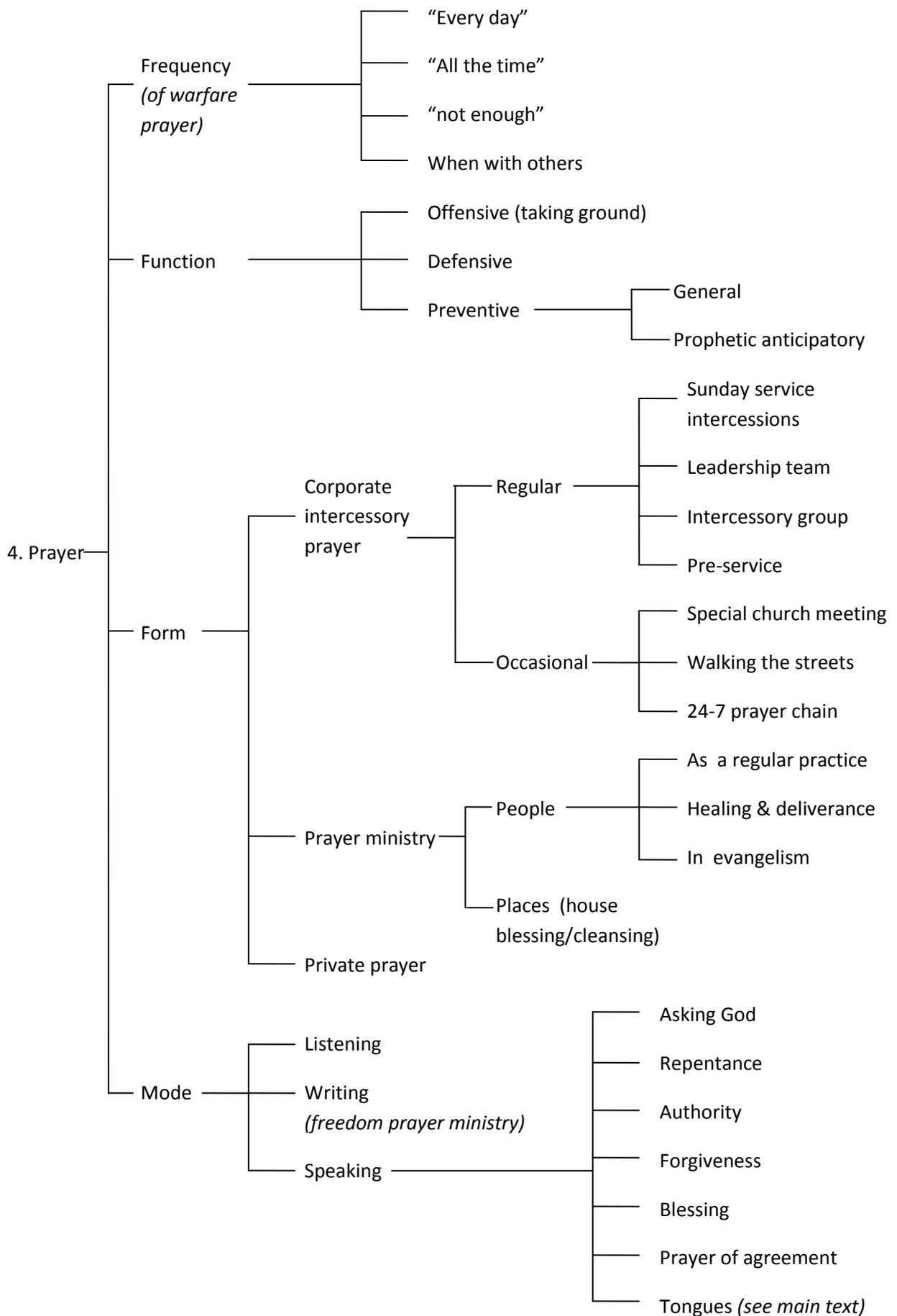




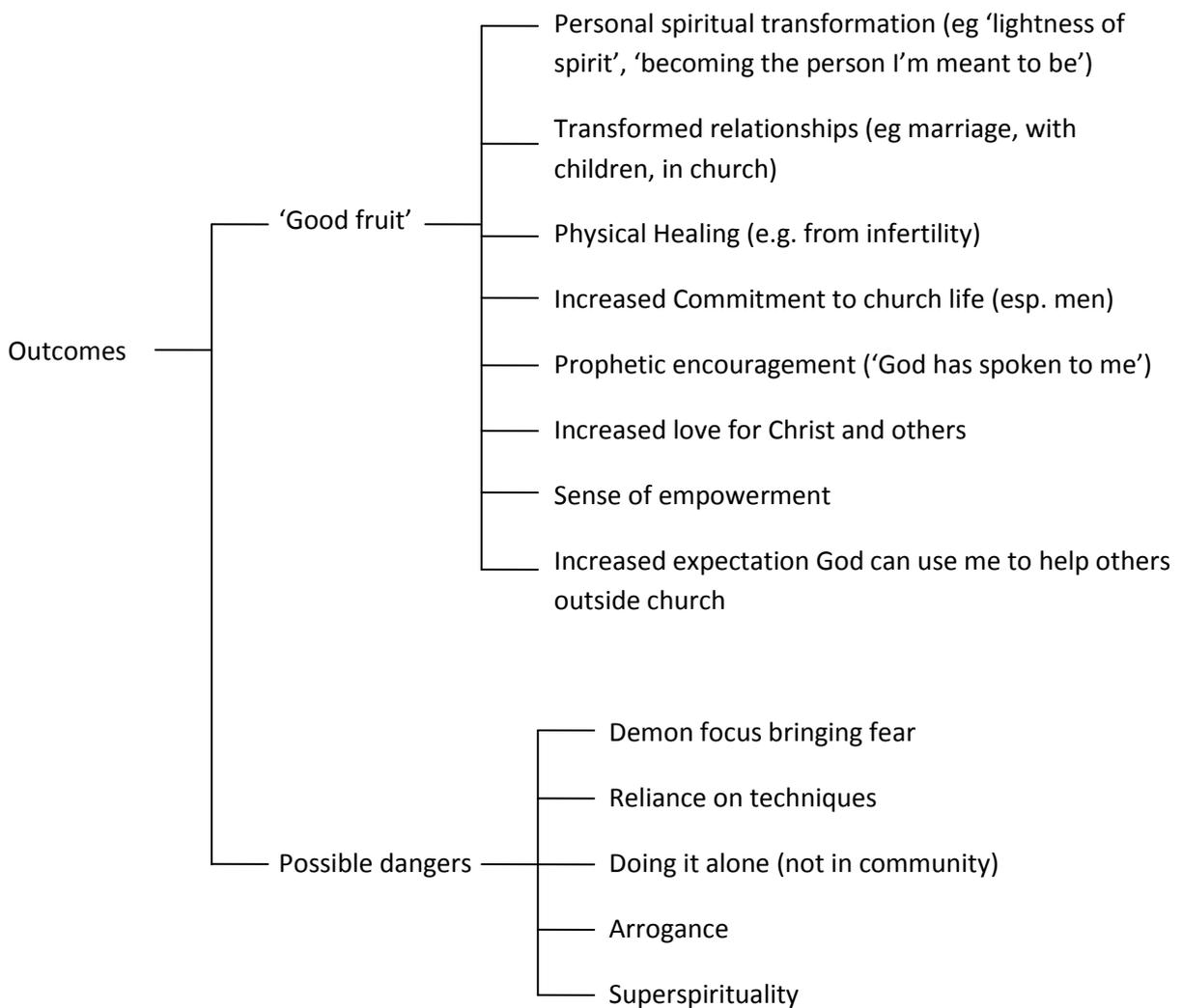
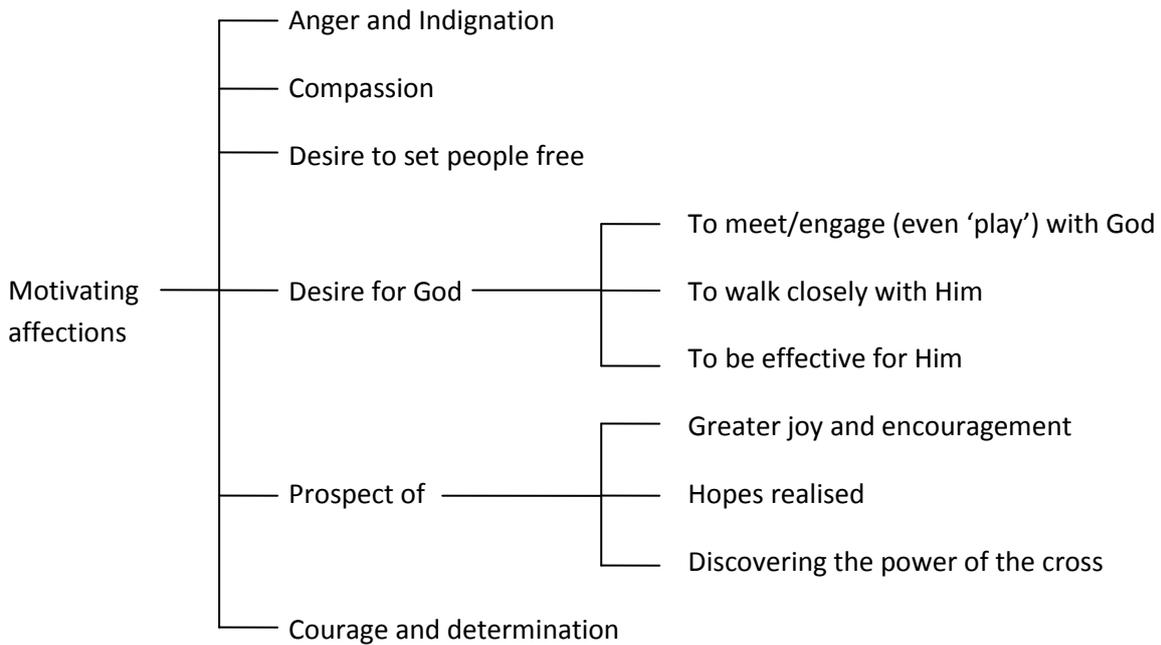
PRAXIS – ‘spiritual weapons’:

[There is considerable overlap between some categories below – for example ‘authority’ was given as a main weapon by some interviewees, but it is naturally also included as a mode of prayer.]





PRAXIS (continued) – Motivating Affections and Outcomes:



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