

The eschatological worldview of C. Peter Wagner and the New Apostolic Reformation

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ABSTRACT

This dissertation is an evaluation of the theology of prolific writer and missiologist, C. Peter Wagner, and his role and influence in identifying the emergence of the 'New Apostolic Reformation' (NAR). Wagner, the iconic 'father figure' of the NAR has been declaring for some two decades that the global church has entered, what he describes as, the 'Second Apostolic Age' and, that "we are now witnessing the most radical change in the way of doing church since the Protestant Reformation" (1998: 16-17). In essence, he is convinced that the 16th century Reformation has not yet completed its objectives and continues to add revelatory truth to the Church today.

The most distinctive and fundamental feature of the NAR is its ecclesiological emphasis on the restoration of apostolic authority within the contemporary Church with the same governmental authority that functioned through the New Testament apostolate; it is from this foundation that all other NAR theological viewpoints stem. Writing from a classical Pentecostal standpoint this study seeks to discover whether it is plausible that the Church has actually entered a 'Second Apostolic Age' and, what factors led Wagner to his conclusion that a 'New Apostolic Reformation' has been birthed.

In order to evaluate the teachings and praxis of the NAR, a literary and exegetical analysis will be undertaken by means of comparison with the theological position as defined, by the Fundamental Truths of the Elim Pentecostal Church (Elim Directory, 2015: 6) the denomination, with which the writer holds ministerial credentials. Comparison and comment will also be made with relevant published materials, including Wagner's 2008 publication *Dominion! How Kingdom Action Can Change the World*; archives; theological journals; theses and dissertations; the World Wide Web and, other germane material sourced from NAR data.

An exegesis of key scripture references pertinent to NAR theology will be undertaken and, an evaluation of NAR's theological orthodoxy or otherwise, will be made.

These comparisons will seek to evaluate: whether Wagner's viewpoint on the office of contemporary governmental apostles and prophets is a tenable one; whether the NAR eschatological view of Dominionism and Kingdom Now theology can be substantiated from Scripture; whether the NAR eschatological praxis arising out of Dominionism is a realistic proposition; whether certain factors, including key personnel, influenced Wagner in reaching his conclusions; whether Wagner's reading of the available data produced a correct, or an

invalid, interpretation of the facts and, whether the current spiritual climate is indicative of a 'New Reformation' taking place today.

Key words: Apostle, prophet, church leadership, Dominionism, Kingdom Now, spiritual warfare, identificational repentance, wealth transfer.

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I would like to dedicate this study to my wife Pia who has been my constant support through over fifty years in the Ministry. Unfortunately, due to her long-term illness, she is no longer able to function as she once did.

Ich möchte diese Studie meiner Frau Pia widmen, die meine ständige Unterstützung seit über fünfzig Jahren im Ministerium war. Leider ist sie aufgrund ihrer langjährigen Krankheit nicht mehr in der Lage zu funktionieren, wie sie es einmal getan hat.

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1. THE NEW APOSTOLIC REFORMATION

1.1. Introduction

A recent in-depth study entitled, *A New Apostolic Reformation? A Biblical Response to a Worldwide Movement*, co-authored by Holly Pivec and R. Douglas Geivett (2014:1) highlights that “many Christians in the United States go to their traditional churches every Sunday morning unaware of the existence of a Reformation that has been underway since the 1980s – a religious movement that has radically transformed other churches throughout their city and the world”. Grace Wyler (2011), the political editor at *Business Insider*, describes “the New Apostolic Reformation (NAR) as the fastest-growing religious movement you've never heard of.”

R. D. Geivett (2015) explains that the New Apostolic Reformation is: “A new religious movement led by men and women who claim to be prophets and apostles. They claim they have authority and functions akin to those of the Old Testament prophets and Christ’s apostles.” Arising out of this, Geivett explains that all Christians are expected to submit to the NAR leadership and become part of an ‘army’ that “will transform society and prepare the way for God’s kingdom to be established on earth.”

Holly Pivec (2013a) points out that: “Many people will not recognise the NAR by its formal name as it is not governed by one official denomination or organisation. Rather, the New Apostolic Reformation is made up of hundreds of churches and organisations that are led by apostles and prophets who share a distinct theology.” Pivec reports that many of these churches have linked up with ‘apostolic networks’ under the leadership of an ‘apostle.’ Such networks have proliferated across the United States. Numbers of independent charismatic-type churches are also promoting NAR beliefs and engaging in NAR practices without actually affiliating formally with the new phenomenon. Pivec concludes that “the movement's growth is staggering ... NAR churches can be found right across the United States, in virtually every large city and small town.”

Much of the NAR growth and influence is to be found in the USA. Over recent years however, many NAR personalities and programmes have become well known in the UK, mainly through the daily presentations on NAR TV broadcasting station, GOD TV. Well known NAR personalities, also regularly feature in national and regional events within the UK, often ministering under their own ministry identity rather than presenting an overtly NAR position. Anyone experiencing the public face of the NAR, whether in local church settings, conferences or through the media, will not always be immediately aware of the

ecclesiological and eschatological positions being presented. The theology underlying attractively produced presentations is not always discerned or understood by unsuspecting observers.

The foundational and most fundamental feature promulgated by adherents of the NAR is that governmental leadership by apostles and prophets is being restored to the Church thus, the use of the term 'Reformation.' Another distinctive, is their eschatological theology which is a form of postmillennialism albeit, far removed from views usually held by the evangelical community.

1.2. Charles Peter Wagner

Although, he has never claimed to be the founder of the NAR movement, much of the ideology of the NAR has been formulated and disseminated by C. P. Wagner. In summary, his claim is, that the NAR is a 'new' move of God, is 'Apostolic' in nature and, is a 'Reformation' epitomising the birth of a revolutionary 'Second Apostolic Age.' This study analyses whether these claims can be substantiated.

An examination of sample 'Statements of Faith' from NAR associated bodies often does not reveal the full doctrinal views of the group concerned. Specific beliefs are often not clearly defined or, are so bland and vague as to give only a superficial picture of the doctrines held. An example is seen on the International Council of Apostles (ICAL) website, where the 'Statement of Faith' declares that "ICAL believes and agrees with the historic creeds of the universal Church of Christ - the Nicene and Apostles Creeds" (ICAL: 2014). This statement was confirmed by Wagner in 2011: "The NAR is definitely not a cult. Those who affiliate with it believe the Apostles' Creed and all the standard classic statements of Christian doctrine" (2011a). In spite of this, within the main body of the ICAL Statement of Faith, (under the headings, for example, of 'The Great Commission'; 'Governments in the Workplace' and, 'Biblical Worldview'), there are definite allusions to a realised eschatological Kingdom Now viewpoint, a position which may not be immediately clear to an undiscerning reader.

Commenting on the vagueness of some 'Statements of Faith,' especially in relation to NAR-type bodies, Keith Gibson (2012: par.299) staff member of Apologetics Resource says that: "Years of working with cults have taught the necessity of looking beyond the doctrinal statement when evaluating a movement, ministry or individual teacher". This is certainly the case when reviewing NAR material as the above example from the ICAL website demonstrates.

The critical question that is examined within this study is to determine what methods Wagner applied in arriving at his conclusions concerning the naissance of the supposed 'Second Apostolic Age'. There are some hints revealed within the corpus of Wagner's writings. For example, rather than taking a classical exegetical view of Scripture, Wagner freely admits to a *phenomenological* (2006a: 77) approach to his subject. This is confirmed by his continuing testimony to multiple 'paradigmatic' transitions (2010: 267-273) and a *posteriori* view of theology (Budiselec, 2008:210). Wagner also makes a strong case for the use of 'extra-biblical' revelation (4.3.1). All these factors, coupled with his well-documented leanings towards a 'pragmatic' methodology (1999:166), lead to the possibility that his research is based more on eisegesis rather than on exegesis.

1.3. The Central Problem Question

The writer believes that many of the teachings promoted by the NAR, especially in the areas of ecclesiology and eschatology, raise a number of critical theological questions. A number of key NAR theological perceptions will therefore be investigated in this study and comparisons made with relevant scriptures.

The basic question that needs clarification is, to determine whether there is in fact, such a phenomenon as a New Apostolic Reformation taking place today. Peter Wagner, the iconic 'father figure' of the NAR, with others, has been declaring for two decades that the global church has entered, what is described as, the 'Second Apostolic Age.' In essence, the NAR is convinced that the 16th century Reformation, has not yet completed its objectives and continues to add revelatory truth to the contemporary church today. Wagner (1998: 16-17; 2006a: 9) insists that "we are now witnessing the most radical change in the way of doing church since the Protestant Reformation." This study seeks to discover whether it is plausible that the church has actually entered a Second Apostolic Age, accompanied by the eschatological and Dominionist outworkings of end-time NAR doctrines. It also endeavours to ascertain what factors led Wagner to his conclusion that a 'New Apostolic Reformation' has in fact been birthed.

1.4. The Central Theoretical Argument

It is the writer's view that a number of the ecclesiological and eschatological positions promulgated by the NAR are theologically unsustainable and could in some cases be defined as aberrational. The central theoretical argument of this study concludes that there is no viable evidence to show that a 'Second Apostolic Age' (or New Reformation) is taking place within the global church today. It is also argued that Wagner's exegesis of key NAR theology (in particular, the role of governmental apostolic leadership and, the NAR Kingdom

Now/Dominionist realised eschatological views of the end-times) is questionable and is considered by many holding a conservative-evangelical theological position to be exegetically unsound.

1.5. Methodology

In order to evaluate the teachings and praxis of the NAR, a literary and exegetical analysis has been undertaken by means of comparison with the theological position as defined, by the Fundamental Truths of the Elim Pentecostal Church: “We believe the Bible, as originally given, to be without error, the fully inspired and infallible Word of God and the supreme and final authority in all matters of faith and conduct” (Elim Directory, 2015: 6). Comparison and comment will also be made with relevant published materials, archives, theological journals, theses and dissertations; the World Wide Web and, other germane material sourced from NAR data. Specific aspects of NAR doctrines are reviewed on a chapter by chapter basis as stated here:

Chapter 1: An introduction and overview of the development and growth of the NAR and Wagner’s role in it.

Chapter 2: An evaluation of the NAR foundational theology of church government led by apostles and prophets.

Chapter 3: An assessment of the core Dominionist/Kingdom Now position held by the NAR including definitions, historical and scriptural roots and resulting implications.

Chapter 4: An appraisal of specific NAR eschatological worldviews and out-workings arising out of the NAR Dominionistic theology.

Chapter 5: An examination of Wagner’s developing hermeneutic; an analysis of how he reached his conclusions.

Chapter 6: The New Reformation – fact or fiction? Can the NAR assertion of a Second Apostolic Age be substantiated? Is Wagner’s reading of the data a correct interpretation?

1.6. NAR Development and Growth

The term ‘New Apostolic Reformation’ began to be used around the late 1990s-2000, as a result of Charles Peter Wagner seeking a name for what he sensed was a new development being birthed as an alternative to traditional denominational structures. That the NAR has

grown exponentially since then, in numerical, geographical and influential terms, is not under question.

Kelebogile Resane (2016: 1), faculty member of the University of the Free State, succinctly sums up the ethos of the NAR in a recent study: “The NAR is a heterodox movement in Protestant Christianity sometimes known as the apostolic-prophetic movement, commonly associated with both the Pentecostal and Charismatic churches worldwide since the beginnings of the 1990s. Central to their theology is their locus of dogma that the task of the church, under the leadership of the apostles and prophets, is to take dominion of the earth within Christendom”.

The website of the International Coalition of Apostolic Leaders (ICAL) gives a detailed overview of the NAR’s organisational structure and extensive global networks, involving some 45+ national groupings/coalitions. An international Annual Meeting of members is held in November each year. The impression given is of a highly organised and professional body of networks co-ordinated through autonomous national coalitions and linked internationally via an administrative office with a Convening Apostle based in Fort Worth, Texas. Each national body has its own apostolic and prophetic leadership team together with accompanying administrative structures. ICAL is “primarily a professional society in which confirmed apostles are able to relate to and connect with each other. It is secondarily a training ground for ‘emerging’ apostles” (ICAL: 2014).

In 2008, Wagner described the NAR as being “currently in the early adopter phase” (2008: 23). He admitted that many churches and denominations had not yet heard of it or had decided for various reasons that they did not wish to participate in it, at least not yet. Wagner then makes a surprising, somewhat contradictory claim in the same reference, by declaring that the NAR is “a massive movement recognised by sociologists of religion, by church historians and by other scholars as well.” This he does by quoting from the ‘International Bulletin of Missionary Research,’ (Barrett, Johnson & Crossing, 2006: 28). These statistics reveal that after the Roman Catholic mega-block of over one billion global members, the next largest grouping is the Neo-Apostolic and Independent groupings with some 432 million adherents. Although the editors make no specific reference to the NAR in this figure, Wagner (2008: 23-24) clearly identifies NAR global membership as being synonymous with this grouping

Though the figures provided by Wagner might be exaggerated, it nevertheless has to be acknowledged that in some two decades, the NAR has made significant strides upon the

world's Christian scene, demonstrated by the multiplicity of information contained on the internet and the flood of literature made available by NAR leaders and writers (for example, R. Joyner, 1996; B. Hamon, 2002; B. Conner, 2003; O. Hillman 2007; M. Bickle, 2011; J. Rowell, 2016).

Christian media also plays a major role in disseminating NAR teaching and in publicising personalities. This is especially true of GOD TV, a global television network broadcasting NAR teaching, in more than 200 nations. To a lesser extent, both TBN and Daystar TV, (both available in the UK) regularly showcase NAR conferences, personalities and events. For example, the 'Lakeland Revival' (2008) with Todd Bentley, was seen nightly on GOD TV including the 'commissioning' act conducted by Peter Wagner and a host of well-known NAR apostles.

Pivec (2013a) summarises the praxis, teaching and growth of the NAR, by recognising that over a relatively short period of time, the NAR has become a hugely influential force within the church at large, touching not only those of a Pentecostal and charismatic background but also drawing in those of an evangelical and/or Reformed persuasion through its multi-faceted activities. This aspect can be seen, for example, in '*TheCall*,' a prayer and fasting pro-life movement led by NAR apostle Lou Engle and by the attendance of many thousands of people, representative of a wide sweep of denominations, at such events. Other influential NAR ministries in the United States include: Bethel Church, Redding, CA; Harvest Rock Church, Pasadena, CA; Morning Star Fellowship Church, Charlotte, NC; the International House of Prayer (IHOP), Kansas City, MO and, Healing Rooms Ministries, Spokane, WA.

1.7. NAR Eschatology

As the title of the study indicates, coupled with the understanding that the restoration of governmental apostles and prophets within the church undergirds all NAR theology and praxis, the focus of the study is concentrated on the prevailing eschatological worldview held by Wagner and his NAR associates.

NAR apostles and prophets claim that "the greatest change in church since the Protestant Reformation, is taking place today" (Wagner, 1999: back cover). The NAR emphasises that a transformed world will emerge from this new 'Reformation' affecting, every realm of society including political, secular and commercial arenas. The NAR teaches that the commission of the church is to battle against evil, gain dominion over the earth and Satan, pave the way for the return of Jesus and ultimately establish the Kingdom of God.

Christians of all shades of belief legitimately belong to a number of theological positions concerning the end-times. These viewpoints usually fall into the category of being either premillennial, amillennial or postmillennial, each position containing differing nuances and emphases within themselves. It is usually agreed that holding to any of these positions is not a necessary element to saving faith.

Many evangelicals and Pentecostals, including the Assemblies of God (USA) for example, hold to a premillennial dispensational school of thought often associated with a pre-tribulation, pre-millennial Rapture belief. This particular grouping would basically ascribe to the 'Left Behind' series of books and films popularised by Tim LaHaye (LaHaye & Jenkins, Left Behind series: 1995-2007). Others, take the position that we are either already in the millennium (an amillennial position - often those of a Reformed view of theology) whilst others believe in the gradual 'Christianising' of society through the witness and influence of a victorious church (a postmillennial position).

The NAR eschatological worldview is essentially a postmillennial position but, with an added distinctive dimension, as confirmed by Wagner, in a 2007 open letter: "Our theological bedrock is what has been known as Dominion Theology. This means that our divine mandate is to do whatever is necessary, by the power of the Holy Spirit, to retake the dominion of God's creation which Adam forfeited to Satan in the Garden of Eden. It is nothing less than seeing God's kingdom coming and His will being done here on earth as it is in heaven" (Wagner in Cooke: 2016). Wagner clearly confirms this position in his other writings including, *Dominion! How Kingdom Action Can Change the World*. (2008:11-12).

Because of the Dominionist emphasis in NAR eschatology, its end-time theology is of a distinctly different nature to that of more orthodox Christian viewpoints. In essence, the NAR believes that the triumphant 'new wineskin' church has been commissioned no less a task than to set up the Kingdom of God upon earth by subduing demonic control of institutions and geographical locations (nations) and by taking control of various cultural sectors of society (seven in all) after which, the Lord will return as King to rule and to reign and to receive His Kingdom. The NAR understands therefore, that the task of the church in fulfilling the 'Great Commission,' is to reach out to 'nations' as well as to individuals thus emphasising the cultural/societal mandate as well as the evangelistic aspect of the Gospel. Some commentators have described this interpretation of the end-times as 'The Gospel of the Kingdom' rather than the 'Gospel of Salvation' (Hillman: 2013).

The above emphasis summarises the salient theological difference between traditional evangelicalism with its offer of personal salvation to the individual and, on the other hand, the NAR teaching which emphasises the Dominionistic viewpoint of affecting nations/regions. In order to set up the Kingdom of God upon earth, under the ethos of what is described as the ‘Seven Mountain Cultural Mandate’, the NAR fundamental approach to eschatology is to concentrate on ‘people groups’ rather than on individuals.

The NAR understands therefore, that although one aspect of the ‘Great Commission’ majors on the salvation of individuals, their own focus in ‘preaching the Gospel’ is to ‘make disciples of all nations’” (with the emphasis on nations as people groups) in order for the Kingdom to be established on earth (now). The King can then return to receive His Kingdom.

Os Hillman (2013). President of Marketplace Leaders, one of whose aims is: “To identify, train, equip and mobilise leaders in the seven cultural mountains for cultural influence and restoration of biblical foundations in our nation,” describes the contrast between the two ‘Gospels’ in this way: “The simplest way to understand the distinction between the two kingdoms is to recognise that the gospel of salvation deals only with the salvation of your soul. The gospel of the kingdom deals with all things the cross affected, including not only salvation but also the reconciliation of all things—including the material world that was lost in the fall.”

Hillman (2013) illustrates his definition thus:

Gospel of Salvation	Gospel of the Kingdom
Focus on evangelism/personal salvation.	Focus on Taking dominion.
Eternal, heavenly focus.	Material, social, earthly, secular focus.
Addresses the soul.	Addresses soul and body.
Emphasises ‘Rapture escape’ mentality.	Emphasises ‘possessing the land’ mentality.
Emphasis on sacred v secular—dualism.	Emphasis on impacting all aspects of society.
Goal: ‘winning the next soul.’	Goal: ‘discipling’ the nations.

The table illustrates the essential differences between the two approaches to mission. The first concentrates on the ‘salvation of an individual soul’ whilst the second, is a description of ‘societal salvation.’

1.8. NAR and Dominionism

A significant development has been observed in the American political scene over recent years. There are clear indications that the proposed eschatological vision of the NAR is

becoming increasingly linked with the secular and social programme of right wing American politics. Whilst being of little relevance, or even interest, to a British constituency, the linking up of well-known American political figures with leading NAR personalities and national events is of significant import in the USA a factor, which has become noticeably evident during the recent (2012 and 2016) presidential elections.

The Dominionist agenda, so clearly supported by Wagner and his fellow apostles, is highly visible in both secular and spiritual arenas. For example, political heavy-weights such as Rick Perry, Mike Huckabee, Sarah Palin, Newt Gingrich, Michele Bachman, all household names in America, some of whom have been presidential candidates, have a continuing relationship and apparent empathy (possibly with political aims in mind) with the NAR leadership. Apostle Lou Engle, for example, is known to have 'laid hands' on one-time presidential hopeful Mike Huckabee and to have prayed with politician Newt Gingrich (Mantyla: 2009).

The above events refer to the 2012 presidential elections. Comparable events happened surrounding events relating to the 2016 elections. Following the first 'Response Prayer Event,' held by Texas Governor, Rick Perry in August 2011 and which was convened and supported by NAR personnel, Governor Bobby Jindal, a onetime presidential hopeful, led another 'Response Prayer Event' in Baton Rouge, Louisiana in January 2015 (Clarkson: 2015). Dias: (2015) reported that Jindal also invited 49 other State Governors to attend. The event was funded by the American Family Association, a right wing Christian organisation and supported by leading NAR personnel including NAR apostle-prophet Cindy Jacobs (Tashman: 2015). (Although intriguingly, for reasons not clear, the organisers removed her supporting video from their publicity, several days after the event).

A further 'Response' Prayer Event, supported by NAR personnel, was held in Charleston SC in June 2015 again featuring Bobby Jindal together with South Carolina Governor, Nikki Haley. Then, in January 2016, candidate Ted Cruz, winner of the February 2016 Iowa Caucus, announced his endorsement by Mike Bickle of the International House of Prayer (IHOP), on 21st January 2016 (Cruz News: 2016). As the 2016 presidential election campaign, progressed, there appeared to be a linking up of NAR personnel with a number of political figures, strengthened by the fact that NAR leader, Doug Stringer, who considers himself to be a modern-day apostle, was at the forefront of all the Response Prayer Events. Questions have been raised concerning the motivation of some political figures as they seek to identify with the 'Christian Right' wing. Is this a case of opportunism on the part of politicians or a genuine desire to bring their faith into the political arena? Could this simply be

a blatant bid for garnering the evangelical vote for the Republican Party? More importantly for the purpose of this paper, is the NAR Dominionistic philosophy which underlies such events providing a united platform for right wing politicians, whether Christian or not, to use for their own political ends?

Elizabeth Dias: (2015) makes the following perceptive comment on recent events: “Perhaps most importantly, the ‘Response’ in the United States is becoming more than a spiritual institution: It is a prelude to a presidential run. Five days after Rick Perry held a Response rally in August of 2011, he declared his candidacy for president.

Dias points out that Perry is a Methodist and Jindal is Catholic. Neither are evangelicals. For both of them, the Response event was a way to garner the support of the conservative evangelicals some 30,000 of whom, attended the Houston event.

Other observations on the NAR political involvement include comments from political researcher, Rachel Tabachnick (2013a), acknowledged commentator on the growing Dominionist and Christian Reconstructionism trends within American politics. She has recorded the connection between the ‘Christian Right’ and the Dominionist views expressed by the NAR, and has noted that the NAR is: “an aggressively political movement within Christianity ... it is rapidly gaining influence in the United States and around the globe, and it aims to advance a right-wing social and economic agenda - all while reinventing the structure of Christianity.”

Professor of History, Trevor O’Reggio (2014: 129), of Andrews University adds to the debate: “A new religious movement is emerging on the religious landscape that, if successful, could have major ramifications for the nation and the Adventist view of eschatology ... almost 500 years after the Protestant Reformation, this new religious movement’s claiming to usher in the most significant changes in Protestantism since Martin Luther.” He further emphasises that the goal of this new movement is “to eradicate denominations and form a unified church that will be victorious against evil”. The NAR will take control of all sectors of society and government and lead to the setting up of a ‘Christian utopia’ on earth, in preparation for the coming of Jesus.

The following headlines, featured in ‘*The Secular News View*’ (2011 – 2013, a small sample of 8 out of 80 issues) highlight the links between the American ‘Right Wing’ political spectrum and the apostolic/prophetic teachings of the NAR:

- Rick Perry partners with radical Apostle C. Peter Wagner for The Response prayer rally - July 8, 2011.
- Everything you need to know about Rick Perry, the New Apostles, and Dominionism - July 15, 2011.
- We Agree with C. Peter Wagner: Someone Should Ask Perry How Much He Knows About NAR - October 4, 2011.
- Newt Gingrich Names 'Apostle' Dutch Sheets to his Faith Leaders Coalition – January 26, 2012.
- Lou Engle Prays for 'New Generation' of Religious Right Activists Rewrites the Lord's Prayer - April 23, 2012.
- Religious Right and Dominionist Leaders Come Together (Again) for 'America for Jesus' - July 27, 2012.
- Family Research Council Deepening Embrace of the New Apostolic Reformation - August 16, 2012.
- 'Prophet' Reveals Divine Encounter Ensuring Mitt Romney's Victory - November 1, 2012 (Secular News View: 2012).

Although the eschatology described above is a current NAR phenomenon, reflections of these and similar views have been recorded in recent Pentecostal/Charismatic history. Extreme exponents of Dominionist Theology do not look for an actual physical return of the Lord in the Second Coming but rather that as the church is perfected, He will return, not *for* His church, but *within* His church in the form of an 'incarnated Christ,' usually described by the description of the 'Manifest Sons of God' (MSOG), a highly controversial teaching based on Romans 8:19-22. This teaching was promoted by 'Chief Apostle' William Hutchinson, pastor and leader of the first Pentecostal church built in the UK (Hathaway, 1996: 40-57). Different forms of MSOG teaching also surfaced during the period of the 'Latter Rain Movement' of the late 1940's (Hall: 1946; Warnock: 1951). These, and related matters are covered in later chapters.

Whilst it is true that NAR eschatology tends to be Dominionistic in its worldview, not every apostolic leader would hold to the more extreme views, for example, of 'Christian Reconstructionism' or indeed, the radical position of the 'Manifest Sons of God' doctrine. Between these extreme positions, there are varying degrees of Dominionist views, including the 'Kingdom Now' position, held within the various apostolic networks and leaderships that make up the NAR.

1.9. Peter Wagner and the NAR Movement

Born in 1930, Wagner's death was reported in Charisma News on 21st October 2016 during the completion of this paper. Peter Wagner was a former professor of Church Growth at

Fuller Theological Seminary, School of World Mission. Prior to that time, he and his wife Doris were missionaries in South America for sixteen years.

In 1982 Wagner teamed up with John Wimber, the founder of the Vineyard Movement, to create a new course at Fuller Theological Seminary entitled 'Signs, Wonders and Church Growth' during which time he coined the iconic phrase, the 'Third Wave'. From that period on, Wagner became more and more firmly associated with Charismatic teaching and theology as he applied himself to extensive missiological research.

Subsequently, Wagner became the Presiding Apostle of the *International Coalition of Apostles*, (ICAL) a group of some 500 apostles meeting on an annual basis. A number of other NAR groupings over which Wagner presided included: the *New Apostolic Roundtable*, an accountability group of about 25 apostles whom Wagner met once a year; the *Apostolic Council of Prophetic Elders*, a select group of prophets meeting to build personal relationships with peer-level prophets; the *Apostolic Council for Educational Accountability* providing a creative alternative to accreditation for schools designed to serve the NAR and, the *Apostolic Roundtable for Deliverance Ministers*, a forum for ministers involved in a Deliverance Ministry (Brooks, 2009a).

Wagner officially retired on his 80th birthday in 2010 and his ministry website, Global Harvest Ministries, was integrated into Global Spheres, Inc., a new website, under the directorship of NAR Apostle Chuck D. Pierce. Leadership of ICAL is currently held by Convening Apostle John P. Kelly (ICAL: 2014).

Whatever one's view of Wagner's theological and doctrinal conclusions may be, his work-load capacity is prodigious. He has written over 70 books, many of them recognised as 'Christian classics' to this day. He has held strategic leadership positions within various Christian organisations, often of an international nature, including such august bodies as: the Lausanne Committee for World Evangelisation (1974-1989); the American Society of Missiology; the Association of Professors of Mission; the Evangelical Missiological Society; the American Society for Church Growth (founding president) and, the American Lausanne Committee. Wagner also headed up the Lausanne missiological 'Strategy Working Group' for many years. Further to these commitments, Wagner founded Global Harvest Ministries and together with Ted Haggard, was the co-founder of the World Prayer Centre (Colorado Springs). He was also the Founder and Chancellor of the Wagner Leadership Institute (Wagner Leadership, 2015). Alongside all these activities he held a key lecturing position at

Fuller Seminary for some thirty years, all of which reveals a capacity and initiative for ministry on a global scale that is to be admired.

1.10. Wagner and Missiological Research

1.10.1. Post-denominationalism.

Up until the 1970's, Wagner would have been described as an evangelical, writing prolifically in support of his theology. At that time, influenced by his time spent in Latin America, Wagner began to research the Pentecostal Movement culminating in his book *Look Out! The Pentecostals are Coming* (1974). As a consequence of his continuing missiological research at Fuller Theological Seminary, Wagner began to catalogue phenomenal church growth movements in the 1990's especially evidenced in Africa, China and Latin America and noted that the largest churches were often led by individuals with strong leadership qualities. He also reported that the fastest growing segment of Christianity in the USA were the independent charismatic churches, a factor which he included as a contributor to the *International Dictionary of Pentecostal and Charismatic Movements* (Burgess, 2002: 930).

As Wagner began to detect a distinctive pattern in the burgeoning church growth movements, he became convinced that something 'new' was happening. He sought a name to identify the emerging phenomenon and from circa 2000 onwards began to use the term 'New Apostolic Reformation' in order to define what he concluded was a paradigmatic transformation and revolution in the theology, structure and ethos of the church in the 21st century. He affirmed that "we are now witnessing the most radical change in the way of doing church since the Protestant Reformation" (1998: 16-17; 2006a: 9).

Wagner's use of the term Apostolic in his descriptive title recognises that in the new order, 'apostolic-style leadership' was now becoming more evident in contrast to the older denominational systems of church government, whether Episcopal, Reformed or Congregational etc. Wagner's antipathy towards the 'old wineskins' is clear; he is adamant that the old is giving way to the new; he describes the old order as the 'spirit of religion' and declares that: "The spirit of religion would love to maintain the status quo of denominational leadership, which prevents apostles from ministering in their God-given apostolic authority ... years of attempting to pour the new wine of the power of the Holy Spirit and of theological orthodoxy into decaying old wineskins of denominational structures has now been seen as a well-intentioned but fruitless effort" (2004: 184 -185).

The first description used by Wagner in identifying his findings on the new apostolic age was the term 'post-denominationalism,' confirming his view that the day of denominations was

over. He appears to have a particular aversion to Reformed theology and the Reformed approach to missions although, his disparaging attitude seems to cover all forms of non-NAR church government including, the Pentecostal/Charismatic segment of the church.

In regards to Wagner's opinion of the Reformed position, the following comment is taken from a review by John Lee (2014: 574-582) of an essay that Wagner contributed to in *Perspectives on the World Christian Movement* (Winter and Hawthorne, 2008) entitled *On the Cutting Edge of Missions Strategy*. Lee comments: "Wagner's essay has the spirit that sees doctrine as irrelevant in general and Reformed theology in particular." This sentiment is confirmed by Wagner who writes: "One thing deeply impressed me: how irrelevant so much of traditional Reformed Theology was to these people and their situation, and how seldom this theology spoke to their real needs ... missionaries and pastors were scratching where they didn't itch".

Wagner also believed that the Pentecostal/Charismatic movement had failed to live up to its expectations and claims. Commenting on these matters, Vinson Synan (2005) respected Pentecostal historian and, at that time, Dean of Regent University School of Divinity, wrote in AoG publication *Encounter: Journal for Pentecostal Ministry*: "After years of studying church growth in the 'postmodern age,' Wagner concluded that the day of the historic denomination was rapidly coming to a close while a new generation of 'post-denominational' churches was dawning." Synan (2005: 9) responded: "it seems that Wagner has tried to impose a new title for movements that were already dynamic churches originally inspired by the Pentecostals and to create an artificial apostolic structure with himself as 'presiding apostle.'"

Synan strongly refutes Wagner's: "grandiose claims about the new movement, and his claim that the charismatic movement was a 'vision unfulfilled' and that the new 'apostolic renewal' movement had taken its place as the wave of the future." Synan (2005:7) concluded that: "Although they claim to be only 'apostolic networks,' they are rapidly organising and developing structures under their claim of apostolic authority ... in reality new denominations."

1.10.2. NAR Praxis

Arising out of Wagner's conclusions in relation to the old order of church government, the issue that needs to be addressed is encapsulated in the question: "How then should church be done?" What does a 'new wine in the new wineskins church' look like to Wagner?

In a key Charisma News (2011b: 38-42) article entitled: *The Truth about the New Apostolic Reformation* Wagner summarises some of the major practical and theological transitions

found in NAR circles in contrast to those usually encountered in older traditional denominations. His description of the contrast between an 'old wine church' and a 'new wine church' includes:

Apostolic Governance - Wagner concedes that "this is probably the most radical change." He confirms that "Paul's assertion that Jesus appoints apostles within his church continues to this day (Eph 4:11-12) ... this does not describe a hierarchy, but a divine order. Apostles are first in that order" (1 Cor 12:28).

The Office of the Prophet - "There is within the church a role and function for present-day prophets. Every apostle needs alignment with prophets and every prophet needs apostolic alignment. One of the reasons why both should be active in our churches today is that the Bible says, 'Surely God does nothing unless He reveals His secret to His servants the prophets'" (Am 3:7).

Dominionism - based on the NAR exegesis of Genesis 1: 28, Wagner teaches that "When Jesus came, He brought the kingdom of God and He expects His kingdom-minded people to take whatever action is needed to push back the long-standing kingdom of Satan and bring the peace and prosperity of His kingdom here on earth." This position underlies the NAR eschatological view of Dominionism.

Theocracy - "The way to achieve dominion is ... to have kingdom-minded people in every one of the Seven Mountains: Religion, Family, Education, Government, Media, Arts & Entertainment, and Business so that they can use their influence to create an environment in which the blessings and prosperity of the Kingdom of God can permeate all areas of society."

Extra-biblical Revelation - "Some object to the notion that God communicates directly with us, supposing that everything that God wanted to reveal He revealed in the Bible. This cannot be true, however, because there is nothing in the Bible that says it has 66 books. It actually took God a couple of hundred years to reveal to the church which writings should be included in the Bible and which should not. That is extra-biblical revelation ... the one major rule governing any new revelation from God is that it cannot contradict what has already been written in the Bible. It may supplement it, however."

Supernatural signs and wonders - "Signs and wonders such as healing, demonic deliverance and confirmed prophecies accompany the move of God. Whenever Jesus sent

out His Disciples He told them to heal the sick and cast out demons. Why we should expect that He has anything else in mind for us today is puzzling.” (Many Pentecostals/Charismatics would hold similar views – if only in theory).

Relational structures - “Church governance has no formal structure but rather is by a relational and voluntary alignment to apostles.” Wagner explains that unlike traditional denominations, there is no top leader or leadership team; no newsletter; no annual meeting; no printed doctrinal statement or code of ethics. He further explains: “The reason behind this is that, whereas denominations are legal structures, the NAR is a relational structure. Everyone is related to, or aligned, with an apostle or apostles. This alignment is voluntary. There is no legal tie that binds it. In fact, some have dual alignment or multiple alignments.” (But, see comments in (1.6.) and also in the International Council of Apostolic Leaders website (ICAL: 2014) for details of an apparently highly organised and structured body of apostolic leaders).

1.10.3. Literary Output

Wagner’s literary output was enormous. According to Charisma News (2016), he wrote more than 70 books. As his thinking began to take shape concerning the dawn of a new apostolic age, many of his conclusions were set in writing and published between 1998 and 2012 including: *The New Apostolic Churches*, General Editor (1998), *Churchquake! The Explosive Power of the New Apostolic Reformation* (1999), *Apostles and Prophets the Foundation of the Church* (2000), *Changing Church: How God is leading His Church into the Future* (2004), *Apostles Today: Biblical Government for Biblical Power* (2006), *Dominion! How Kingdom Action Can Change the World* (2008), *Wrestling with Alligators, Prophets, and Theologians: Lessons from a Lifetime in the Church - a Memoir* (2010), *On Earth as it is in Heaven* (2012).

1.10.4. Wagner’s Research Findings

As an outcome of his on-going research, Wagner became convinced that the restoration of apostolic authority was the final missing element needed for this new Reformation in the church. Interestingly, he acknowledges the role of earlier proponents of this particular aspect when he says: “I have no intention of degrading the pioneers of the apostolic movement which arose post-World War II, such as the leaders of the Latter Rain Movement. They were pioneers. They were risk-takers. Their positive contributions to God’s kingdom far overshadowed any mistakes they may have made!” (2010: 215).

Wagner’s (2010: 267-273) memoirs reveal that over time, his thinking developed through a series of paradigm shifts, each one helping to shape his theological development and further

his understanding. From this *a posteriori* position, he subsequently came to the conclusion, gained through his comprehensive missiological observations and involvement in 'Third Wave' events, that a 'New Apostolic Age' with all its attendant beliefs and outworking, had been birthed.

Wagner was therefore, a pivotal figure in the formation, ethos and birth of the NAR, both in its ecclesiology, eschatology and in its administrative structure. His considered conclusion was that: "Whereas denominations were once upon a time the new wineskins into which God was pouring new wine, apostolic networks now appear to be the new wineskins of the Second Apostolic Age" (2006: 91). Although not claiming to be the founder of the movement, he certainly became the iconic figure, spokesman and apologist for the growth and influence of the NAR.

1.11. Influences upon Wagner

Three men in particular were influential in shaping Wagner's missiological research and conclusions: Donald McGavran, John Wimber and Bishop Bill Hamon.

1.11.1 Donald A. McGavran

In the mid 1960's, David A. Hubbard, President of Fuller Seminary regarded McGavran as 'the leading missiologist of the day.' McGavran was subsequently appointed as the Founding Dean of Fuller Theological Seminary School of World Missions and Institute of Church Growth. During 1967 – 1968, Wagner studied under him at Fuller Seminary as he pursued an M.A. degree (2010: 80).

In essence, McGavran, an experienced field missionary, believed and taught that: "Nothing hurts missions overseas so much as continuing methods, institutions, and policies which ought to bring men to Christ—but don't; which ought to multiply churches—but don't" (Silva: 2010). This approach greatly challenged Wagner and led to a radical change in his thinking and understanding in that the measure of effectiveness of missionary work, was not simply measured through faithfulness in the ministry, but through success, in terms of multiplying Christian churches in numbers and in sizes.

Donald McGavran became a key influence in shaping Wagner's ministry from this point on. Under his mentorship, Wagner began to pursue studies in Church Growth principles as a major aspect of his ministry. In 1971, he was appointed a Professor of Church Growth at Fuller Theological Seminary School of World Missions and for many years became an influential spokesman for the Church Growth movement. Bearing in mind his own missionary

experience, and his new 'corrected' thinking, Wagner wrote in 1984: "The Church Growth Movement has always stressed pragmatism and still does even though many have criticised it. It is not the kind of pragmatism that compromises doctrine or ethics ... if some sort of ministry in the church is not reaching intended goals, consecrated pragmatism says there is something wrong that needs to be corrected (1984: 201).

1.11.2. John Wimber

Further to the concepts of church growth learnt from McGavran, Wagner began to explore a wider dimension of church growth as he began to investigate the role of the supernatural in the equation. His cessationist background had been challenged by the growth and impact of the Pentecostal movements in South America as recorded in his book, *Look Out! The Pentecostals are Coming*. It was at this stage in his thinking (circa 1980) that Wagner invited John Wimber to join him at Fuller in teaching the course 'Signs, Wonders, and Church Growth.'

Coming from a Quaker and cessationist background, Wimber seemed an unlikely candidate for the impact that he ultimately made on the Christian community as the 'initiator' of the 'Third Wave' move of God. Being colleagues at Fuller meant that Wimber was able to hear accounts from Wagner of the explosive church growth and miraculous events that had been witnessed in Latin America. Together with Wagner's book on Pentecostal growth in Latin America (1974), these factors were influential in helping in re-directing Wimber's evangelical theology into a more 'charismatic' mode.

Interestingly, Wimber testifies that the writings of British Pentecostal statesman Donald Gee and, the American Morton Kelsey, were influential in causing a change of direction in his cessationist praxis and views. In the introduction to his book, *Power Evangelism* (1985), Wimber wrote that although he did not agree with all that Gee and Kelsey wrote, they were instrumental in causing him to reconsider the issue of spiritual gifts (Randles, 1995: 75).

Now known as the originator of terms like 'Power Encounter' and 'Power Evangelism,' Wimber's 1980's involvement in the 'MC510, Signs, Wonders, and Church Growth' lecture series attracted great attendances and nationwide attention. His 'Power Evangelism' ministry was soon reaching a constituency of mainly non-Pentecostal, non-Charismatic Christians (Wagner's description of the 'Third Wave') on a widening scale (1995:74 – 88).

Through his association with Wimber, Wagner witnessed 'Power Evangelism' at close hand and consequently began to identify with this 'new' move of God. Here were the supernatural

healings and miracles normally associated with 'Majority World' environments like Latin America, now taking place in 'First World' USA, Europe and beyond, which he interpreted as evidence of a fresh moving of the Holy Spirit.

1.11.3. Bishop Bill Hamon

Closely linked with Wagner's emphasis on apostolic governmental authority and clearly very much embraced by him, was the rising prominence of the 'New Prophetic Movement' of which Bishop Bill Hamon was a leading figure (Wagner, 2006a: 37, 100).

Hamon was for many years one of the leading proponents of Dominionism and the 'Manifest Sons of God' doctrine (Hamon, 1981: 307 ff). Wagner (Hamon, 1997: xxi) acknowledged his debt to the Bishop when he wrote that Hamon "was influential in nurturing him through a paradigm shift from traditional Christianity to an openness to the person and full ministry of the Holy Spirit." Wagner's support for Dominion theology was made clear in his 2008 publication (2008:6). The unity of thinking between the two men is further confirmed by Hamon's (Wagner, 2002: 10) description of the National Symposium on the Post-Denominational Church (a pre-2000 name for the NAR), convened by Wagner at Fuller Seminary in May, 1996 where he called it "a historical occasion in God's annals of church history ... the consensus of the panellists was that there are still apostles and prophets in the church, and that there is an emerging Apostolic Movement that will revolutionise the 21st century church. The last-generation church will have a Reformation that will be as great as the first-generation Apostolic Movement."

Some three years later, Hamon announced to 'The International Gathering of Apostles and Prophets' that prophets and apostles were appearing for the strategic reason of laying a foundation for the dawning of a new Kingdom Age. He declared that: "We are about to move from the dispensation of grace to the dispensation of dominion" (Steinkamp: 1999).

1.12. Summary

Wagner was convinced that a new dispensation of church government had been birthed, epitomised by a postmillennial worldview of the church which would become a great end-time army (various names are used to describe this 'army' – Joel's Army; New Breed; New Wave etc.) purging the earth of all wickedness and rebellion prior to ushering in the Kingdom of God. Regardless of denomination or tradition, Wagner *et al*, maintain that as the church recognises the fundamental role and authority of contemporary apostles and prophets then it will become more powerful and effective in order to bring about a paradigmatic

transformation among the nations of the earth resulting, in the Kingdom of God being established among us.

As highlighted in the Central Problem Question (1.3.), the following chapters will seek to ascertain whether:

1. Wagner's viewpoint on the office of contemporary governmental apostles and prophets is a tenable one.
2. The NAR eschatological view of Dominionism and Kingdom Now theology can be substantiated from Scripture.
3. The NAR eschatological praxis arising out of Dominionism is a realistic proposition.
4. Certain key personnel influenced Wagner in reaching his conclusions.
5. Wagner's exegetical and hermeneutical method was correct.
6. Wagner's reading of the available data produced a correct, or an invalid, interpretation of the facts.
7. Wagner's pragmatic approach affected his conclusions.
8. Wagner's phenomenological approach affected his conclusions.
9. The current spiritual climate is indicative of a 'New Reformation' taking place today.

2. THE WAGNER/NAR POSITION ON CONTEMPORARY APOSTLES AND PROPHETS

2.1. Introduction

As all other subsequent NAR theology rests upon, and flows from, a belief in the restoration of modern day apostles functioning with the same authority as the original 'Twelve' it is apposite, that this NAR fundamental base is examined and analysed as to its authenticity. Wagner's theology, as illustrated in his literary output, is the key to understanding the theology and praxis of the NAR at large. His emphasis on the restoration of a governmental apostolate is paramount amongst his teachings. This study therefore is focused primarily on Wagner's eschatological beliefs and conclusions, a position, reflected in the wider NAR corpus.

The overall purpose of this chapter is an investigation into Wagner's claims, made over the last two decades, that the church has entered a Second Apostolic Age, known as the New Apostolic Reformation. In order to ascertain whether this can be substantiated or not, several core NAR theological areas are examined. These include the NAR foundational belief, based on such scriptures as Ephesians 2:20; 4:11 and 1 Corinthians 12:28, that apostles and prophets having the same governmental authority as the original New Testament apostolate, are an integral feature of the 'Second Apostolic Age. It is Wagner's belief that these offices are being restored to the church today.

2.2. Wagner's Definition of the Office of Apostle

Wagner (2006a:143) offers this definition: "An apostle is a Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of the church within an assigned sphere of ministry by hearing what the Spirit is saying to the churches and by setting things in order accordingly for the growth and maturity of the church and for the extension of the kingdom of God".

Beyond the above definition however, Wagner offers a wider view of the apostolic office and pinpoints a number of qualifying characteristics for apostles who minister in differing spheres including:

2.2.1. Vertical Apostles

According to Wagner (2006a: 77-81), vertical apostles are made up of different categories having, different emphases, including ecclesiastical apostles who usually head up a number of churches in an apostolic network; functional apostles who have authority over specific areas of ministry; apostolic team members who usually operate as administrators or

assistants in a group setting and, congregational apostles who function as senior pastors of dynamic, growing churches.

2.2.2. Horizontal Apostles

Wagner sees this grouping being made up of convening apostles who have authority to call together those who minister in a defined field; ambassadorial apostles who have itinerant, often international, ministries; mobilising apostles who have the authority to bring together qualified leaders in the body of Christ for a specific causes or projects and, territorial apostles who have authority for leading a regional sphere such as a city or state.

2.2.3. Marketplace Apostles

This is a further apostolic function of leaders who display apostolic gifting but who minister outside of the church environment so that:

Workplace apostles and nuclear-church apostles are on the same plane ... the requirements for one are just as high as for the other ... not every financially successful Christian leader in the workplace is necessarily an apostle. Those who are apostles, however, will have a Kingdom mentality – meaning that their driving passion is to see God’s kingdom values permeate society on every level. They exhibit the expected characteristics of any apostle. They are actively involved in city or nation transformation as well as setting in order the ‘church’ located in the workplace (Wagner, 2006a:114-117).

Obviously, the need for Christian witness and leadership within the arenas of industry, commerce, education and the like is of excellent merit but it would be difficult to correlate some of Wagner’s wider concepts with the biblical descriptions of the apostolic office as recorded by the Apostle Paul, a point strongly made by B. J. McNair Scott (2014:185): “From a cynical perspective, all this talk of ‘horizontal apostles’ and ‘workplace apostles’ is a means to give recognition to gifted individuals who are thereby instantly accorded status within certain Charismatic circles. On one level, it is no different from the various ecclesiastical titles given to people in the older churches”.

Terry Virgo (2003:117), founder of New Frontiers International, makes a similar point:

Peter Wagner often observes large successful churches and describes their leaders as apostolic. In *Churchquake!* he highlights many distinctive features that he has noticed in churches that relate to apostolic ministry. But in his further book *The New Apostolic Churches*, there seems little attempt to rediscover the biblical principles of apostolic ministry, but rather to take note of highly successful modern churches that have strong and gifted leaders with some influence beyond their own congregation ... so, his approach does not really help to shed light on those who want to build from a truly biblical perspective.

In support of this observation by Virgo, Wagner (2006a: 77) freely admits that “my research method is not philosophical or theological ... nor exegetical or revelational, but rather phenomenological”. He continues: “I am not approaching this from the question of what God *ought* to do as much as what God is *actually doing*” (Wagner’s emphasis).

Could it be that rather than basing his views upon scriptural principles, Wagner has developed his wider view of apostleship (and other key areas) on what he has observed evolving around him over recent years? As the various apostolic networks, have grown and developed, is his approach to what he sees happening, an attempt to fit together various apostolic functions into a cohesive and realistic entity? Is he therefore envisaging what he believes apostolic structure ‘ought’ to look like from the Scriptures or, is he basing his conclusions on observation of actual situations in a phenomenological sense?

2.3. New Testament Categories of Apostles

The etymology of the Greek term *apostolos* has a secular background, one definition being that of a messenger (apostle) of the emperor being sent on a mission with authority to sign legal contracts on behalf of the ‘sending person’ (Strong’s G652). Its biblical use has the meaning of ‘one sent forth’ as a messenger, ambassador, missionary or ‘someone sent on a special mission.’ A number of distinct categories of apostles are defined in the New Testament as illustrated below:

2.3.1. The Lord Jesus: “Fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest” (Heb 3:1). The Son of God was One sent on a special mission to save the world. There will be no other apostle like Him. He is unique and stands alone.

2.3.2. The Twelve Apostles: Synan (2005: 2-3) has the following thoughts on the uniqueness of the original apostles:

The Bible seems to place ‘the twelve’ in a unique category ... This special group of messengers is without parallel in church history; its unique ministry will never be repeated. Some call these the ‘Apostles of Christ’ or the ‘Apostles of the Lamb’ because they saw Jesus with their own eyes and were witnesses of His resurrection (Ac 1:21-22). To these 12 men, Jesus promised a special place in the kingdom: “You who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel” (Mt 19:28).

2.3.3. The Apostle Paul: chosen to be the Apostle to the Gentiles “as one born out of due time” (1 Cor 15:8). Whether Paul was numbered with the ‘twelve’ or not (Rv 21:14), he certainly occupied a foundational and authoritative position due to his unique calling to take the gospel to the Gentile world (Ac 9:15) enhanced, by the fact that he is the author of much

of the New Testament. The names of the 'twelve apostles of the Lamb' featured on the foundations of the New Jerusalem suggest that Paul was possibly not included in this group.

2.3.4. Other Apostles: both Luke, in the Acts of the Apostles and Paul, throughout his epistles, identify a number of other apostles including Barnabas (Ac14:14), James (Gl 1:19), possibly Apollos (1 Cor 4:6-9) as well as Andronicus and Junia (Rm 16:7). 1 Th 1:1 and 2:6 seem to suggest that Timothy and Silas were recognised as apostles by Paul. Epaphroditus (Phlp 2:25) is also described by the word *apostolos* which could refer to him being a 'messenger' rather than an apostle in the full sense of the word. Paul speaks of "all the apostles" in 1 Cor 15:7. Synan (2005: 3) summarises the situation with: "Implicitly or explicitly, the Bible gives no less than 20 people the apostolic title".

That there were apostles other than the original twelve ministering in the early church, is significant as, it reveals that there was a class of apostles who were not part of the 'Twelve.' See later discussion on Ephesians 4:11 (2.7.) for implications and the relevance of this situation for the contemporary church.

2.4. Wagner's Theological Position

Depending on the particular theological position held, a number of differing views concerning the role of contemporary apostles and prophets are currently found within the church at large. Wagner's position, as seen in his writings is abundantly clear; he comments: "One of the most surprising developments for those of us who are traditionalists is the growing affirmation of contemporary apostolic ministries ... the more surprising feature is the reaffirmation, not only of the New Testament *gift* of apostle, but also of the *office* of apostle" (Wagner, 1998:20).

Wagner (2005:192-193) defines the gift of apostle as: "The special ability that God gives to certain members of the Body of Christ to assume and to exercise divinely imparted authority in order to establish the foundational government of an assigned sphere of ministry within the church. An apostle hears from the Holy Spirit and sets things in order accordingly for the church's health, growth, maturity and outreach".

According to Petri Laitinen, (2014: 81), Wagner is convinced that the apostolic office has continued throughout the entire history of the church and that just as the original apostles were foundational to the church so too, modern apostles are foundational to today's church. Wagner (2004a: 32-33) clarifies his position on modern day apostolic authority through what he describes as 'proof texts':

2.4.1. Ephesians 2:20: Wagner contends that those who claim that this verse is referring only to the original foundational apostles are teaching a form of cessationism. Authors Pivec and Geivett (2014: 53) confirm that Wagner is convinced that apostles and prophets have ongoing equipping roles within the church and that modern-day apostles and prophets should exercise a governmental role in church leadership.

2.4.2. Ephesians 4:11: Wagner comments that many Christian leaders are comfortable with the office of evangelist and pastor and teacher as described in this passage but seem to relegate the office of apostle and prophet to a former age.

There are non-NAR commentators, myself included, who would empathise with this position.

2.4.3. Ephesians 4:12: Wagner points out that the office of apostle (and prophet) is to continue “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ”. He rationalises that until we reach that point, it is difficult to believe that we no longer need the ministry of apostles and prophets.

2.4.4. 1 Corinthians 12:28: Laitinen (2014:79-800) comments that Wagner interprets the list of offices found here as referring to order in the church, so that the gift of apostle takes precedence over all other offices. This effectively means that the universal church is grounded primarily on the gift and office of apostle. Wagner also notes that it is inconsistent to accept that several other spiritual gifts in Paul’s list are currently active, yet reject the two offices of apostle and prophet.

One-time student of Wagner at Fuller Theological Seminary, John Rowell (2015: 6), President of Ministry Resources Network, confirms that Wagner is convinced that apostolic and prophetic leadership are necessary ‘foundation stones’ for proper governmental order in the church. Without these offices, Wagner teaches that the church is severely crippled and, the apostolic dynamic is subsequently overshadowed by administrators and teachers. Wagner therefore believes that the NAR is flourishing where these gifts are recognised, released and appreciated by God’s people.

2.5. A Questionable Hermeneutic?

There is a whole gamut of interpretation to be found in the above texts, ranging from a position of cessationism to one of acceptance of a full-orbed governmental apostolate within the church today which is, Wagner’s position. However, his emphasis on, and his exegesis of, Ephesians 2:20 raises a number of questions. His frequent use of this verse as a basis

for supporting the restoration of foundational modern day apostles, having similar governmental authority as did the original apostles, raises fundamental exegetical issues. A number of Wagner's references to Ephesians 2:20 are listed here:

1. "Jesus not only founded the church, but He also built into it a dynamic for ongoing expansion and development ... He wanted His followers to see Him as the cornerstone (Eph 2:20) of the church ... His design for a foundation was apostles and prophets" (Wagner, 2000: 6).
2. "The foundation of the church through the ages is to be made up of apostles and prophets. The cornerstone is essential because it is the primary building block, the identifying, central stone that holds the foundation together ... If a church has Jesus without apostles and prophets, it has no foundation from which to initiate solid building" (Wagner, 2006a:11).
3. "The church's foundation is apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Wagner, 2000: 8).
4. "According to Ephesians 2:20, apostles and prophets constitute the operational foundation of the household of God, the church. If this is the case, apostles and prophets (as well as evangelists, pastors and teachers) should be found not only in the nuclear church, but in the extended church as well" (Wagner, 2008:141).

An exegetical evaluation of 'Wagner's proof texts' forms part of this study (**2.5. - 2.7.**) (Eph 2:20, 4:11-12 and 1 Cor 12:28). The basic question is whether: the apostles found in these 'proof texts' are all of the same category, role and level of authority. In other words, is the function and ministry of the apostles seen in Ephesians 4:11 and 1 Corinthians 12:28, the same as that of the original foundational apostles found in 2:20? Wagner would argue that this is the case, whereas many other non-NAR commentators see the role of the Ephesians 2:20 apostles as being distinct from those found in Ephesians 4:11 and 1 Corinthians 12:28.

As seen in **2.2.1. – 2. 2.3**, Wagner describes many detailed categories of apostles that he has observed. Depending on particular theological views held, other commentators have also attempted to differentiate between the roles of apostles found in these key verses. For example, Grudem (1994:911) comments: "The word apostle can be used in a broad or narrow sense. In a broad sense, it just means 'messenger' or 'pioneer missionary'. But in a narrow sense, the most common sense in the New Testament, it refers to a specific office, 'apostle of Jesus Christ.'"

B. J. Scott (2014:184) sees three major categories: Type 1, Type 2 and even Type 3 groupings of apostles. He explains that: “the main feature distinguishing 1 from 2 and 3 is the unusual amount of spiritual authority that is attributed to the apostle”. Type 1 would correspond to the ‘Twelve’ plus Paul; Type 2, to apostles such as Barnabas (Acts 14:14) and James (1 Cor 15:7); Type 3 to others such as Epaphroditus (Phlp 2:25) who acted simply as a messenger (ἀποστόλους).

Barney Coombs (1996: 20-29) describes nine different emphases of apostolic function and ministry whereas Rodman Williams (1992:169) puts it more simply: “In the New Testament there is both a narrow and a broad use of the word ‘apostles.’ The narrow relates to the ‘Twelve’ plus Paul; the broad, to many other disciples both named and unnamed”.

For the purpose of this chapter, William’s description of New Testament apostleship is preferred in that the ‘narrow’ definition reflects the foundational ministry of the ‘Twelve plus Paul’ and, the ‘broad’ definition refers to the rest of the apostles (in an Eph 4:11 but not an Eph 2:20 sense) as seen in the New Testament, in history and, in the contemporary scene.

2.6. An Evaluation of Ephesians 2:20

“Built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone”.

εποικοδομηθεντες επι τω θεμελιω των αποστολων και προφητων οντος ακρογωνιαιου αυτου ιησου χριστου.

Paul uses the analogy of the foundation of a building to illustrate the establishment of the church by means of a combination of Jesus Christ as the integral and essential cornerstone, being bound together with the original apostles. The verb used for ‘build’ is *εποικοδομηθ* meaning, ‘to build upon’ or, ‘erect a superstructure’ (επι – upon; *εποικοδομηθεντες* - build). It is in the *aorist* tense and speaks of a past completed action. A number of translations use the past continuous tense (‘having been built’) indicating that Paul is speaking of something which has already been completed. These translations include: NKJV; DLNT; NASB and NET.

In an architectural context, the cornerstone (*ακρογωνιαιου*) supports the main weight of a structure and brings strength and stability to the shape of the building. Paul demonstrates that Christ, the cornerstone, connects to all the other stones (the apostles and prophets) and in so doing brings unity, solidity and shape to the whole structure of the church; the foundation has been laid and is complete. Unlike the NAR stance, the viewpoint held by

many evangelical commentators is that there can be no Ephesians 2:20 type apostles or prophets ministering in the church today as the text is describing a historical, one-off occurrence. Williams (1992:166) summarises it thus: “The twelve apostles accordingly had a unique, indispensable, and unrepeatable place in the body of Jesus Christ”.

Wagner’s recurring use of Ephesians 2:20 as a backing for his thesis that apostles and prophets are essential as governmental offices in the contemporary church is, a position which can be legitimately challenged for the following reasons:

2.6.1.1. In this context, the biblically numerological significance of the (closed) number ‘twelve’ in relation to ‘divine government’ (as seen in the 12 tribes of Israel for example), should be borne in mind.

2.6.1.2. The text refers to an event in the past tense. It is describing a pre-resurrection event recorded in Matthew 10:1-4; Mark 3:16-19 and Luke 6:13-16 when the original choosing of the twelve apostles took place at the beginning of Jesus’ ministry. Luke’s account (6:13) is quite specific as each disciple is named: “When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.”

2.6.1.3. In Acts 1, Luke describes how just prior to His ascension, and after more than three years of teaching and equipping them, Jesus met with this same apostolic group (post – Judas; pre - Matthias) at Bethany, near the Mount of Olives, and reminded them that they were witnesses of all that had happened and that as a group they would shortly be empowered with the Holy Spirit in order to be His witnesses – “in Jerusalem, Judea, Samaria, and to the ends of the earth” (Acts 1:8). In obedience to their Master, the eleven apostles returned to Jerusalem with great joy to await the coming of the Holy Spirit (Luke 24:44-53). On the Day of Pentecost, the commissioning ‘to be His witnesses,’ which they had specifically received as a group in Acts 1:8, was ratified as they were empowered by the outpouring of the Holy Spirit.

2.6.1.4. It is interesting to note, especially in the earlier chapters of the Acts of the Apostles, that the original apostles are simply known collectively as an identifiable group called ‘the apostles’ (or similar, see below), a designation acknowledging that as a group, they were

recognised as such by their fellow believers. Although other apostles were named in the New Testament, after Matthias, none of them was added to the original 'Twelve.'

Designations of the Original Apostles (NIV).	
Acts 1:26; 2:14.	The 'Eleven'
Acts 2:37, 43; 4:33, 36-37.	The 'apostles'
Acts 2:42.	The apostles' teaching
Acts 6:2; 1 Cor.15:5.	The 'Twelve'
Acts 8:14.	The 'apostles in Jerusalem'
Revelation 21:14	The 'twelve apostles of the Lamb'

2.6.1.4.

2.6.1.5. The Revelation given to the apostle John of the 'twelve foundation stones' of the future New Jerusalem is highly significant in its correlation with 'the twelve apostles of the Lamb' (Rv 21:14). The stones are as foundational to the City as the Apostles are foundational to the church. Furthermore, this passage also links with the words of Jesus to His apostles that the apostles "would sit on twelve thrones judging the twelve tribes of Israel" (Mt19:28), an unequivocal confirmation of the original apostolic band's on-going uniqueness.

2.6.1.6. The criteria used for both the recognition of, and the number of, the twelve original apostles is illustrated in the appointment of Matthias as a replacement for Judas (Acts 1:21-26). Peter made it clear that their number had to be made up (from eleven to twelve) and that the additional choice, would "take over the apostolic ministry left by Judas" (Acts 1:25). Significantly too, their replacement choice must be someone who had accompanied them since the days of John the Baptist until the present time and most importantly, had been a witness of the resurrection.

2.6.1.7. A further testimony to the uniqueness of the original apostles is that many commentators accept that the New Testament was completed during the apostles' lifetime and that it was either written by them personally (Matthew, John, Peter and Paul) or by others who were closely associated and influenced by them. Following the death of John, no further Scripture was written.

Whilst acknowledging that much modern scholarship would disagree with the above point of view on the early dating of the New Testament, and would generally support a later date for its contents, there are signs that this viewpoint has been changing. For instance, one-time arch critics of an early date for the authors of the New Testament such as William F. Albright now acknowledge that there is no basis for dating any book after about AD 80 (Geisler, 2002: 473-474). Interestingly, Bishop John A. T. Robinson (2000:352) argues for an even

earlier dating of circa AD 65 for the completion of the writings. Other noted scholars including Carsten Thiede, Matthew D’Ancona, Gunther Zuntz, Bo Reike and, Eta Linnemann (student of Bultmann) all lean to an early completion of New Testament writings (Seghers, 1998: 2).

Grudem (1994:905-911) adds an interesting observation supporting the early date position and by implication, to supporting the uniqueness of the original apostles as well. He makes it quite clear that he does not accept the possibility of contemporary apostles (even based on the Eph 4:11-12 passage) but confines their activity to the first century and argues that the apostles “could speak and write ‘words of God’ in an absolute sense”. He expands his theme: “It is the New Testament Scriptures which fulfil for the church today the absolute authoritative teaching and governing functions which were fulfilled by the apostles themselves during the early years of the church”. It is therefore, no longer necessary for a literal apostolate to operate within the church today.

In other words, Grudem associates the inspiration and authenticity of the New Testament with the revelatory writings of the original apostles who ‘spoke the words of God’ both in a teaching sense and in a governmental sense. This point of view also confirms his belief that the New Testament was written within the lifetime of the foundational apostles.

2.6.1.8. Furthermore, concerning the authenticity of New Testament Canon, the overwhelming conclusion of the early church leaders was that the New Testament writings were authentic and had been authored by the apostles and those associated with them during their lifetime (Geisler 2004: 235-248). He also points out that “almost the entire New Testament could be reconstructed from the quotations of the church Fathers” ... These early leaders include such personalities as: Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Eusebius and others (Geisler, 2007: 19).

Conservative commentators F. F. Bruce (2013: 8-10), John Wenham (1992:116) and Norman Geisler (2007:17-31), amongst others, support the view, that the authors of the New Testament are usually recognised in evangelical circles as being:

- Matthew, Peter and John, three of the original apostles.
- Mark, although not an apostle is generally believed to have received eye-witness material, and thus authentication, from Peter.
- Luke, a close colleague and fellow traveller of the apostle Paul contributed his Gospel account as well as the historical Acts of the Apostles.
- James and Jude, brothers of the Lord each wrote an epistle.
- Paul (the unique apostle to the Gentiles) added thirteen epistles thus authoring the largest portion of the New Testament.

- The Hebrews author has not been identified.

2.6.1.9 Although there are differing nuances of interpretation within the continuationist camp, many of that persuasion agree that no Ephesians 2:20 foundational-type apostles feature in either the historical (post first century) or present-day church. The Ephesians 2:20 passage is usually acknowledged as describing an event that is both foundational and complete. The unique role of the original apostles and prophets, together with Christ as the cornerstone, is regarded as a one-off, non-repeatable, historical event, so that it is not feasible for this elemental aspect of apostleship to feature amongst us today (Grudem, 1994: 905-911).

2.7. An Evaluation of Ephesians 4:11

“So, Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers”.

καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

In relation to this pericope (and the 1 Cor 12:28 passage), differing responses abound. Based on the ‘five-fold’ ministry gifts described, there are those who do accept that modern day apostles are functioning in today’s universal church in the same way that evangelists, pastors and teachers are evident among us (but not in the sense of an Eph 2:20 foundational status). Those of a cessationist stance obviously do not agree and relegate the apostolate to the first century.

Many commentators, (Scott, 2014:171; Williams, 1992: 170 for example), particularly those of a Pentecostal / Charismatic standing, understand these verses to mean that the five (or possibly four – pastor/teacher counting as one) ministries described will continue in the church in order “to equip his people for works of service, so that the body of Christ may be built up until (μέχρι) we all reach unity in the faith and in the knowledge of the Son of God and become mature” (Eph 4:11-13). The key word would seem to be ‘until’, i.e. until we reach a certain goal which we have not yet accomplished either personally or collectively. Logically, all the ministry gifts given by the ascended Christ, including apostles and prophets, are still potentially present in the church today.

Writing some two decades ago, Barney Coombs (1996:11), one of the leading personalities of the UK Restoration/House Church movement, and something of a pioneer in these matters, comments in his book *Apostles Today* that, because the church has not yet attained to “the whole measure of the fullness of Christ,” the ministry gifts of Christ – apostles,

prophets, evangelists, pastors and teachers – are still being given to the church, and are needed as much today as they were in the first century.

Coombs was writing prior to the rise of the NAR (1996) and its accompanying teaching on apostles and prophets. He was an integral part of the UK Restoration/House Church movement and would have seen the apostolic role in much the same way as emerging Restoration/House Church leaders such as Arthur Wallis, Bryn Jones, Terry Virgo, Gerald Coates, among others, mainly in terms of leadership authority and strategy for church planting and growth. His long-held thesis is that the apostolic office is an essential foundational ministry within the church, both in the past and, for the church of the future. He believes that without this element, the church will be unable to fulfil its role as God's instrument to bring the glory and the knowledge of the Lord to the whole earth (Coombs, 1996:14).

The cessationist position argues that all the apostolic offices as well as the spiritual gifts (χάρισμα) described in 1 Corinthians 12-14, ceased to exist after John, the last surviving original apostle died at the end of the first century at a time, when the New Testament had been completed, but not yet canonised (2.6.1.7.). Some cessationists use 1 Corinthians 13:8-13 to maintain that following the passing away of prophecy, knowledge and tongues (v:9), the term 'τέλειον - perfect, complete' (v: 10) refers to the completed Scriptures thus replacing the need for the apostolate.

Grudem (1994:911), who generally writes from a Charismatic point of view, commenting on Ephesians 4:11, states that the verb 'gave' is in the *aorist* tense (ἔδωκεν) and is describing "a one-off event in the past" and is therefore of the opinion that "there are no apostles" in the church today. Apart from this view concerning modern day apostles and prophets, Grudem is not a cessationist in the classical sense. He makes this clear when answering positively to the question as to whether 'all the gifts mentioned in the New Testament are valid for use in the church today?' (1994: 1031, n. 21-22).

In a summary of this passage, NAR sympathiser and supporter of Wagner, John Rowell (2016) however, has this comment:

There seems to be no exegetical justification for drawing a line in Ephesians 4:11 between the references to apostles and prophets in the first portion of the verse and the three more 'acceptable gifts' of evangelist, pastor and teacher in the balance of the verse. If one functional ministry is applicable after the ascension (the time these leaders were bestowed to the church according to verse 8) then it would seem to follow that all five were and are available leadership roles in the church.

Rowell's analysis of Ephesians 4:11 seems reasonable but, with the caveat that there are no Ephesians 2:20 type apostles' ministering amongst us today. The 'Twelve' were unique, never to be added to again. As noted, other apostles are identified in the New Testament but they were not of the same class as the original group. With this proviso in mind, this passage supports the fact that apostles and prophets (together with evangelists, pastors / teachers) can be present in today's church. Both Ephesians 4:11 and 1 Corinthians 12:28 appear to bear this out. Whether apostleship is a function or an office is discussed under **2.9**.

2.8. An Evaluation of 1 Corinthians 12:28

“And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues”.

καὶ οὐς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

Commentators of every persuasion have vastly differing interpretations of Paul's teaching here. It is not my intention to examine these differing positions in detail but to simply emphasise that there are many viewpoints held from both a cessationist and a continuationist aspect.

Some of the issues arising include questions such as:

1. Question: Was Paul simply describing the governmental leadership of the local church in that he addressed this letter to the local church in Corinth or, was this meant to be a depiction of governmental structures for the 'universal church?'

A number of commentators, amongst them Fee (1994:188 -189) for example, are of the opinion that Paul is here primarily giving instructions to the local Corinthian church. He comments: “Since this sentence is coordinate with v. 27, with its emphasis on ‘you are,’ meaning the church in Corinth, there can be little question that by the phrase ‘in the church’ Paul primarily intends the local assembly in Corinth. Fee further points out that in his earlier letters Paul usually used a description such as ‘in the churches’ to convey the meaning of the ‘church universal”.’

Paul was obviously writing specifically to the local church in Corinth yet, at the same time he was also instructing them on a number of other vital governmental matters of ‘orderliness’ which we recognise as being relevant for church issues today – for example, on marriage; divorce; going to law; the communion service etc. With hindsight, we obviously understand that 1 Corinthians is more than just a one-off letter of instructions to a local church but, is part of the canon of Scripture itself, recognised by the church universal. This must surely

mean therefore that Paul's instructions and teachings in this, and in his other letters, ought to apply to both the local and to the universal church?

2. Question: Does the order of the first three offices give a hint of a hierarchical structure or, is this simply an ordinal mechanism?

Wagner's (2006a: 44) point of view is clear: "Apostles hold one of the most exalted positions in the church, according to 1 Corinthians 12:28: "*first* apostles" (Wagner's emphasis). In responding to the question as to what makes an apostle different, Wagner replies: "While there are several things that distinguish apostles from other members of the Body of Christ, the major characteristic that stands out over the others is their exceptional authority ... the apostles are first in the divine order of church leadership" (2006a: 22).

That there is a definite sense of the apostles being at the top and, pastors being subject to the authority of their apostolic covering is confirmed by the NAR website (ICAL: 2015). Wagner's leaning towards a hierarchical understanding of apostleship is further confirmed by this strong statement: "The responsibility of pastors is to care for, nurture and comfort the flock. Very few pastors have either the gifts or the temperament to mobilise an army for war. Apostles, on the other hand, do". (Wagner, 2008: 123).

In another place, Wagner rhetorically asks: "So to whom does the pastor report? He replies: "He reports to the apostle" (2014a). Typically, apostles form a network of churches and oversee their pastors. Apostolic networks are the functional successors to denominations" (2014a). He adds the following:

Protestant denominationalism over the past 500 years has been, for the most part, governed by teachers and administrators, rather than by apostles and prophets ... It is fascinating that even though we have had church government backwards over the past two centuries according to 1 Corinthians 12:28, we have evangelised so much of the world! Think of what will happen now that church government is getting in proper order (2006a:12).

The key word in this particular discussion is the Greek term *πρῶτον*, which Strong translates as: "first in time or place in any succession of things or persons; first in rank, influence, honour; chief; principal; first, at the first" (Strong, 4412) which, seems to suggest that either a 'first in time/place' or, a 'first in rank,' position is acceptable.

In summarising this particular point, Pivec and Geivett (2014:55), unlike Wagner, take a more general view, suggesting that many denominational commentators see apostles and prophets ranked first and second, not because of any hierarchical structure but, because of the important functions they have in proclaiming the gospel and establishing churches.

3. Question: Does this verse give backing to a continuing ministry of apostles and prophets throughout church history especially, in the light of the other ongoing ministries that are identified as continuing to function in the church today?

Comparable to the situation found in Ephesians 4:11, where some commentators only recognise three contemporary ministries (out of the five) listed, a similar principle applies here. In essence, it does seem somewhat arbitrary to acknowledge that the majority of ministries listed still function today but, two (apostles and prophets) do not.

The NAR uses 1 Corinthians 12:28 as a 'proof text' to show that apostles and prophets are to be recognised as ongoing governmental offices, the logic being, that in the same list, several other ministries – teaching, helping, administration, miracles etc., have continued to be active throughout the church body and, are still functioning today. Rodman Williams agrees: "Such appointments must refer to more than an act or acts of history – especially since Paul continues with other appointments that indicate an ongoing occurrence". Williams (1992:170) goes on to emphasise that "apostles do have vital significance for the life of the church at all times in history".

2.9. Office or Function?

We now come to a dilemma. Many major denominations, including well established Pentecostal/Charismatic groups, do not formally recognise or acknowledge the office of apostle (or prophet) within their governmental structures although ironically, it is often acknowledged that the ministry functions of apostles and prophets are still present in today's church. This does beg the oxymoronic question as to how *apostolic function* can be present when the *apostolic office* is not.

The following denominational responses illustrate the current situation:

2.9.1. In a Position Paper entitled *Apostles and Prophets* approved by the General Presbytery on August 6, 2001, the Assemblies of God, USA (AG Position Paper: 2001) made the following statement:

The Assemblies of God recognises ministers as certified, licensed, or ordained. The work of district councils and the General Council is overseen by presbyters and superintendents. Local churches appoint deacons. The Assemblies of God believes this practice is consistent with apostolic practice provided in the pastoral letters of 1 and 2 Timothy and Titus. The pastoral letters do not make provision for the appointment of apostles or prophets, nor does the Book of Acts indicate that provision for such was given in the churches established on the missionary journeys. The apostles appointed not apostles or prophets but elders (Acts 14:23) ... thus,

within the Assemblies of God, persons are not recognised by the title of apostle or prophet. However, many within the church exercise the ministry function of apostles and prophets.

2.9.2. The Statement of Faith of the Assemblies of God (UK) reads: “We believe in the operation of the gifts of the Holy Spirit and the gifts of Christ in the church today (1 Cor 12:4-11, 28; Eph 4:7-16)” a position, which apparently confirms their commitment to the ‘five-fold’ ministry, although there is no reference to the ‘office’ of apostle. Interestingly, their official website has the strap line ‘Apostically led - Relationally connected - Missionally Focussed.’ Their National Leader, John Partington, is described as having been “a pastor and apostolic leader” (Assemblies of God, UK: 2015).

It is worth noting that the Australian AoG differs considerably from its counterparts in the UK and the USA. The NAR movement has taken over the Assemblies of God denomination in Australia where, a dramatic change in church government, has been taking place from the late ‘90’s onwards. In order to identify with these changes, the name of Assemblies of God was changed to Australian Christian Churches in 2007. Spearheaded, amongst others, by such personalities as AoG ministers David Cartledge and, Brian Houston of Hillsong Church, an account (with a forward by C. P. Wagner) of these changes is given by Cartledge (2000) in his book: *The Apostolic Revolution: The Restoration of Apostles and Prophets in the Assemblies of God in Australia*. Cartledge (2000: back cover) argues that the resulting growth has been due to their change of structure and their acceptance of the offices of apostles and prophets. He summarises: “The Assemblies of God in Australia is a classic example of what can happen to any Christian movement that has the courage to change. This movement made the transition from an ineffective democratic leadership to God appointed apostolic ministries and the dramatic results are now a matter of record.”

2.9.3. My own denomination, The Elim Pentecostal Church (UK) has the following Fundamental Truth: “We believe in the ministries that Christ has set in His Church, namely, apostles, prophets, evangelists, pastors and teachers and in the present operation of the manifold Gifts of the Holy Spirit according to the New Testament”. (Elim Directory, 2015: 6).

In his 2014 publication, B. J. McNair Scott (2014:38) references a 2009 email received from the then General Superintendent of the Elim Pentecostal Church UK, Rev. John Glass, who in reply to an enquiry from Scott wrote:

Elim churches would recognise the contemporary role of Apostles as those who plant churches and oversee them. We have five Regional Leaders who each oversee

around a hundred churches in the UK and we would recognise an apostolic ministry in them. I have planted three churches during my forty years of ministry and have overall responsibility for the 550 churches in our denomination. My role would be seen as apostolic ... What we do not do is append titles to individuals as we deem that function is more important than office.

Intriguingly, our 'sister' denomination, the Church of Pentecost (CoP), the largest denomination in Ghana (Pew Forum: 2006) to whom the Elim Pentecostal Church is formally linked, somewhat ironically, recognises a governmental system strongly based on apostles and prophets. (I have been present in their annual Convocation in Accra when numbers of men were 'called out' to be ordained as apostles). The CoP now has a growing network of over 100 churches in the UK which are listed in the official Elim Directory under the category of the Elim Church Incorporated, an affiliated link to the main Elim body (Elim Directory, 2017: 70-87).

2.9.4. The main Pentecostal exception in the UK is The Apostolic Church whose governmental structure has recognised apostles and prophets since its inception in 1916 (The Apostolic Church: 2015) following a schism from the then newly formed first British Pentecostal denomination, the Apostolic Faith Church (Hathaway, 1996: 40-57). The Apostolic Faith Church was founded by 'Chief Apostle' W. O. Hutchinson who was recognised as an apostle in 1913. He was the first person in the UK to be so acknowledged since the days of Edward Irving and the Catholic Apostolic Church (Weeks, 1997: 58-60).

Other UK groupings that also recognise the apostolic office include a number of the various Charismatic-type networks arising out of the Restorationist/House Church movement of the late 20th century when the office/function of the apostle and prophet was a major feature of their restoration process and praxis (Walker: 1998). Eventually, there was a divergence of opinion amongst the new churches over attitudes to various cultural situations. Two main sections emerged, described by Andrew Walker (1998: 41) using the categories R1 and R2. The more conservative grouping (R1) included such personalities as Arthur Wallis, Bryn Jones, Terry Virgo, whilst the R2 group was led by personalities like Gerald Coates and John Noble. Today, it is among the successors of the R1 churches that recognition of the apostolic office is more likely to be found including, such groups as New Frontiers International - Terry Virgo (2015); Salt and Light - Barney Coombs (2015) and, Kingdom Faith - Colin Urquhart (2015).

2.9.5. The same sense of ambiguity between the apostolic office and apostolic function also exists among the predominantly black majority denominations (in the UK) namely, the New

Testament Church of God (2015), the Church of God of Prophecy (2015) and, the Redeemed Christian Church of God (2015) - all established in the UK in the early 1950's.

Scott (2014:10) quotes Professor Jerald Daffe of Lee University, (The Church of God, Cleveland, TN) in an email dated 06 Oct 2009 on this point:

Like many other Pentecostals our history has been one of not believing in current apostles due to seeing them in a very localised position in terms of writers of the New Testament and disciples who were founders of the church. However, the *Apostolic Restorationist Movement* of the 1990's has caused many denominations to rethink their verbal positions. Within the Church of God there are a growing number of individuals like myself who see the reality of the continuance of the office of apostle.

It is also true that growing numbers of immigrant churches, many of them from an African background, have sprung up in the UK over the last few decades. Within this disparate group, and depending on the denominational allegiance held (if any - many 'immigrant' churches are of an independent nature) there are a number of differing forms of church government to be found. These vary from those embracing a democratic style of leadership, to those who operate a more dictatorial leadership style.

2.9.6. In concluding this section, it is clear that apart from the Apostolic Church, the majority of classical Pentecostal groupings in the UK, do not officially recognise the present-day offices of apostle and prophets although, many do recognise the veracity of apostolic function.

In Elim terms, there is an added historical element to the discussion. Church government by apostles and prophets was never a vision of Elim's early forefathers and it never became a vision. For the first 25 years or so, the movement was led by an Executive Council with a powerful man at its head (Principal George Jeffries, Founder of the Elim Pentecostal Movement). Following a schism that took place in the early 1940's, Jeffries left the movement (over both doctrinal and governmental issues) and formed another denomination. As a result of the schism, the post-war generation of Elim ministers were wary that a dictatorial, autocratic and powerful leader would again come to the fore. The fear expressed by that generation, possibly further militated against the recognition of the apostolic office which some saw as giving too much power into the hands of one man.

Interestingly, Elim's 'Fundamental Truths' (2015: 6) actually state: "We believe in the ministries that Christ has set in His church, namely, apostles, prophets, evangelists, pastors and teachers and in the present operation of the manifold Gifts of the Holy Spirit according to

the New Testament”. Nevertheless, this statement (in its reference to apostles and prophets) is not adhered to in a governmental way.

In practice, there is often a difference between what an individual believes on any particular matter and, the formal ‘constitutional’ position of a movement. In that light, I am sure that many of my colleagues accept that there are apostles and prophets (i.e. the ‘fivefold ministry’ of Eph 4:11) within the global church today. Having been a member of the governing body, I can say that (in my time at least) the recognising of apostolic authority in relation to our Movement’s government was not an issue. It may well be however, that in the present climate of global ‘apostolic activity,’ it could well become an inescapable topic for future discussion.

Wagner (2006a:11) sees this lack of recognition of the apostolate as a great weakness and declares: “If a church has Jesus *without* apostles and prophets, it has no foundation from which to initiate solid building”. He adds: “Churches that fail to recognise the position of apostles and prophets, not in a hierarchy but in a divine order, cannot expect to be everything that God originally intended them to be” (Wagner, 2006b: 23). Wagner (2012b: 58) adds: “In recent times, however, apostles and prophets have been resurfacing. They once again are taking their rightful place of leadership among churches that are on the cutting edge of the current exponential growth of Christianity in many parts of the world”.

Wagner’s (2004: 184-185) antipathy to the old order is made clearer in the following statement:

The spirit of religion would love to maintain the status quo of denominational leadership, which prevents apostles from ministering in their God-given apostolic authority ... thirty years of attempting to pour the new wine of the power of the Holy Spirit and of theological orthodoxy into decaying old wineskins of denominational structures has now been seen as a well-intentioned but fruitless effort. The spirit of religion would like reform-minded leaders to do the same for another 30 years, rather than take the bold step of moving and establishing separate apostolic networks.

2.10. Summary

At the outset of this study, it was stated that: “As all other subsequent NAR theology rests upon, and flows from, a belief in the restoration of modern day apostles and prophets who operate with the same authority and function as the original ‘Twelve’ it is apposite therefore, that this NAR fundamental is examined and analysed as to its authenticity (2.1).

Wagner and the NAR’s position is clear. The three key passages discussed above (2.6. – 2.8) form the basis of the NAR’s position on the ongoing hierarchical offices of apostle and

prophet, a position that is strongly propagated, and practiced by them on a global scale. As already noted however, Wagner's proposition that foundational-type apostles are necessary for church government today is based on a questionable exegesis of Ephesians 2:20. Their viewpoint on Ephesians 4:11 and 1 Corinthians 12:28 concerning the contemporary existence of 'other' apostles found within the church today, does seem to have elements of authenticity about it.

In relation to the wider Christian body, there does seem to be a reluctance to recognise the office of apostle or prophet within classical UK Pentecostalism in spite of the fact that there are no objections to recognising the scriptural positions of evangelist, pastor or teacher. Within my own denomination for example, the ubiquitous title 'pastor' is frequently used, whilst the offices of evangelist and teacher are recognised as such. In the wider ecclesiastical world, numerous titles, many being non-biblical, are given to particular leadership positions – vicar; rector; bishop; regional superintendent, chairman, president, deacon; elder *et al* - but in the main, the office of apostle or prophet is not acknowledged.

Commenting on the NAR's view of Ephesians 2:20, Benjamin Scott (2014:171) helpfully sums up the overall differences between their interpretation of the verse and, that of non-NAR commentators, who see this text as describing a unique situation which cannot be repeated:

There is a middle ground between these two positions that needs to be reached ... It is a view that not only does justice to Ephesians 4:11-13 by affirming a continuing charismatic apostolate but at the same time recognises, along with the church fathers, the Reformers, and the majority of Christian churches today, the non-repeatable work of the originary apostles".

Scott's viewpoint is that (a) the apostolate is an ongoing factor in today's church but (b) that Ephesians 2:20 is not legitimate evidence for modern NAR foundational-type apostles being present today. Based on Ephesians 4:11-13 and 1 Corinthians 12:28, the offices of apostle and prophet are still present within the church today, whether recognised or not. On the other hand, Ephesians 2:20 refers specifically to the original apostles, as a one-off description of their historical role in the foundation of the church, a situation which is not repeatable today.

In summary, the NAR interpretation of Ephesian 2:20 is flawed for the exegetical reasons discussed above (2.6.). This factor considerably weakens the case for subsequent NAR scriptural claims and interpretations arising out of this foundational position. It also follows, that if the original 'Twelve' apostles, being a closed number, are recognised as being unique

to the founding of the church, as an exegesis of Ephesians 2:20 reveals then, other identified apostles in the New Testament must be of a different category and come under the parameters of Ephesians 4:11 and 1 Corinthians 12:28. Similarly, the same principle must also apply to any who are identified as having apostolic function today.

Nonetheless, outside of the traditional denominations, there is today an ever-rising band of personalities and groupings who are recognising a renewal of the apostolic and prophetic foundational office. The influence of the NAR is already evident within many denominations through events such as special conferences, prayer rallies, God TV, You Tube, internet teaching, worship songs, music and the like. If this influence grows, and there is evidence that it is, including within my own denomination, the possibility of a growing tension developing between the 'old and the new' is real.

If Wagner is correct, and the New Apostolic Reformation is authentic and continues in its current growth pattern then theoretically, denominations will begin to disappear or will have to radically change and accept the new order. It will however, be difficult for many to recognise the apostolic authority of a host of global personalities with whom there is no personal relationship and with much of whose theology they have deep seated reservations.

2.11. Summary of Differing Views on Modern Day Apostles.			
Cessationism	The view that the gifts of the Holy Spirit (<i>charisma</i>) together with the apostolic office ceased at the end of the first century with the death of the original apostles.	A position held mainly by some non-charismatic Evangelicals and Reformed commentators in particular.	Represented by: Some Church Fathers; Currently: F. F. Bruce, Walter J. Chantry, Jonathon Edwards, John. F. MacArthur, R. C. Sproul, B. B. Warfield etc.
Partial Cessationism	Commentators who recognise the gifts of the Holy Spirit (1 Cor 12-14) being available today but who do not accept the office of apostle.	Grudem, for example, writing mainly from a charismatic position, accepting that the ministry Gifts of the Holy Spirit (<i>charisma</i>) are evident today but not, the apostolic office.	Grudem's position is based on the fact that the revelation of Scripture is complete and there is therefore no need for further apostolic revelation.
Apostolic Function	Leaders who fulfil the <i>function</i> of an apostle without being recognised in the <i>office</i> of an apostle.	Position held by many established Pentecostal/ Charismatic Movements – AG (USA); AG (UK); Elim etc.	Although some may be recognised as functioning apostolically, they are not usually named or formally acknowledged as such.
Apostolic Office	Leaders who fulfil the <i>function</i> of an apostle and are actually acknowledged as holding the <i>office</i> of apostle.	Position held by some (probably a growing number) within the mainstream Pentecostal Movements.	The office of apostle is formally recognised in some fellowships outside of the NAR. (In some cases, this tends to be more of a structural denominational appointment rather than a functional one) – as found in the UK Apostolic Church, for example.
NAR Apostles	Wagner: According to Eph 2:20, apostles and prophets constitute the operational foundation of the household of God, the church. If this is the case, apostles and prophets (as well as evangelists, pastors and teachers) should be found not only in the nuclear church, but in the extended church as well.	Wagner and the NAR hold the view that foundational apostles (and prophets) are essential for local and trans-local church government today.	Based mainly on an exegesis of Eph 2:20 where the original apostles are described as being foundational to the church plus, Eph 4:11 and 1 Cor 12:28.

3. AN EXAMINATION OF NAR ESCHATOLOGY

3.1. Kingdom Theology

The term 'Kingdom Theology' covers a wide area of varying interpretations and viewpoints of prophecy in relation to the programme of end-time events. Essentially, it is a study of the details and events surrounding the setting up and manifestation of the Kingdom of God upon earth. This chapter focuses on major eschatological and fundamental tenets held by Wagner and the NAR. Various aspects and definitions of NAR eschatology, including topics such as Dominionism, Kingdom Now theology, Theocracy, Theonomy and Christian Reconstructionism are examined.

A number of prophetic schools abound in relation to the biblical accounts of the end-times. Three major prophetic classifications (with past, present and future connotations), are usually recognised, each with their own varied sub-divisions and emphases:

1. **Preterism:** an argument that most prophecies (Partial Preterism) or all prophecies (Preterism) were fulfilled during the ministry of Jesus, concluding with the destruction of the Temple and the city of Jerusalem (A.D. 70). Wagner (2008: 61-62) identifies himself as a 'Partial Preterist' whilst using the term, 'Victorious Eschatology'.
2. **Historicism:** looks at the whole of Bible prophecy as a panoramic overview of church history, from Pentecost to the end-times. It sees biblical prophecies fulfilled in literal historical events and tends to interpret Biblical symbols for actual events, personalities and nations. For instance, some see the seven churches described in Revelation 2-3 as symbolic of seven ages of church history, from the apostolic church (Ephesus) until the modern-day, lukewarm church (Laodicea). Some Historicists interpret the apostasy described in Revelation as 'symbolically' representing the Roman Catholic Church and the Pope as being the Anti-Christ.
3. **Futurism:** looks forward to a time when all the eschatological prophecies will have been fulfilled culminating in the Second Coming and a 1000-year Millennium (with various nuances of detail). Two main categories of premillennial thinking are currently evident:
 - (a) historical (or classical) premillennialism, the predominant viewpoint throughout church history.
 - (b) dispensational premillennialism, a more recent (19th century) viewpoint championed by J. N. Darby and C. I. Scofield (Field: 2014).

Although there may be some varying degrees of difference between Wagner and other NAR colleagues in the details of their eschatological beliefs, for the purpose of this study, emphasis is given to Wagner's approach as also being representative of the general NAR position. Research journalist, Rachel Tabachnick (2011) adds: "The NAR has played a significant role in the gradual transition away from Dispensationalism to Dominion Theology, although most apostles have not openly embraced postmillennialism." She comments that although the apostles are promoting Dominion Theology and have re-defined the concept of a pre-Tribulation Rapture but, many are still using a Dispensationalist narrative which believes that the climax of the ages is imminent. One clear example of a different end-times approach is highlighted, for instance, in Mike Bickle's (2015) 'historic pre-millennial' viewpoint in contrast, to Wagner's post-millennial standpoint (3.4.1.).

One's understanding of the timing and characteristics of the Millennial period will also be affected according to which of the prophetic categories, described above, is accepted. Preterists are likely to lean towards postmillennialism or possibly amillennialism. Historicists are likely to hold to the same position but probably with a bias toward postmillennialism. Futurists generally hold to a premillennial viewpoint. The millennial end-products produced from each belief system are radically different from one another in their end-time prophetic fulfilments and features as well, as in the timing and sequence of events.

3.2. The Dominion Mandate

Under various guises, Dominionist thinking, has surfaced in the church from time to time. For instance, the first Pentecostal Church to be built in the UK was opened in 1907 in Bournemouth. This newly formed Apostolic Faith group (later to become a denomination) was led by 'Chief Apostle' William Hutchinson who, amongst other unorthodox teachings, majored on the doctrine of the 'Man-Child' (Rv 12) from which the Dominionist teaching known as the 'Manifestation of the Sons of God' (MSOG) developed. This select group of 'overcomers' were supposedly being raised in order to establish a theocratic kingdom founded on Apostles and Prophets (Hathaway: 1996).

Similar MSOG and Dominionist teaching appeared again in the late 1940's at the time of the Latter Rain (LR) movement aided by the writings of Franklin Hall (1946) and George Warnock (1951), as well as through the influential ministry of William Branham. Although the strength of the LR soon waned, due mainly to the opposition of the established Pentecostal denominations, it never totally died away, and continued, mostly in independent Pentecostal / Charismatic churches and groups. In the late 20th century, the rise of the Restorationist /

House Church Movements revived many elements of LR teaching, especially in relation to church government by apostles and prophets (1.8.).

The influence of Dominionism has taken on new strength and has become a major global aspect of eschatological theology since circa 2000. Prior to its current emphasis in NAR eschatology, it was popularised by the 'Word of Faith' teaching by such teachers as Hagin and Copeland (1982: audio).

In his 2008 publication, *Dominion! How Kingdom Action Can Change the World*, Wagner (2008: 11-12) sets out his vision of Kingdom/Dominionist Theology, and by implication, that of the NAR, describing the type of world that he believes would be in evidence if "God's will was being done on earth as it is in heaven." Wagner's view of Kingdom Theology envisages a world where: "every segment of society should be permeated with the peace and justice and prosperity of life and health and righteousness and joy and harmony and love and freedom that characterise God's original design for human life." He comes to the conclusion that "earthly societies will be happier and more fulfilled with these qualities of life realised than without them."

Wagner (You Tube: 2014) describes this viewpoint as the 'Dominion Mandate'. Essentially, this distinctive end time perspective understands that the task of the church is to influence, and ultimately to govern, every aspect of society before the Lord returns to take up His Kingdom. Dominionism, then sees the mission of the church being no less a challenge, than to establish the Kingdom of God upon earth. As far as Wagner is concerned, this means that each of the 'seven moulders of society' (the 'Seven Mountain Mandate') is directly under Christian influence, ideally headed up by apostles and prophets (Wagner, 2008:13-18).

Wagner (2008: 69) is convinced that: "Dominion theology provides the biblical paradigm for understanding how the church must involve itself in the *cultural* mandate as well as the *evangelistic* mandate." This is so much so, that within NAR circles when reference is made to the 'Great Commission' (Mt 28:16-20), emphasis is placed upon it being the 'Gospel of the Kingdom' rather than only the 'Gospel of (personal) Salvation' (Hillman: 2013). (1.7.)

David P. Gushee (2010: 18) supporting this latter point says:

(Kingdom theology) ... is social and this-worldly rather than privatized and otherworldly. Jesus came to offer not primarily a path to personal salvation, but a way of living that can contribute to a renewed world. The message of personal salvation is not absent from kingdom theology, but it recedes to become a component of a

broader proclamation. And people 'get saved' not just for their own sake, but mainly so they can get to work on their part of God's kingdom project.

3.3. The Dominion Hermeneutic

The concept underlying the NAR view of eschatology is that the focus of the church is to take back the dominion that was forfeited by Adam to Satan in the Garden of Eden. It is within this broad framework, that Wagner formulates his Dominion Mandate illustrated by the following formulaic progression (or similar):

1. God gave Adam dominion over the earth (Gen 1:26-28).
2. By disobeying God, Adam forfeited his dominion to Satan.
3. Jesus legally won back the dominion by His death and resurrection.
4. The church was given authority and dominion to establish the Kingdom of God.
5. Jesus cannot, or will not, return until the church has taken dominion by gaining control of the earth's governments and social institutions (Wagner, You Tube: 2014).

As early as 1990, in *Vengeance is Ours: The Church in Dominion*, author and Bible teacher, Albert Dager (1990:44). criticised the hermeneutic used to present a supposed biblical basis for Dominionistic views:

A basic premise of dominion theology is that when Adam sinned, not only did man lose dominion over the earth, but God also lost control of the earth to Satan. Since that time, some say, God has been on the outside looking in, searching for a 'covenant people' who will be His 'extension' or 'expression' in the earth to take dominion back from Satan. According to the Dominionist interpretation, this is the meaning of the Great Commission.

Prior to the rise of the NAR's eschatological position, (post-2001) versions of Dominion theology had been popularised through 'Word of Faith' teachers. Their basic argument was that by sinning, Adam lost his legal authority over the earth and God was then legally obliged to hand this authority over to Satan (it is possible that it was this particular emphasis of 'Word-Faith' teaching at that time which caused Dager to react so strongly in 1990). Such personalities as Kenyon, Hagin, Copeland, Paulk and Silviso championed this doctrine (or variations of it) which left God "literally on the outside looking in" because, "after Adam had given it away, God didn't have any more authority here" (Copeland, 1982: audio). Silviso (1994: 195) agrees: "Because Adam, God's deputy on earth, transferred his legal dominion to Satan, God became obligated to recognize Satan's legal standing in spite of the fraudulent way in which it was obtained."

Bob Dewaay (1998). of Critical Issues Commentary summarises the makeup and implications of Dominionist theology with the NAR view that Adam, as ruler of the world

committed treason in the Garden of Eden by turning the dominion of the earth over to Satan. Christ won this dominion back through His atonement and turned the ruler-ship of the world over to the church when He ascended into heaven. Apostles and prophets are now being raised up to take control over Satanic and demonic forces as the church established the Kingdom of God upon earth.

Wagner (2008: 63-69) clearly sets out his arguments for the Dominionist position in his comments on Genesis 1:28 (together with Luke 19:10) and endorses it as being the correct interpretation of the end-time prophetic programme.

The argument against the Dominionist position, as seen from a more theologically orthodox exegesis of Genesis 1:28, does not see any legal transfer of authority taking place, nor does it see a position where God is kept out of His own creation. Nowhere does this pericope imply that because Adam had (supposedly) lost his legal authority over the earth God had to transfer this authority to Satan. Rather, the whole tenor of the scriptures confirms that God, the Creator, is sovereign in all things (for example: Ps 103:19; Ps 115:3; Ps 135:6) and that the command given to Adam was:

Be fruitful and increase in number; fill the earth and subdue (*kabash*) it. Rule (*radah*) over the fish in the sea and the birds in the sky and over every living creature that moves on the ground (Gn 1:28). (*kabash* - H5355, to bring under subjection; *radah* - H7287, to have dominion).

Viewing this from a modern context, many commentators understand that Adam was charged with being a steward of God's creation and that humanity is charged with the duty to be environmentally responsible.

Wagner's (2008: 69) use of Luke 19:1-10 to strengthen his argument that Adam's legal right to the earth, was lost in the Garden of Eden reveals a weak hermeneutic. His statement reads: "Here is how Jesus described His own mission: "For the Son of Man has come to seek and to save that which was lost." Our traditional pastoral understanding of this statement has been that Jesus came to save 'those' who were lost, not 'that' which was lost ... this particular verse does not refer to individuals; it refers to the dominion over creation that Adam lost in the Garden of Eden."

Even a superficial reading of Luke 19:1-10 reveals that the whole focus and emphasis of the passage is based upon the salvation of a particular individual, namely Zacchaeus. Jesus describes the circumstances with this explanation: "Today salvation has come to *this house*,

because *this man*, too, is a son of Abraham.” The reference to being lost (G 622 perish, destroy - ἀπόλλυμι) is specifically applied to Zacchaeus (this house; this man) who is a sinner (was lost) and has found salvation. (A parallel occurrence of ἀπόλλυμι is seen in Luke 15:32 in reference to the Prodigal Son being lost). There is no logical connection in this account with Genesis 1:28 or, Adam’s legal rights in the Garden of Eden. This seems to be a classic case of a ‘text being taken out of context’ and further evidence of ‘extra-biblical revelation.’

3.4. Kingdom Now Theology

One of the key questions concerning the Kingdom of God is whether the prayer of Jesus “Thy Kingdom come” (Mt 6:10) has been realised or, is it yet to be? Is the Kingdom already here or will it be revealed in the future? Intriguingly, the answer to both questions would appear to be ‘yes’. That the Kingdom is already among us is made clear by the teachings of both Jesus and Paul, as seen in the following scriptures:

Matthew 12:28: Jesus declared to the Pharisees “But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.”

Mark 1:14-15: Jesus declared “The time has come - the kingdom of God has come near. Repent and believe the good news!”

Luke 17:20-21: Jesus explained that “The coming of the kingdom of God is not something that can be observed (παρατηρέω - in such a manner that it can be watched with the eyes, i.e. in a visible manner) because the kingdom of God is in your midst” (within you).

John 18:36: Jesus told Pilate, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

Romans 14:17: Paul clarifies that “The kingdom of God is not a matter of eating and drinking (*physical*) but of righteousness, peace and joy in the Holy Spirit” (*spiritual*).

Colossians 1:13: Paul declares, “He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.”

3.4.1. Already, But Not Yet

It is also apparent that the Kingdom is still to be set up in the future as made clear throughout Scripture so that essentially, ‘the Kingdom is here but, the Kingdom is yet to come.’

This viewpoint understands that the Kingdom of God (βασίλεια – the rule; reign; authority; government of God) was *inaugurated* by Jesus at His first coming through His death and

resurrection but is still to be fully consummated by Him at His Second Coming when the Kingdom will be fully revealed. The position of 'inaugurated eschatology', sometimes known as 'partially realised eschatology' was a concept familiar throughout church history, but was particularly popularised amongst the evangelical constituency in the mid to late twentieth century by George Eldon Ladd (1993).

The core of Ladd's (1993: 89-90) teaching is crystallised in his statement: "The Kingdom of God involves two great moments: fulfillment within history (already), and consummation at the end of history (not yet)." In essence, the Kingdom came with Jesus (was inaugurated by Him), the kingdom operates now through Jesus, and wherever the King is present, the evidence of the kingdom will be seen. However, the Kingdom will only be fully revealed after the return of Jesus at the Second Coming.

Those who hold to a Futurist understanding of prophecy, point forward to the time when, in a literal sense, "the government will be upon His shoulders" (Is 9:6) and, "the earth will be filled with the knowledge of the glory of the Lord" (Hab 2:14). This view sees the Kingdom of God as having both a present and a future aspect, often characterised by the concept described as 'the now and the then' or, 'the already/but not yet' thus illustrating the tension between this age where the Kingdom is 'here but not fully here' and, the age to come where the Kingdom will be 'fully here'. This tension is illustrated by the fact that although as Christians we look forward to the resurrection and to our new bodies, we have already been 'raised with Christ' through the new birth (Col 3:1). John Haupt (2014: par.293) writes: "Though a fuller manifestation of the Kingdom of God has yet to come, it is already possible for believers to sample its powers ... the Kingdom of God is a present reality for millions of people who have invited Christ to rule in their lives."

The 'inaugurated eschatology' position is not a view held by Wagner and the NAR who lean to a more Preterist, 'realised eschatology' concerning prophecy. Wagner (2008:61) confirms this position by his unequivocal identification with the Preterist position held by Harold R. Eberle (2006) and co-author Martin Trench (of Worldcast Ministries) as described in their volume *Victorious Eschatology* in which, they advocate a 'realised eschatology' – as opposed to an 'inaugurated eschatology' view of prophecy. They teach that the signs given by Jesus in Matthew 24 have already been fulfilled, culminating in the destruction of the Jewish Temple (A.D. 70) and the dispersion of the Jewish nation. Authors Eberle and Trench (2006:1) make the claim: "that before Jesus returns, the church will rise in glory, unity, and maturity. The Kingdom of God will grow and advance until it fills the Earth." Worldcast's Ministries Statement of Faith confirms: "A belief in the Kingdom of God ... which may be

experienced today; which is growing in the earth, like seeds in soil; which will grow until it fills the earth; which will be brought in full power when Jesus returns to the earth” (Eberle: 2015). (This view of Scripture invariably leads on to a position of ‘Replacement Theology’ in relation to Israel. This entails that God’s promises and blessings to the Nation of Israel are transferred from the Nation to the church).

Whereas the pre-millennialist can say, “The Kingdom is here; the Kingdom is coming,” the NAR’s Kingdom Now position could be summed up as “The Kingdom is here and will be fully established by the church during this postmillennial period before the King returns!” The dispensationalist pre-millennial view of the end-times teaches that society will become increasingly wicked and godless until the Lord returns at the Second Coming. During this climactic period and, depending upon one’s particular view of prophecy (for example, will the church go through the ‘Great Tribulation’ or be ‘Raptured’ prior to it?) as envisioned by dispensationalist commentators such as Darby (Field: 2014). and Scofield.

In direct contrast to a premillennial understanding of the end-times, the NAR promulgates its concept of ‘Kingdom Now’ theology based on a postmillennial understanding of the end-times as voiced by Wagner (2008:61): “We now believe that God is mandating our involvement in aggressive social transformation ... (2008: 22) we no longer accept the idea that society will get worse and worse, because we now believe God’s mandate is to transform society so it gets better and better.”

The significant factor here is that for the NAR, the prospect of the Kingdom is not some far distant future dream but rather, a present reality in the here and now. According to Wagner (2008: 22), the ‘New Apostolic Reformation’ was birthed in circa 2001, bringing key factors (such as the recognition of apostolic and prophetic leadership) into alignment so that now, the church is in a position to fully establish the Kingdom on earth.

Interestingly, one notable exception to the NAR’s postmillennial position is that of Mike Bickle (2015) of the International House of Prayer (IHOP), whose literature states: “IHOP–KC holds to the historic premillennial view of the end-times with a post-tribulation rapture and victorious praying church emphasized (Eph 5:27; Rv 19:7). The church will be victorious in love with power during the most dramatic time in history. This view gives us confidence and urgency to dynamically participate with Jesus now and in the coming revival” (3.1.).

Nevertheless, the essential NAR Kingdom Now eschatological position is that the church will become more powerful and effective as, under the covering of apostles and prophets, it

begins to influence key cultural, social and political areas of society by means of the 'Seven Mountain Mandate' strategy. In other words, in this Second Apostolic Age, the NAR believes that the world will get better through the influence of the church, so that when the Kingdom is finally established at the end of the millennial period, it will be ready for the King to return and take His place.

3.4.2. Kingdom Now Implications

As the name implies, Kingdom Now theology describes a present day, here and now state of affairs. For Wagner and the NAR, the prayer "Thy Kingdom Come" is not just a future dream; it is a present-day reality.

The premise of Dominionism rests on the NAR belief that earthly institutions are controlled by demonic powers who actively oppose all things to do with God's kingdom. A useful description of how 'Kingdom Now' theology would be worked out in practice, together with the many theological and social implications, is offered by researcher Sarah Miller (2012: 4):

Dominionism rests on the foundational claim that Christians have a divinely mandated duty to take control over all areas of secular and religious life in America, and throughout the world ... it is the duty of Dominionists, through means of spiritual aggression, to defeat these forces and take back the world for God ... backed by an end-times thinking which posits that humans must establish God's kingdom on earth before Christ can return to save the faithful.

The implications arising from the Dominionistic philosophy are not confined to theological circles only but, are already having an impact in the public arena. As noted in **1:4**, over recent years Dominionistic philosophy has become a major force in right wing politics, especially in the USA and more so, as the recent Presidential campaign (2016) reached its conclusion. Key NAR personnel, such as Cindy Jacobs, Mick Bickle, Che Ahn and C. Peter Wagner became associated publicly with a number of hopeful presidential candidates on such occasions as the regularly held State-wide 'Response Prayer Events' spearheaded by NAR apostle Doug Stringer. Political heavyweights involved included Rick Perry, Mike Huckabee, Sarah Palin, Newt Gingrich, Michele Bachman, Bobby Jindal, Ted Cruz and, Nikki Haley among others.

In the midst of the recent USA Presidential Primaries, the 'Cruz for President' campaign announced "that Ted Cruz had received endorsement from Mike Bickle of IHOP" (2016) Pivec (2016) commented: "It seems the campaign was aware of Bickle's connection to the NAR, but not overly concerned about it ... whatever the case may be, the campaign's touting

of Bickle's endorsement reveals how influential this particular NAR leader has become and shows that the NAR has grown into a significant political force."

Whilst Wagner's vision is a major eschatological aspect of NAR theology, he does concede that there are a number of elements still needed to accomplish it including, the need "to pull together many important threads such as the biblical government of the church (apostles and prophets), dominion or Kingdom theology, an open view of God, the principles and practices of spiritual warfare, the church in the workplace, the great transfer of wealth and other themes." Wagner (2008:11-12) concludes with the summary that: "the ideology underlying this thrust is called 'Dominion Theology'".

The above topics, including the defeat of Satan and demonic strongholds by a victorious Church, will be the framework for examination in chapter 4.

3.5. Christian Reconstructionism

The movement known as Christian Reconstructionism, is often linked to those of a Neo-Calvinistic persuasion. Stuart D. B. Picken (2011:163) offers the following definition: "Christian Reconstructionism is an extreme type of Neo-Calvinism that calls for the remodelling of Western and USA society along Christian lines, but on the basis of laws approved of in the Bible. Although not formally a denomination, the principles of Reconstructionism are associated with extreme right-wing political groups."

Based on the philosophy known as *Theonomy* (meaning, the Law of God; *theos*: God; *nomos*: law), Christian Reconstructionism is one of the more extreme examples of Dominionism. One-time Christian Reconstructionist activist, Greg Loren Durand (2004) writes that the now deceased 'father' of this school of thought is, "Rousas John Rushdoony (1973), a former ordained minister of the Orthodox Presbyterian Church who published the 'bible' of the movement, *Institutes of Biblical Law*, in 1973." Durand also reports that "the most articulate and influential of the movement's spokesmen is Gary North, (son-in-law of Rushdoony) who studied directly under Rushdoony, and has written nearly two dozen volumes over the last thirty years, some of which are well over 1,000 pages in length."

The philosophy of the movement continues today through 'The Chalcedon Foundation' now led by its President, Mark Rushdoony (2016), son of R. J. Rushdoony. "Founded in 1964, Chalcedon is the origin and principal centre of the Christian Reconstruction movement, and their materials have had a vast, immeasurable effect on the politics of the Christian Right. Named after the Council of Chalcedon of 451 A.D., in which the Lordship of Christ was

proclaimed, the organization's purpose is to establish Old Testament Biblical law as the standard for society.” (Rice: 1995).

The Chalcedon (2016) website explains:

We believe that the whole Word of God must be applied to all of life. It is not only our duty as individuals, families and churches to be Christian, but it is also the duty of the state, the school, the arts and sciences, law, economics, and every other sphere to be under Christ the King. Nothing is exempt from His dominion. We must live by His Word, not our own ... Our emphasis on the Cultural or Dominion Mandate (Genesis 1:28) and the necessity of a return to Biblical Law has been a crucial factor in the challenge to Humanism by Christians in this country and elsewhere.

Julie Ingersoll (2015), author of *Building God's Kingdom: Inside the World of Christian Reconstructionism* and a recognised researcher into Dominionism and the Christian Right in the United States political scene, comments on two relevant core aspects of Christian Reconstructionism:

1. “First is the view that the Kingdom of God was established at the resurrection, that its establishment is progressive through history and Jesus will return at its culmination when Christianity has transformed the whole world (a view known as post-millennialism).
2. Second, all knowledge is based in one of two sets of assumptions: The God of the Bible is the sovereign source of all authority or, human reason is autonomous from God.”

Arising out of these two concepts, Ingersoll (2011) explains how in the main, a Reformed theological belief system saw: “Secular humanism and pluralism to be in conflict with Christianity so much so that a duty was conferred on Christians to transform earthly institutions ... to transform the world, or take dominion, a view that became an article of faith for the religious right.”

In its more extreme teachings, in such areas as ‘the death penalty for homosexual activity’ (Mantyla: 2016) Christian Reconstructionism appears to parallel the Islamic approach to Sharia Law. One source has this claim: “Christian Reconstructionism advocates the restoration of Old Testament civil and moral laws in order to reconstruct present American society into an Old Testament- type Mosaic form ... the Bible being the sole standard. This would include severe punishments for law breakers. Some Christian Reconstructionists would advocate death for adulterers, abortionists, idolaters, murderers, homosexuals, rapists, etc.” (Slick: 2015).

Although the ethos of Christian Reconstructionism comes under the broad umbrella of Dominionism, it is not a position that is espoused by Wagner or by the wider NAR body who tend to hold a more ‘Kingdom Now’ approach in their eschatology.

3.6. Definitions: Theocracy, Theonomy and Democracy

The term *Theocracy* literally means ‘the overall rule of God’ (*Theos*: God; *krateo* to rule) and describes the philosophy underlying attempts to set up a divinely governed society.

When seeking to describe the Old Testament form of Jewish government Josephus, rather than using such terms as monarchy, oligarchy or democracy to define the Hebrew nation’s unique position under God, introduced the term ‘theocracy:

“Our legislator (Moses) had no regard to any of these forms, but he ordained our government to be what, by a strained expression, may be termed a theocracy (*theokratia*), by ascribing the authority and power to God, and by persuading all the people to have a regard to him, as the author of all good things” (Josephus: 1737).

The foundational basis behind the concept of Theocracy is, that “a true theocracy is only possible when a nation is truly ‘theonomic.’” In other words, God’s law cannot govern a nation (theocracy) where God’s law does not rule in the hearts of the people (theonomy). A theonomic approach to all of life by all of the citizens of a nation will, by definition, be a theocracy” (McDurmon: 2008). For those therefore, who hold to a Futurist view of prophecy, a truly authentic Theocracy will only be fully realised when the Lord returns and sets up His Kingdom, ruling from His throne in Jerusalem.

Accordingly, any state that claims to be directly governed by God may be called a Theocracy, this being the basis for states that operate according to the Islamic Law of Sharia. Nations such as Afghanistan, Iran, Saudi Arabia, Somalia, Sudan, Syria and Yemen come under this description, to a greater or lesser degree. The Caliphate so evilly sought after by Daesh, is a prime example of a modern-day attempt to establish a Theocracy.

Surprisingly, Wagner is not seeking to set up a Theocracy through his Dominionistic plans. He is of the belief that the best form of government at this time in history is not actually Theocracy but is in fact, Democracy. He obviously looks forward to the day when the whole earth will be theocratically ruled by God, which is His right as the Creator of the universe. Until that day dawns however, Wagner (2008:15) states that: “the rules of democracy open the doors for Christians, as well as for non-Christians who have Kingdom values, to move into positions of leadership influential enough to shape the whole nation from top to bottom.”

Wagner’s premise is, therefore, that under a democratic political system, Christians will be able to effectively influence the ‘seven moulders’ of culture (7M) so that such features as, rule by a governmental apostolate, disciplining the nations by means of aggressive

evangelism and, the defeat of Satan through NAR's spiritual warfare method (SLSW) will become the norm in society (Wagner, 2008:13-18).

3.7. Summary

This chapter concludes by noting the difference in belief (and practice) between Dominionist teaching and, the position held by the Assemblies of God, USA (as a representative example of an established Pentecostal denomination).

Dominionist teaching tends:

1. To require recognition of a new Second Apostolic Age, governed by apostles and prophets.
2. To hold to a Preterist view of prophecy and a post-millennial view of the Millennial period.
3. To teach that the role of the church is to destroy the works of Satan and to establish the Kingdom of God upon earth prior to the return of the King.
4. To replace the Gospel of Salvation with emphasis on the Gospel of the Kingdom. For example, author David Bercot states: "When we tell people about salvation – but say nothing about the kingdom – we are not preaching the gospel of Jesus Christ" (2003: par.158).
5. To assert that the Kingdom is currently a literal and tangible entity; usually described by the term 'Kingdom Now' theology.
6. To place a strong emphasis on Old Testament laws and fundamentals. This is especially true of Christian Reconstructionism (Theonomy), and its postmillennial view that all of the moral laws contained in the Old Testament are still relevant today.
7. To a belief in the view of Replacement Theology where, the Old Testament promises given to Israel are transferred to the church so that Israel has no further place in God's future plans.

Whereas, the Assemblies of God (USA) (Assemblies of God, Position Papers: 2015) has rejected:

1. The teaching that present-day apostles and prophets should govern the church.
2. The teaching that the church, under the government of apostles and prophets, should work to take dominion of the earth prior to Christ's return – a teaching known as 'Kingdom Now' or 'Dominion Theology.' (Many Pentecostal traditions hold to a pre-millennial view of the end-times often, with a 'seven' year Tribulation period and a 'secret' Rapture prior to the actual Second Coming – basically, a Dispensational viewpoint).

3. The teaching that the end-time church will become a victorious, militant army so it can take dominion of the earth—a teaching sometimes known as ‘Manifest Sons of God’ or ‘Joel’s Army’ or similar.
4. The teaching that Christians must identify a hierarchy of demonic spirits (also called ‘territorial spirits’) and wage battle against them for the gospel to advance—a teaching known as ‘strategic-level spiritual warfare.’
5. The teaching that spiritual gifts, such as prophesying and healing people, can be imparted by church leaders through the practice of laying their hands-on people.

The differences between the more established Pentecostal traditions and the beliefs and praxis of the New Apostolic Reformation are quite marked, the key issue being to do with authority and accountability. If, as seems likely, the influence and strength of the NAR increases, so will the possibility of serious tension developing between the ‘traditionals’ and the ‘reformers’ at a global, national and local church level.

This factor can already be seen in numbers of local churches where NAR teachings and thinking have already influenced the direction, character and structure of the congregations. In some cases, this has led to inner tension and at worst, schism and division both within church leadership and at a congregational level as the ‘new doctrines’ begin to take effect. Tabachnick (2010) confirms this development: “The modern-day apostles and prophets of the New Apostolic Reformation view their post denominational movement as the future face of the Protestant church and the end of denominations as we know them ... their networks are also drawing in denominational churches and change both the internal government of a church and the way that churches relate.”

On being asked whether “the Assemblies of God (USA) churches are part of the New Apostolic Reformation (NAR) movement,” researcher Holly Pivec (2013b) responded:

On paper, the denomination has rejected key NAR teachings. But, in practice, these same teachings are being promoted in many Assemblies of God churches. Some Assemblies of God churches that become heavily involved in NAR teachings—such as Bethel Church in Redding, California—leave the denomination. Nonetheless, many churches that remain part of the Assemblies of God actively promote NAR teachings—even inviting NAR apostles and prophets into their churches.

Whereas, there is no apparent establishment of an ‘NAR-type denomination’ in the UK, nor is there evidence to suggest that lots of fellowships are leaving their denominations, there is enough evidence to show that both NAR teachings and praxis are beginning to affect numbers of local churches. If, as Wagner (2004a: 184 -185) believes, a church cannot function correctly unless it is under the covering of an apostle, and if the impact and growth

of the NAR continues apace, there could be more difficult times ahead for established Pentecostal denominations as they are challenged by a radical change in governmental structures and eschatological beliefs.

4. WAGNER'S VISION OF THE SECOND APOSTOLIC AGE.

4.1. Introduction to Christian Dominionism

Speaking at a Prophetic Conference, held in San Jose, CA, in 2004, Wagner shared his Dominionistic vision of the end-times:

“The goal that God has now placed on the agenda of the Body of Christ in the last few years, much more than we can find in the past, is the goal of transforming our society. Seeing the values of the kingdom of God, that’s why Jesus taught us to pray ... the Lord’s Prayer, ‘Our Father, who art in heaven’ ... and part of that prayer is, ‘your kingdom come, your will be done, on earth as it is in heaven’ ... so, transforming our society and understanding the kingdom, is number one” (Wagner, 2004b).

As previously recorded (3.6.), Wagner’s (2008: 15-17) somewhat surprising proposition is that: “Christian dominion can take place through democratic means.” He emphasises that: “The most basic principle of democracy is that the majority, not the minority, rules and sets the ultimate norms for society.” In his 2008 publication Wagner emphasises that he is not advocating establishing a theocratic state but rather, the pursuit of Christian Dominionism, accompanied by aggressive evangelism, facilitated by a ‘worldwide prayer movement’ and employing the NAR’s spiritual warfare methods. The latter aspect, known as ‘strategic-level spiritual warfare’ (SLSW, Wagner, 2008:121-122) is a method used to defeat resistance to evangelization by demons who, Wagner and the NAR believe, control most communities or people groups, including adherents to all other religions and non-evangelical Christian faiths (Kaoma, 2012: 51).

In essence, Wagner is declaring that the Church’s task in this ‘Second Apostolic Age’ is to take ‘dominion’ over society and government prior to Jesus’ return and to bring in the Kingdom of God on earth. The NAR mandate is therefore to transform ‘theological theory’ into ‘theological pragmatism’ as the Church literally seeks to do “whatever is necessary” to bring influence, leadership and domination, into the key areas that underlie the fabric of society (Mantyla: 2016). Wagner (2008: 57-59) describes this position as a ‘new paradigm’ under the title of ‘Dominion theology.’

The terms *dominion theology*; *dominion hegemony*; *dominionism* date back to the late 1980s. According to Robert Gagnon and Edith Humphrey (2016), professors of New Testament at Pittsburgh Theological Seminary: “Dominion theology and dominionism were terms coined in 1989 by sociologist Sara Diamond (1989: 138), in *Spiritual Warfare: The Politics of the Christian Right*, referring to Christians who want to take over the government

and six other facets of society ... together known as the 'Seven Mountains'. Diamond views this as "the central unifying ideology for the Christian Right."

Investigative journalist Fred Clarkson (2016a), specialising in the fields of (Right Wing) politics and religion, adds the following: "The term 'Dominionism' was first popularized in the 1990s by researchers, including Chip Berlet, scholar Sara Diamond, and myself, who needed a term to describe the political aspirations of Christian Rightists who believed that they have a biblical mandate to control all earthly institutions – including government – until the second coming of Jesus." Much of the focus of this chapter is on the growing connection between the political right wing and the NAR.

A number of practical considerations arise out of the NAR eschatological position. These include the NAR foundational belief and out-workings of the 'Seven Mountain Cultural Mandate' (7M), the implementation of 'Strategic-Level Spiritual Warfare' (SLSW), and the concept and validity, or otherwise, of the '*Transformations Movement*' developed by George Otis Jr. Other foundational beliefs include such areas as spiritual mapping, the subduing of so-called territorial demonic spirit, the practise of Identificational Repentance and, the doctrine of the 'transfer of wealth from the nations to the church. Wagner also promotes the theology of Open Theism as being a logical theological development in confirming his Dominionistic position. The remainder of this chapter examines a number of the major NAR eschatological views listed above, together with hermeneutical comments made on each of them, from the writer's theological viewpoint.

4.2. Apostles and Prophets

The NAR teaching and relevant theological response was dealt with under chapter 2: **2.1. – 2.11.**

4.3. The Seven Mountain Cultural Mandate

A number of NAR associated leaders, including such personalities as Johnny Enlow, Lance Wallnau, Os Hillman as well as Wagner himself, are advocates of the 7M Mandate, teaching that there are seven 'Mountains of Influence in Culture' Author Os Hillman (2007), President of 'Marketplace Leaders' is a leading voice supporting the Mandate. He recounts that in 1975 Bill Bright, founder of Campus Crusade and Loren Cunningham, founder of Youth with a Mission (YWAM), independently began to introduce the seeds of Dominionistic thought in their publications.

Francis Schaeffer was also an early proponent of Dominionism although, not in the full sense of the developed presentation seen in NAR theology current today. According to political commentator, Frederick Clarkson (2016b), Schaeffer “caused more people to turn to overt Dominionism than any other thought leader before or since. For many, Schaeffer, was the beginning of a theological journey from anti-abortion activism to Dominionism.” Clarkson argues that Schaeffer’s 1981 publications, including *A Christian Manifesto*, “served as a catalyst for the evangelical wing of the anti-abortion movement and the broader Christian Right” (2016b). Author Sara Diamond (1995: 246-249) is of the opinion that: “The idea of taking dominion over secular society gained widespread currency with the 1981 publication of Schaeffer’s book *A Christian Manifesto*.”

Other commentators, such as Irving Hexham (1992:152-163), concluded however, that Schaeffer’s position owed more to the theology of neo-Calvinist Abraham Kuyper rather than, for example, the Reconstructionist viewpoint of Rushdoony.

The ‘Seven Mountains’ (or spheres of influence) are usually defined as being business, government, media, arts and entertainment, education, the family and religion together, with corresponding subgroups linked to the main categories. The 7M concept is the overriding motivation for the NAR’s mission, in what is for them, the challenge of establishing the Kingdom of God upon earth in order to welcome the return of the King.

Although there are exceptions, Dominionists and supporters of the 7M Mandate, tend to fit their eschatological programme into what is essentially a modified postmillennial partial-Preterist position. The heart of the 7M teaching is that if the Church is going to impact society then, these ‘mountains,’ representing the very foundations of our society, will need to be radically influenced and, as some Dominionists believe, even controlled by Christian action and input. More specifically, this control will be in the hands of the Apostles who according to Enlow (2008: 42) will “have to be properly positioned on the tops of the mountains ... to displace top-of-the-mountain demons and bring the reign of heaven in their place.”

Fellow NAR traveller, Prophet Jonny Enlow (2008:43-44), is one example of a strong advocate of 7M. He believes that: “It’s the Lord’s plan to raise His people up to take every social, economic and political structure of our nations.” He emphasises that: “The strongest word that the Spirit is currently speaking to the churches relates to God’s desire for His people to take dominion over every area of our society” (Wagner, in Enlow: 2009) adds: “The coming Elijah Revolution will affect the entire world and will prepare the way of the Lord

before His return. According to Scripture, Jesus will sit at God's right hand until all of His enemies are put under His feet. The Elijah Revolution will accomplish this as God's end-time emissaries confront seven nations and 'greater and mightier than we'" (Dt 7:1-6).

There are varying degrees of understanding concerning Dominionist thinking depending upon the particular interpretation held by the different groupings. There are those who hold extreme and aggressive views in this area based mainly on Old Testament law. They are almost akin to Islamic Sharia law in their fundamental and literal approach to God's law. For instance, President of Christian Reconstructionist organisation, American Vision, Joel McDurmon is quoted as saying that although he used to believe: "that homosexuality in general should receive the death penalty," he now believes that "the Bible teaches that the 'act' of sodomy should receive such." Since making this statement, he has tempered his views somewhat (Mantyla: 2015).

The Dominionist/7M scene produces varying levels of Christian Reconstructionism, from the Theonomy of Rushdoony to the extreme views of American Vision. A less aggressive 'Kingdom Now' doctrine (3.4) appears to be the approach generally taken by the NAR in their mission to 'set up the Kingdom of God' led by the Apostles and Prophets.

Various terms are used to describe the differing emphases of this period, each one reflecting a particular school of thought within NAR eschatological dogma. These aspects are reflected in the differing terms used to describe particular features. Such descriptions include: Joel's Army, the New Wave, the New Breed, the Man Child company, the 'Manifest Sons of God', the Overcomers, the Elijah Company and others. Each grouping has its own particular emphases and nuances but, all have the same basic Dominionistic implications.

In relation to the term 'Joel's Army', for example, author Bill Hamon (1997: 247), recognised as a foundational figure of the NAR, claims that Joel 2:1-11 describes 'Joel's Army' as the end-time Church executing God's judgments on the earth. He writes:

The saints are being trained now in the military bases of international training centres and their local church armouries. The goal is to have them taught, equipped and field trained to be the officers that lead God's army of prophetic evangelist saints during the coming Saints Movement. They will minister under the covering and leadership of fivefold apostolic and prophetic generals who trained them. These saints will function like God's army prophetically described by Prophet Joel.

In a 'prophetic' prediction, Bobby Conner (2003) of Eagle's View Ministries, gives a similar flavour of Dominionist thinking in reference to 'Joel's Army,' which he now believes is 'ready

to advance': "Joel's Army is now commencing to be called and commissioned. There is no need to hesitate, all who have a willing heart are summoned. The cry of heaven is 'Advance.'"

Conner's prophetic prediction continues: "All who have a willing heart can now go to their spiritual mail box and there they will discover a letter of induction into Joel's Army. *TheCall* establishment by Lou Engle and others has been used of God to awaken and assemble multitudes of youth in our nation ... releasing passion and prayer, now however this season is coming to a close, and Joel's Army is now being commissioned."

4.3.1 Response in regard to the Seven Mountain Cultural Mandate

Whilst not subscribing to the NAR teaching on the 7M mandate, the writer basically views the 7M concept as no more than a possible sociological/demographical concept, rather than a theological breakdown of major divisions within the makeup of society. Where the NAR perception leads to a position in which the Church is literally tasked with 'bringing in the Kingdom of God' in its attempts to dominate the different cultural areas then, because of the questionable hermeneutics involved, this becomes an exegetical step too far.

As is so much NAR teaching, this particular concept comes under the banner of 'extra-biblical revelation.' The term 'extra-biblical revelation' is used specifically as an explanation for many of the NAR's 'new' revelations and doctrines – such as: the role of governmental apostles, the offices known as vertical, horizontal and market place apostles, the whole programme surrounding 7M and Dominionism, the concept of SLSW etc., none of which is actually based on the foundation of Scripture.

As already seen, Wagner is convinced that like Israel of old, who confronted seven 'greater and mightier' nations than they were, so the Church will confront and conquer the Seven Cultural Mountains (Enlow: 2009). The critical difference between the NAR view and more orthodox biblical views of the coming of the Kingdom of God can be summarised as follows: Scripture does not teach that it is the Church's task to set up or establish God's Kingdom on earth in a political, social or cultural sense but rather, that this climactic event belongs entirely to the King (of Kings) at His Second Coming. From a Futurist point of view, scriptures such as: Daniel 2:44; 7:13-14; Isaiah 9:6-7; 1 Corinthians 15:24-28; 2 Timothy 4:1, Revelation 20:1-15 amongst others, demonstrate that Christ sets up a literal political-social Kingdom on His return at the beginning (and not the end) of the Millennium. The NAR model is therefore a complete reversal of the position held by many evangelicals.

A further problematic feature of NAR hermeneutics is their allegorical interpretation of Joel, chapters 1 & 2. Commentators are divided concerning the picture of the plague of locusts. Some see this as a literal description of an actual locust plague. Some see it as a prophetic warning that God's judgement was imminent upon the nation of Israel. Its association with the 'Day of the Lord' (1:15; 2:1, 11; 2:31; 3:14) confirms its judgmental aspect. Conversely, the NAR sees 'Joel's Army' as described by Hamon (1997:247), as "the end-time Church executing God's judgments on the earth ... leading God's army of prophetic evangelist saints ... ministering under the covering and leadership of fivefold apostolic and prophetic generals." A further example of extra-biblical revelation and questionable hermeneutics.

4.4. Strategic Level Spiritual Warfare

Closely allied to the philosophy and practical out-workings of the 7M Mandate, is the underlying theme of the Church's mission to defeat Satan and his demon powers in order to prepare the way for the Kingdom of God. This is known as Strategic Level Spiritual Warfare (SLSW).

Wagner (2008: 120-121) is of the view that: "Spiritual warfare will undoubtedly increase both in intensity and effectiveness now that we have entered the Second Apostolic Age." He makes the point that prior to the 1990s, the Church in general had minimal engagement in spiritual warfare. He claims that a dramatic change began to take place following the 1989 International Congress on World Evangelisation held in Manila when, together with other speakers, Wagner addressed the topic of 'territorial spirits'.

Tabachnick (2010) agrees with Wagner's dating of events by confirming that SLSW is: "a relatively new concept introduced to the evangelical mission's world in the late 1980s by charismatic leaders including: C. Peter Wagner, International Coalition of Apostles (ICAL), George Otis, Jr. (Sentinel Group), John Dawson (YWAM) and, Cindy Jacobs (ICAL)." Essentially, this aspect of spiritual warfare involves binding the territorial spirits that rule over specific geographical areas. In practice, this often involves praying from a high point (like a mountain top) in the area under question in order to bind the power of Satan and the demons. This, then, supposedly releases the local population to respond to the gospel as Satanic strongholds are broken down. This procedure comes under the nomenclature of 'spiritual mapping,' which is described as "the discipline of diagnosing the obstacles to revival in a given community". (See **Appendix 1** for a more detailed clarification of the ethos of '*Transformations*,' where a number of terms are defined, explaining the different principles and techniques employed in this methodology.)

Wagner (2008:126-127), identifies SLSW as operating at three distinct levels:

1. **Ground-level spiritual warfare** – referring to the casting out of demons from individuals in what is sometimes described as ‘deliverance ministry’.
2. **Occult-level spiritual warfare** – dealing with organised activities of evil spirits as found in witchcraft, New Age thought, Freemasonry, occult activities etc.
3. **Strategic-level spiritual warfare** – a confrontation with territorial spirits assigned by Satan, who rule over specific geographical areas, social spheres and certain cultural groups. This level is by far the most controversial. According to Wagner, much of the warfare related to taking dominion and the bringing in of social transformation takes place at this level.

4.4.1. Response in regard to SLSW

In practice, so-called ‘deliverance ministry’ is often, not so much the casting out of demons, but rather the releasing of an individual from the influence/attack of demon power especially, where pre-Christian occult activity, or similar, has taken place.

The New Testament clearly reveals the existence of evil spirits and the reality of spiritual warfare. See Ephesians 6:12 for example, where there appears to be a description of ‘ranks’ of evil powers arrayed against us. Some commentators see evidence for territorial spirits in Daniel’s account in chapter 10. Others see evidence for the reality of territorial spirits when, for example, in the case of Legion (Mk 5:10), the demons asked Jesus not to send them out of that particular area.

There are however, no obvious examples of anyone actually confronting a territorial spirit in the Scriptures, including even the Lord Himself. The oft quoted incident in Daniel 10, reveals that it was it was angelic beings who were engaged in the confrontation with the Prince of Persia and not Daniel himself (Dn 10:13). There was no human intervention. Interestingly, it was the Archangel Michael who was also involved in the dispute with Satan about “the body of Moses” (Jude 9).

Commenting on Daniel 10:12-14, UK author and former editor of ‘Prophecy Today’ magazine, Clifford Hill (1995: 43), brings a timely warning: “Since Daniel was not waging spiritual warfare in the modern sense of the word; since there is not another single example in the whole Bible of this sort of activity; and since we are given no theological explanation of it all, it is therefore astonishing that a definite theology has been built up from this brief

incident and has introduced into the charismatic church what is now a very dominant practice.”

In seeking to back up SLSW from the scriptures, Wagner uses the example in Acts 19:1-41 of Diana of the Ephesians being the territorial spirit over the city of Ephesus and of her power being weakened by the presence of the Apostle Paul in the city, evidenced by the rioting of the silversmiths as their idol making business collapsed. Commenting on this chapter, Wagner (2009: 93-95) writes: “We will not be too far from wrong if we regard Artemis (Diana) of the Ephesians as a territorial spirit and see the possible relationship that weakening her had to do with the evangelization of the territory she dominated. Certainly the ‘word of the Lord grew mightily and prevailed’ (V: 20) in Ephesus.”

Wagner (2008:129) also quotes from Yale historian, Ramsay MacMullen, who cites an apocryphal account from the ‘Acts of John’ of the Apostle entering the Temple of Diana and engaging in ‘strategic-level spiritual warfare’ as he destroyed both the power of the demon spirit and the very Temple itself. However, considering the uncertain authenticity of the apocryphal work quoted, this is not the most convincing scriptural example of SLSW. Pivec (2006) points out that according to this account, the Apostle John does not directly confront the goddess Diana but addresses his prayer to God: “Oh God ... at whose name every idol takes flight and every demon and every unclean power: now let the demon that is here take flight at thy name.” There is no evidence here of a direct confrontation with a territorial spirit as Wagner claims. Furthermore, Luke’s account in Acts 19 does not directly refer to a confrontation with Diana as a territorial spirit, but is a testimony to the evangelistic power of the gospel as proclaimed by Paul and his fellow workers over a period of some three years.

An interesting slant on Paul’s approach to a pagan society is given by Bill Randles (2016) who, commenting on Acts 17: 16-34 points out that although surrounded by a great number of potential territorial spirits (Ac 17:16: “the city was full of idols”), Paul did not attempt to challenge any territorial spirits but rather he “reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day” (Ac17:17). True spiritual warfare in the Athens setting consisted of presenting the truth of the death and resurrection of Jesus Christ to sceptical and hostile crowds of both Jews and Gentiles.

To be fair to Wagner (1997: 89), he does clarify that he is not “claiming biblical proof for the validity of strategic-level spiritual warfare, spiritual mapping or Identificational Repentance.” He does however claim that there is “sufficient biblical evidence to warrant: at the least, a working hypothesis that we can field test, modify and refine ... at the most, a significant,

relatively new spiritual technology God has given us to meet the greatest challenge to world missions since William Carey went to India more than 200 years ago,” thus confirming again another NAR doctrine based on ‘extra-biblical revelation’.

4.5. The Sentinel Group and the Transformations Concept

The implications of SLSW as defined above are intrinsically linked with the overall concept pioneered by George Otis Jr. (1999a: 247-259) and the Sentinel Group illustrated in their publication of a series of *Transformation* videos, introducing and explaining techniques such as ‘spiritual mapping’ in order to discover the name/s of the ruling territorial spirit/s, as well as the types of strongholds in specific areas, cities and nations. Guidelines are given in how to bind or to cast down the territorial spirit in order to make way for an effective presentation of the gospel in that specific area.

George Otis Jr. released the first *Transformation* film in 1999, describing four communities where SLSW had taken place. These were: Cali, Columbia; Alomolonga, Guatemala; Kiambu, Kenya and, Hemet, California. Subsequently, a second film, *Transformations II: The Glory Spreads*, was released in 2001, featuring events in Uganda, the Hebrides (although this was based on an historic ‘move of God,’ some sixty plus years ago) and, the Inuit community in Northern Canada (Otis, 1999b: back cover).

4.5.1. Response in regard to the Transformation Movement

The world-wide web has many examples of claims by the Sentinel Group of ‘moves of God’ (too detailed to examine in depth in this study), where ostensibly, communities and cities have been transformed in areas of poverty, crime and have even had miraculous results in local agriculture. The world-wide web also has many examples of these claims being refuted by observers ranging from local citizens, police departments, civic authorities; government statistics and the like.

For the purpose of this study, one specific example illustrates some of the challenges made against the claims of the Sentinel Group. In 1995, Sentinel Group researchers claimed to have documented numerous examples of spiritually transformed communities, one of which was Hemet, California (the first U.S. city that George Otis, Jr. and his researchers identified as a ‘transformed city’). Sentinel subsequently released their findings in video form in 1999 (Otis: 1999a).

Some reactions (summarised) include:

1. In-depth research by **Tom Smith** (2001) of *Religion Info*, following the Sentinel Group claims, revealed that drug making factories had not decreased as was reported but were a growing problem in the area, some local churches contacted had no knowledge of the Sentinel claims or of increased growth, a diminishing of cult activity could not be verified, the Police reported no extraordinary reduction in the crime rate.
2. **Johan Malan** (2012) of the Faculty of Humanities, University of the North, South Africa writes: “During the early years of his ministry, George Otis strongly identified with Moral Government Theology and also lectured on it. Although he changed the main emphasis of his ministry to spiritual mapping and spiritual warfare in 1990, he never publicly retracted his MGT convictions – thereby suggesting continued adherence to them. From his later writings, it is also evident that strong MGT influences still prevail in his thinking” (2000). After questioning much of Otis’s theology, Malan gives a detailed report of spiritual conditions found in Hemet after the Sentinel claims and shares a similar report to that of Smith but, in far greater detail. (See **Appendix 2** for fuller details of Malan’s research).
3. **Carol Brooks** (2009b). is explicit: “It seems that the so-called breakthroughs in these towns were wildly exaggerated at best, and there is no evidence for the community transformation they claim.” In response to Sentinel claims that there had been an exodus of cults from Hemet, Brooks reports that “the Church of Scientology still has a huge complex on the north side of Hemet ... the 500-acre area called Gold Base serves as the headquarters of the church.”
4. **Dana Hoard** (2001), researcher with ‘Watch unto Prayer’ makes the following observation: “Anyone who takes the time to call an official or contact an organization in Hemet – Hemet’s mayor, the Hemet Police Department, the Hemet Chamber of Commerce, the Hemet News – will discover that no one has ever heard about the Sentinel Group, George Otis or Hemet’s community Transformation.” (See **Appendix 3** for web site examples of counter claims against the Sentinel Group findings.)

The first *Transformations* film, released in 1999 recorded the story of four cities which had been transformed by God as his people came together in unity and prayer (Brooks: 2009b). In spite of the claims made concerning Hemet however, seven years later, Wagner (2006b: 39-40) posed an interesting question, followed by an even more intriguing response:

Since 1990 city transformation has been high on our priority lists ... our best top-level Christian leadership has been involved with this in city after city across America. God

has been providing incredible new tools for getting the job done—tools such as Identificational Repentance; spiritual mapping; strategic prophetic prayer; massive all-night, stadium prayer events; strategic-level spiritual warfare; prayer journeys; pastoral unity; and the concept of the church of the city ... however, we cannot point to a single city in America that has been transformed in all of those 15 years!

It appears that even Wagner himself was either not aware of Sentinel's claims concerning Hemet (which seems unlikely) or, possibly had reservations about the authenticity and strength of the claims made. We do not know.

Researcher Rachel Tabachnick (2013) adds this interesting information:

Behind the ... *Transformation* movement PR machine lies an agenda bent on ending separation of church and state and bringing about 'dominion' over the institutions of society and government worldwide. The movement has achieved a measure of international success ... the millions of viewers of the *Transformations* series have not been limited to members of the NAR or even Pentecostals ... the films are popular with 'renewal groups' and introduce the NAR-brand of demon warfare to Anglican/Episcopalian, Presbyterian, Methodist, and other mainline Protestant churches. Yet even with this growing popularity, the movement has received almost no coverage in secular media.

In summing up this particular section, it needs to be highlighted that there is no obvious theological mandate for the various practices of confronting territorial spirits, the cleansing of geographical areas or similar SLSW procedures. Nevertheless, in spite of this 'extra-biblical' foundation, it has to be acknowledged that the amazing growth and influence, of the theology and practices of the NAR – SLSW; prayer walking, spiritual mapping and Identificational Repentance amongst others, have had a major impact upon many mainline denominations and Christian organisations. What was unusual and novel in mainline church life some two decades ago, has now become acceptable and commonplace.

4.6. Identificational Repentance

Allied to the whole concept of SLSW and the accompanying prayer and spiritual mapping methodologies is the NAR practise of Identificational Repentance.

Apologist and author Al Dager (2001: 125), who does not support this teaching describes it thus: "The idea of Identificational Repentance is to stand in the gap as a substitute for a corporate people in order to nullify so-called 'generational curses'. In essence, it is to identify oneself with a corporate group of people to confess that group's social sins."

Wagner (1996a: par. 3918) seeks to clarify the NAR position with the rhetorical question: “Why should we be concerned about what our ancestors might have done? This is an important question raised by many who hear of Identificational Repentance for the first time. The answer derives from the spiritual principle that iniquity passes from generation to generation.”

According to Pivec (2013c), “Identificational Repentance is the NAR practice of repenting of corporate sins that are believed to have ‘polluted the land’ NAR leaders believe that corporate sins such as slavery, genocide or abortion have given territorial spirits ‘entry points’ by which they have gained control of cities and nations.” In order, therefore to cast out the offending territorial spirit, the original sinful occurrence needs to be confessed and reconciliation needs to take place between the offending party and the offended party by representatives of both parties.

One of the major emphases of *TheCall* gatherings led by NAR Apostle, Lou Engle, has been its association with the ethos of Identificational Repentance practice. As an example, corporate reconciliation took place during *TheCall* in Nashville (2007) when Senator Sam Brownback (2011, audio). of Kansas, representing the people of the United States, apologised to Native American leaders, who then accepted the apology on behalf of the Native Americans. Similarly, during *TheCall* held in Detroit (2011): “local pastors and national Christian leaders battled an ancient spiritual stronghold ... to begin unleashing those spiritual shackles, while ministers including Lou Engle, Mike Bickle, Cindy Jacobs and Detroit pastor Dominic Russo (note the NAR presence) asked for forgiveness from African-American leaders for everything from lynchings to apathy” (Yoars: 2011).

The teaching of Identificational Repentance was initially highlighted by John Dawson (1994) in his publication: *Healing America’s Wounds*. Others, such as Marilyn Hickey (2001) and Derek Prince (2006), began writing and teaching on the breaking of ‘generational curses.’ It was out of this background that the growing practice of Identificational Repentance began to take place in numerous localities between different groupings, including such varied occurrences as: American whites repenting on the sites of Indian massacres (LA Times: 2016), British repentance for the slave trade (BBC News: 2007), Anglican repentance over Inuit abuses in the Arctic (Anglican Renewal Ministries -Wales: 1993), the ‘Reconciliation Walk’ for repentance over the Crusades (Answering Islam: 1996), Japanese Christians repenting for the attack on Pearl Harbour (Newsweek: 2015).

Wagner admits that after 45 years of being a Christian, he had never so much as heard of Identificational Repentance until discovering John Dawson's (1994) publication, which he describes as "one of the books of the decade for Christian leaders of all denominations." Subsequently, Wagner (2011c) shares that "the United Prayer Track Movement (2000) was bold enough to declare 1996 as the year to 'Heal the Land', featuring massive initiatives for repentance and reconciliation on every continent of the world." There has been a continuing explosion of Identificational Repentance-type events both in, and outside, NAR circles up to the present day. Such practice has extended well beyond NAR circles and has become a regular event in many denominational orbits.

4.6.1. Response in regard to Identificational Repentance

Scriptural backing for the practice of Identificational Repentance, is often based on scriptures such as Exodus 20:4-5, with similar themes in Exodus 34:6-7; Deuteronomy 5:8-10, where reference is made to God "punishing the children for the sin of the parents to the third and fourth generation of those who hate Me." Some also see hints of Identificational Repentance in Daniel's prayer when held captive in Babylon (Dn 9:20-23) and similarly, in Nehemiah's prayer concerning the state of Jerusalem and the nation (Neh 1:4-7) as these two leaders identify themselves with the corporate sins of their nation.

It is worth noting that these are Old Testament scriptures and that there is no indication whatsoever of Identificational Repentance in the New Testament, a fact corroborated by Wagner (1996b: 79). himself: "A growing number of us believe that Identificational Repentance is an extremely vital ingredient in effective strategic-level spiritual warfare. When we look for the biblical justification for this ... the fact remains that the New Testament contains no outright or explicit teaching about Identificational Repentance."

Here is the dichotomy: On the one hand, it seems as if God is going to "punish the children for the sin of the parents to the third and fourth generation of those who hate me" (Ex 20:4; Ex 34:6-7). On the other hand, God also declares: "Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin" (Dt 24:16; 2 Ki 14:6).

A basic principle for understanding these verses is to understand the context within which they operate. The Exodus 20:4-5 pericope is contained within the giving of the Decalogue and forms part of the second commandment. It is to do with national idolatry. Where a nation (Israel) continues in idolatry, then the 'judgement' continues through the

generations of those who hate God. In other words, the children of the fathers who *continue* in rebellion and sin are therefore also open to the judgment of God.

Piper (2009) has an interesting comment on this apparent contradiction. He writes: “The sins of the fathers are punished in the children through becoming the sins of the children ... the generations to come who experience the penalty of the fathers’ sins *are those who hate God* ... we are not told how the fathers’ sins become the children’s sins ... what we are told is that when the father’s sins are visited on the children it is because the children are really sinful.”

It follows that if future generations *continue* in the sins of their fathers then, God’s judgment will continue to fall upon them. Similarly, because God is a God of grace, if subsequent generations repent of their wicked ways, then God’s judgement will be stayed (Ex 34:6-7) for where there is repentance, there is also a lifting of judgement.

It is worth noting under this section, that a whole ministry of breaking ‘generational curses’ has grown up based around these Old Testament verses (see Prince: 2006, for example). It is true that the consequences of sin can be passed down from one generation to the next through situations such as extreme poverty, alcohol abuse, hereditary disease, and the like. Whether this principle can also be applied to the breaking of spiritual bondage (for example, occult activities from the past) is open to question. Such an approach cannot be justified exegetically by the use of the above scriptural references, as these scriptures are not a picture of Satan putting people into bondage, nor are they a description of how to deal with territorial spirits. Rather, they are an account of God bringing judgement on His people. This is a situation, which cannot be exorcised, prayed against, cast out or relieved by the breaking of a curse.

4.7. The Transfer of Wealth from the Nations to the Church

One of the key teachings linked to the 7M Mandate is the future transfer of the control of global wealth into the hands of the Church in order to finance the workings of the 7M Mandate. Wagner (2008:185), using typical ‘Word of Faith’ language, emphasises that “In heaven there is no poverty, only prosperity. Aiming for ‘Your will to be done on earth as it is in heaven,’ implies that we do all we can to see that people prosper. The spirit of poverty is a demonic agent of Satan, intent on preventing people from enjoying God-given prosperity.”

Wagner (2008:181) makes it clear that one of the main foundations of ‘Social Transformation’ (Dominionism) is this ‘great transfer of wealth’. Wagner admits that: “[He is]

convinced that a significant reason why we have not yet taken any of our cities for God is that we have not had enough money at our disposal.” NAR Apostles John Kelly and Paul Costa (2006: 7) agree: “There is no doubt that if the Kingdom of God is going to be established on earth, it is going to take a lot more money than the church has at present.”

The following prophecy by Bobby Conner (2016), Eagle’s View Ministry (quoted at length), is typical of the NAR understanding of this teaching and typical too, of extra-biblical revelation. After experiencing a ‘vivid trance,’ Conner reports that he had a vision of a man in a white suit juggling the ‘wealth of the world.’ The man’s name is ‘the Babylonian system.’ Conner continues the prophecy:

He (the juggler) is controlling the wealth of the world! But this is about to change (see Is 60:5 – ‘the wealth on the seas will be brought to you, the riches of the nations will come’). The Lord is preparing the hearts of His people to become righteous so that the wealth of the wicked can be transferred to the hands of the Righteous. A shift is coming concerning motivation, where the people of God are not merely seeking the wealth but the Righteousness, which will prepare them for the transfer (see Pr 13:22). When this occurs the wealth of the world is about to swiftly change hands (see Dt 8:18 - but remember the LORD your God, for it is he who gives you the ability to produce wealth).

4.7.1. Response in regard to the Transfer of Wealth doctrine

In the above supposed prophecy, various bizarre images and pictures are translated in an almost allegorical and arbitrary sense to confirm a particular point of view, which, at best, is questionable. Here is a further example of extra-biblical revelation leading to guidelines and techniques that do not necessarily correspond to scriptural positions or methodologies. Like other NAR teachings, this doctrine is based on a number of disparate verses, mainly found in the Old Testament, resulting in further use of questionable hermeneutics (Wagner, 2008: 184-185). These scriptures include:

1. Isaiah 60:11: “Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations - their kings led in triumphal procession.”
2. Proverbs 10:22: “The blessing of the LORD brings wealth, without painful toil for it.”
3. Proverbs 13:22: “A good person leaves an inheritance for their children’s children, but a sinner’s wealth is stored up for the righteous.”
4. Ecclesiastes 10:19: “A feast is made for laughter, wine makes life merry, and money is the answer for everything.”
5. Deuteronomy 28:1-14: A classic chapter, often used by those holding to a ‘Word of Faith’ position to support their prosperity teachings.

It is upon such verses that this teaching rests. Even a basic theological knowledge reveals that the context of the above verses has no connection whatsoever with the setting up of a 'Dominionistic' kingdom upon the earth in the last days. Each verse is set within its own distinct national, historical and geographical context thus giving specific meaning and relevance for each of the occurrences described.

Passages like the Isaiah 60:10-12 description, particularly from a Futurist point of view, are usually recognised as messianic descriptions of Israel during the Millennial period. There is no reference here to the Church. The context is clear that Gentile nations will bring their wealth to Israel during the Millennium reign of Christ. Furthermore, Israel's capital city, Jerusalem, is identified throughout the passage (e.g. Is 60: 11, 14) as 'the city of the Lord' and 'Zion.'

In relation to the Proverbs pericopes listed, these sayings are in the main, a collection of 'wise' advice by various writers, including Solomon. There is no prophetic element to them. As for the Ecclesiastes passage, Solomon's over-riding summary of his discourse is "Vanity of vanities, all is vanity, including riches" (Ec 4:8; 5:10).

As far as can be ascertained, there is no reference to this teaching in the New Testament although, an attempt is made to make a case for the 'transfer of wealth' doctrine from Acts 4:34-35, where the apostles distributed funds to the needy. Pivec (2013c) records that. "NAR leaders claim this incident was not isolated, but is intended to serve as a model for the distribution of church finances today."

Wagner (2008: 194-196) emphasises that the task of handling and distributing of end-time influx of wealth will be in the hands of 'workplace apostles' who have "divine power to get wealth." He adds that: "In the old wineskin, distributors were typically denominational executives, mission board directors or leaders of specialized ministries. In the new wineskin, distributors are, for the most part, apostles."

The above comments once again reveal the very flimsy hermeneutical foundation, used by Wagner and the NAR to confirm their teachings.

4.8. Wagner's View of Open Theism

The question of an Open Theistic theology is not under discussion in this study except to acknowledge that it appears to be a growing, and controversial, theological position within a number of current evangelical/charismatic circles. It is a position that Wagner (2008: 76-77)

has espoused. “I personally have come to a conclusion and formed an opinion. I believe what is known as Open Theism provides us with the most biblical and most helpful theological framework for doing our part in seeing ‘Your Kingdom come; Your will be done on earth as it is in heaven.’”

Open Theism challenges the classical view of God’s omniscience and questions whether He has full foreknowledge of our future decisions and events (see Andrew, 1990: 15; Sanders, 2001: 39; Wagner, 2004:155). It is championed amongst others, by the teaching of the ‘Emergent Church’ and commentators such as Greg Boyd, Clark Pinnock, Brian McLaren, Christopher Hall, John Sanders and Brother Andrew.

Based upon such scriptures as Jeremiah 18:7-10 and Jonah 3:9-10, and in particular, the interpretation of the Hebrew term *nacham*, the principle behind Open Theism asks whether there is a possibility that ‘God could change His mind.’ Strong (H 5162) translates the term *nacham* as ‘to repent or relent’ as seen in the KJV, NASB, NIV versions etc. Other versions (the NRSV, NLT, God’s Word etc.) translate it as ‘to change one’s mind’.

The tension existing between a traditional view of the omniscience of God and an ‘open view’ of God is summed up in the following two quotes between Open Theism advocate, John Sanders and traditionalist John Piper:

1. **Sanders** (2016): “First, Open Theism holds that God is temporal and everlasting rather than timeless (atemporal). Second, because the future exists as possibilities of what might happen God possesses what is called dynamic omniscience in which God has exhaustive knowledge of the past and present and understands ‘the future’ as what might happen. Divine omniscience is dynamic in that God constantly acquires knowledge of which possible future actions creatures select to actualize.”
2. **Piper** (2006): “Open Theism, which denies that God can foreknow free human choices, dishonours God, distorts Scripture, damages faith, and would, if left unchecked, destroy churches and lives. Its errors are not peripheral but central.”

Wagner (2004a:161) freely admits that he has experienced a number of theological paradigmatic shifts over the years of his research (5.5.). He shares one example of how his theology began to develop and change over time. He describes having to formulate a ‘Statement of Faith’ for his newly founded Wagner Leadership Institute in 1998, where he depicts the NAR as “moving from a heavier doctrinal load to a lighter one,” a development which Wagner calls “a new apostolic direction”. He points out that: “a whole new generation of believers in the Second Apostolic Age is not nearly as interested in the fine points and

details of theology as past generations have been.” Containing such ‘heavy doctrinal’ absolutes as the Apostles’ Creed, his eventual ‘light’ Statement of Faith for the WLI consisted of only 122 words, including a view of the Godhead that he believes “both Trinitarians and Oneness Pentecostals can sign off on.” In the light of decades of debate between the two groupings, this is a bold statement.

In what is then yet another shift away from ‘orthodox’ evangelicalism and consistent with his pattern of changing theological views, Wagner (2004a: 154) clearly aligns himself with the theological position of Open Theism. He argues that “Open Theology is a deduction based on biblical evidence concerning the nature of God, and that it is at least as reasonable as the deductions expressed in classical Calvinism or Arminianism for that matter.” Wagner (2008: 81) expands: “Open Theism provides another way of thinking about God ... it starts out with a clear understanding that God is sovereign ... all powerful and can do whatever He wants ... so that while God decided ahead of time that certain things would happen ... He also decided to leave some other things open that would be dependent on the choices that human beings would make.” Wagner concludes: “Isn’t God sovereign enough to limit His own sovereignty if He so desires?”

After extensive internet search, it is not immediately clear whether Open Theism is generally espoused by the wider NAR body. For a summary of both sides of the Open Theism question, see Carson’s critical view (2005: Zondervan) and Kimball’s favourable view (2003: Zondervan).

4.9. Summary

The above scenario portrays the kind of society envisioned by Wagner and his NAR colleagues. Led by Apostles and Prophets, a triumphant and burgeoning, post-denominational Church will become the major influencer of social order and government (7M) during the ‘Second Apostolic Age. The world will experience different people groupings, geographical areas and nations, being cleansed and freed from satanic control and historical curses. Untold wealth will transfer from national governments into the control of the Church in order to facilitate these major changes. Satan himself will be defeated following which, the Kingdom of God will be ushered in, ready for the return of King Jesus.

The hope of the NAR is, therefore to establish a ‘Dominionistic-Preterist-postmillennial new age,’ leading to a gradual ‘Christianising’ of society as the ‘Seven Mountains Mandate’ is established under the leadership of the NAR apostles and prophets. This is an eschatological scene that is unfamiliar to the current evangelical community as, specific

biblical confirmation is sparse, extra-biblical evidence is abundant and, hermeneutical interpretation is unconvincing. It is the writer's view that the scriptural evidence does not support such a vision.

5. WAGNER'S THEOLOGICAL JOURNEY

5.1. Wagner's Claim: A Second Apostolic Age

Wagner's (2004: 10) research concluded that since circa 2000, we have been living in a new 'Second Apostolic Age,' which will have an even greater impact and influence than the events recorded in the Acts of the Apostles or the original Reformation of 500 years ago. The purpose of this chapter is to examine these claims and to consider whether this is, in fact, a feasible proposition, or whether Wagner's findings are based upon a false premise.

It is now approaching two decades since the first declaration of the birth of a 'Second Apostolic Age' was announced, giving ample time for reaction by denominational leaders and other Christian voices. One obvious and logical reaction is, that if we are now living in days as momentous as those described in the Acts of the Apostles or, as some are predicting, in a new Reformation period which is going to be even greater than the original historic event where, are the acknowledgments, reactions and comments of the leaders of the worldwide church?

There has been no reaction from the Archbishop of Canterbury. Rome has made no pronouncements. Major Pentecostal denominational leadership has not recognised such a radical development. Theologians and commentators such as Grudem, McGrath, Wright, Guinness, Dunn, Fee etc. have remained silent. It appears that apart from the NAR itself, no other corporate Christian voice has acknowledged that such a far-reaching event is occurring. The NAR may be a growing and influential movement but in reality, it is but a part of the global Christian community and does not speak for all.

Is it actually plausible, that the church has really entered a Second Apostolic Age as Wagner and like-minded colleagues are declaring? Has the 21st century truly been witnessing the phenomenon of the birthing of a new spiritual age? Did something so significant literally take place in the heavenlies in circa 2000? This chapter reviews this fundamental point and seeks to determine what factors led Wagner to his conclusion that a 'New Apostolic Reformation' is at hand. Or, could there possibly be a rather more prosaic explanation for Wagner's conclusions?

In any research project, it is a given that the collation of sound data is essential. In the light of this premise, the writer wonders whether it is feasible that rather than encountering a momentous and unparalleled new move of God such as a new Reformation, Wagner's missiological research into various global spiritual events, has at times, simply been misinterpreted or even misunderstood.

It has happened before. Although using the same data – the Old and New Testament - numerous differing conclusions have been reached by various groups of researchers. The same biblical data has produced, for example, various Reformed doctrines, Arminianism, cessationism, continuationism, infant baptism, believer's baptism, transubstantiation, consubstantiation etc. Added to this list, there is also the host of cults, all using the same data sources but reaching vastly differing conclusions. The question remains. Could Wagner's conclusions also be based on a mistaken reading of the data?

A number of Wagner's interpretations of the data are reviewed in the body of this study, as well as an analysis of a number of 'paradigmatic' changes noted in his developing theology that may possibly have had some bearing on the ultimate conclusions that he reached. Wagner's statistical claims concerning the numerical strength of the NAR are also noted.

5.2. Wagner's Pragmatism

Before proceeding with Wagner's (1976:137) developing theology, it is worth noting that as early as 1976 he made the following assertion concerning his pragmatic approach to issues: "We ought to see clearly that the end does justify the means. What else possible could justify the means? If the method I am using accomplishes the goal I am aiming at, it is for that reason a good method. If, on the other hand, my method is not accomplishing the goal, how can I be justified in continuing to use it?"

Writing some years later, at a time when Wagner (1999b: 166) was deeply involved in the 'new' Church Growth Movement he wrote that McGavran's missiological pragmatism strongly influenced the future direction of his own pilgrimage in mission. This meant, for example, that if unreached people groups were to be saved and the lost sheep were to be found then, it will mean doing whatever it takes to find them and to bring them into the fold. It might also mean dismissing unproductive missionaries ... so be it! If as a result, increased numbers of lost souls were saved and brought into life-giving churches, Wagner (1984: 201) confesses that he was ready for all of the above and more.

These statements were made many years before the NAR and its Kingdom Now Dominion theology came into view. They were voiced during the period when Wagner was closely linked to McGavran's new church growth teaching with its emphasis on reaching 'whole people groups' rather than individual converts. Wagner fully endorsed this revolutionary teaching. It worked, so it was a sufficiently pragmatic reason for Wagner to pursue it. Commenting on this aspect of Wagner's *modus operandi*, Orrel Steinkamp (2010) asserts that a pragmatic approach demands that theology and biblical interpretation be adapted and

tweaked to undergird the push for pragmatic results. He concludes that Wagner, “has been willing to align his handling of biblical texts and even theological stances to what he perceives to work.” Steinkamp also believes that Wagner has allowed “Bill Hamon, perhaps the only living inheritor of Latter Rain eschatology, to set the agenda for a new eschatology of Apostolic Dominion.”

Steinkamp gives further examples of Wagner implementing teachings from other streams in order to strengthen his agenda of Dominionism. Amongst others is the ‘Word of Faith’ doctrine, which teaches that Adam forfeited his Dominion of the earth to Satan in the Garden of Eden. Another major shift in Wagner’s theology concerns his transition into an Open Theism’ position. These serve as examples of his pragmatic approach in acquiring support for his end view of defending Dominionism. Steinkamp (2010) sums up Wagner’s theological journey as, “a long winding road fueled by his total dependence on pragmatism as a world view”.

Emphasis has been given to this aspect of Wagner’s thinking as it is the writer’s understanding that his pragmatism played an integral part in Wagner’s building up and piecing together of his ultimate vision of the new Apostolic Age.

5.3. Wagner’s Developing Theology

Bearing in mind, that an important aspect of this chapter is to determine whether Wagner’s claim of a new Apostolic Age is a reality or not, further to noting his pragmatic approach, it will be helpful to trace some of the changes of thinking that he has experienced throughout his many decades of research and study. As will be shown from his later memoirs (5.5.) Wagner freely acknowledges the influences upon him by key colleagues and friends as he discloses his experiences and various ‘epiphany-type’ moments (he calls them ‘paradigms’) on his spiritual journey.

Wagner’s (2010: 151) memoirs reveal, for example, that this openness to accepting change was an ongoing characteristic of his life style as he freely admits: “Paradigm shifts can become challenging. They involve a change of mind that causes a person to see, interpret and understand certain phenomena in a new and different way. They tend to pull people out of their comfort zones ... somehow, I always seemed open to this ... changes were and are an exciting part of life.”

The writer has noted a definite ‘evolution of theology’ in Wagner’s spiritual pilgrimage, as well as a tendency to be influenced by the views of particular colleagues with whom he

ministered at different periods of his spiritual development: McGavran, Wimber, Jacobs, Hamon, for example. The latter two personalities, with their own views on the ministry of apostles and prophets, appear to have had a major impact on Wagner's thinking throughout the 1990s, immediately prior to his announcement of the New Apostolic Age. Could these influences provide a possible insight into understanding how Wagner's research ultimately reached the conclusions that it did?

5.4. Wagner's Five Significant 'Milestones'

In a revealing article in the *International Bulletin of Missionary Research*, Wagner (1999b: 164-166) relates an interesting and, the writer believes, a significant factor as he describes some of the personal and spiritual shifts in his thinking over the years. Some of these changes are paradigmatic including, his 'conversion' from a 'cessationist' stance to that of a 'continuationist' standpoint. After decades of holding strictly conservative views this was a radical change indeed.

In the article in question, Wagner comments that following his commissioning as a field missionary to Bolivia in 1956, "the next four decades took me through five significant pilgrimage milestones." Wagner explained that each of these 'milestones' was linked to the external and environmental circumstances of his ministry involvement at that given time, so that each phase added a new dimension to his developing conclusions. This was not the only period of major change that took place in Wagner's pilgrimage, as this study will show.

Wagner summarises these particular shifts thus:

1. Missionary service in Bolivia, 1956–1971.

Looking back upon this period of ministry, one of Wagner's main reactions was that: "Although our years of service left some positive residue, it is embarrassing to look back and realise how little our investment of time, money and energy actually produced." This statement reflects his later identification with McGavran's 'pragmatic' church growth principles.

2. Involvement with the Church Growth Movement.

This was a revolutionary period for Wagner under the mentorship of McGavran's new approach to church growth (1.7.1.) as he transitioned into a more pragmatic approach to church growth. Wagner spent most of the 1970s in teaching and writing about this new perspective of church growth principles and was, at the same time, instrumental in

bringing these principles into the American church scene through his 1984 publication *Leading Your Church to Growth*.

3. Introduction to Pentecostal/Charismatic theology and practice.

Perhaps the most radical of his 'milestone shifts' was the giving up of his cessationist views in exchange for a "life-changing paradigm shift that caused us (speaking of a colleague) to be open to the contemporary, immediate ministry of the Holy Spirit". It was at this time that Wagner, a non-charismatic, discovered that "the fastest growing churches in Latin America were the Pentecostal churches!" (Wagner, 1999b: 166). This period of research resulted in his classic book, *Look Out! The Pentecostals are Coming!* (1974). This phase (circa 1971-1982) brought about a key change in his theological thinking as well as an appreciative attitude towards Pentecostals and their continuationist theology.

It was during this period (circa 1982) that John Wimber, founder of the Vineyard Christian Fellowship, joined with Wagner in teaching the popular '*Signs, Wonders, and Church Growth*' course at Fuller Seminary (1.7.2.). Throughout the 1980s, Wagner (1999b: 166) began to add spiritual dimensions such as healing and casting out of demons to the technical aspect of his church growth principles, resulting in a further consolidation in Wagner's progressive theological thinking

4. Involvement in the Spiritual Warfare Movement.

During the period of the 1990s and arising out of Wagner's connection with the Lausanne Committee for World Evangelisation, together with the encouragement of Cindy Jacobs and others, Wagner became involved with the leadership of the international Spiritual Warfare Network (SWN). In Wagner's own words, this was "a higher-level kind of spiritual warfare directed against what we began to call territorial spirits ... all this activity was designed to push back the forces of spiritual darkness enough so the light of the Gospel could penetrate the unreached people groups, especially in the 10/40 Window" (Wagner, 1999b: 166). This was a new and far-reaching concept that Wagner began to embrace which was not without its controversy. Simply put, the SWN taught that before mission and evangelism could become effective in a given area, the ground needed clearing of satanic and demonic strongholds and influences. Arising out of this model of prayer activity came the emergence of the Sentinel Group in 1990, pioneered by George Otis, Jr. (1999b), from which came the series of '*Transformations*' films purporting to show the after effects of 'territorial cleansing' (4.5.).

5. Identification of the New Apostolic Reformation.

From circa 1993 onwards, Wagner (1999b:167) began noting a highly significant trend which he described as an extraordinary work of God and concluded that this development was changing the shape of Protestant Christianity around the world. These changes included new forms of worship, new operational procedures, new revelation concerning leadership roles and new understanding of the role of the supernatural power of the Holy Spirit. Although Wagner (1999b: 167) acknowledged that: “some of these changes were taking place within the denominations, for the most part, they were to be found within loosely structured apostolic networks.”

Synan (2005: 6) records that in 1996 Wagner, having concluded that “the day of the historic denomination was rapidly coming to a close” convened, what was to become, a major event in NAR history. He called together many of the leaders of the new ‘apostolic networks’ under the title: ‘National Symposium of the Post-Denominational Church’. Some of the delegates, including Foursquare Church leader Jack Hayford, for various legitimate reasons, objected to the description ‘post-denominational’ and persuaded Wagner to choose a new name. “Wagner finally settled on the term ‘New Apostolic Churches’ to describe what he called a ‘New Testament model of leadership,’ or ‘new wineskins for a new Church Age.’”

One of the participating leaders, Bishop Bill Hamon (1998:10, see **1.11.3.**), a colleague and close friend of Wagner and a major figure in the ‘Prophetic Movement,’ made a number of far-reaching observations and extraordinary claims about the Symposium and its end results. He describes the event, convened by C. Peter Wagner at Fuller Seminary in May 21-23, 1996, as a “historical occasion in God’s annals of church history”. The consensus of those attending was epitomised in the declaration that, “there are still apostles and prophets in the church and ... there is an emerging Apostolic Movement that will revolutionize the 21st-century church. The last-generation church will have an Apostolic Reformation that will be as great as the first-generation Apostolic Movement.”

It was agreed that the time was opportune for the offices of apostle and prophet to be recognised and restored to the church. Wagner (1998:20) made this abundantly clear in his statement that, “the re-affirmation of apostolic leadership was not simply the *gift* of apostle but, also the *office* of apostle”.

Setting aside all other doctrinal and theological conclusions discussed at the gathering, more than any other issue, the implications of this statement alone have become the foundation stone of the establishment of the NAR with its accompanying structures, doctrines and

theology. The whole question of the reclaimed role of the 'apostolate' is at the heart of NAR theology and is the driving force behind all its dogma.

In 1998, Wagner (2000:22) wrote a follow-up summary of the Symposium entitled: *The New Apostolic Churches* (1998). Commenting on this publication, Wagner writes: "In this book I do an introductory chapter, and then 18 apostles contribute first-person chapters on their own movements. I call this the 'catalogue' of the New Apostolic Reformation." Interestingly, fifteen of these contributors were from Pentecostal/Charismatic backgrounds, suggesting that the NAR would appear to owe much of its roots, to this established segment of the church. It is worth noting that, although Wagner dates the birth of the NAR from around 2000/2001, at least four years prior to this date, arising out of the Symposium discussions, a number of likeminded colleagues were already agreeing that a new Apostolic Age was being birthed and that "there are still apostles and prophets in the church" (Wagner, 1998:10).

Although not featured in the article under review above, another person who had a profound influence upon Wagner's spiritual journey at this time was Cindy Jacobs who, together with her husband Mike, were the founders of 'Generals International,' a prayer and prophetic ministry with an emphasis on the 'healing of the nations'. In relation to his connection with Cindy, Wagner (2010: 151) is recorded as saying: "Another shift, almost as radical as the one under John Wimber, was yet in store." It was Cindy Jacobs in 1995 who first prophesied to Wagner that God had anointed him as an apostle. Wagner records: "As far as I can find back in the prophetic journal the first prophecy I ever had that used the word apostle came from Cindy Jacobs. In July in 1995, at a meeting in Colorado Springs, at a Voice of God conference Cindy said: "The Lord would say today my son Peter I put the anointing of apostle of prayer upon you, I put the mantle of an Abraham, a patriarch, and I'm calling you forth into the land of promise" (Oppenheimer: 2009).

In concluding this section, it appears that for some four decades, as Wagner's spiritual journey progressed, each new phase built upon the previous one. From cessationism to continuationism; from McGavran, through Wimber, Hamon, Jacobs and others of like mind, Wagner imbibed new perceptions in his missiological research as each ongoing 'milestone' led him to the conclusion that a whole new concept, epitomised by the growth and influence of the NAR, was set to replace former denominational structures and theology in this new Apostolic Age.

5.5. Wagner's Theological Pilgrimage Continues

Some twelve years after publishing his 'milestones' article, Wagner (2010) published his memoirs: *Wrestling with Alligators, Prophets, and Theologians: Lessons from a Lifetime in the Church - A Memoir*, a detailed, and enlightening, account of his life story thus far. In a chapter entitled 'Transitions' (2010: 267-286), he extensively expands on further radical shifts both in his thinking and in his theology. Some of these changes include his transitioning from what he calls: 'Programmed evangelism to power evangelism' - a reference to the impact on his thinking through Wimber's 'signs and wonders' ministry (Randles, 1995: 74-88). (see **Table 1** for a breakdown of these transitions).

Wagner's memoirs illustrate how far reaching his thinking had become and how different the NAR worldview was in comparison with 'traditional' Christian views. Church planter and author, John Rowell, who studied under Wagner at Fuller Theological Seminary, gives additional information about the changes that which had been taking place in Wagner's worldview. In an in-depth, and empathetic article entitled the *New Apostolic Reformation - The Faith at Work Movement* (2016), Rowell poses the question: "What distinguishes these NAR churches from traditional congregations?" In other words, 'How should church be done?' To which Wagner responds with some 20 changes he had observed in moving from the old order to the new (see **Table 2**).

Many of these changes would not usually be considered of fundamental importance. In the main, they reflect different styles of worship and personal preferences, many of them being praxis orientated transitions. These examples do however, serve to portray a glimpse of NAR worship styles although, it is worth emphasising that such changes, even if all were present in a particular congregation, are not necessarily exclusive to NAR praxis alone. Many such practices also apply to a wider catchment of 'newer Third Wave-type' fellowships and would also be familiar to many established Classical Pentecostal and charismatic groups too. (Perhaps a testimony to the spreading influence of NAR-type worship styles into the denominational scene).

The real test of authenticity of any group would need to include an assessment of key theological/doctrinal issues, rather than observing, in the main, a number of praxis-orientated examples. In his revealing *Charisma* article entitled: *The New Apostolic Reformation Is Not a Cult* (2011a), Wagner additionally explains some of the major practical and theological thinking found in NAR circles, in contrast to those usually encountered in more traditional denominations. A full list of these contrasts, together with comments, is featured in **1.10.2**.

These ongoing sweeping changes of direction lead the writer to question whether over a period of time and, greatly influenced by his contemporaries, a huge shift of thinking had been taking place in Wagner's eschatological worldview and his wider theological perceptions, which led eventually to his unorthodox conclusions concerning a new Apostolic Age.

5.6. An Interesting Parallel.

Shortly after Wagner hosted his 1996 Symposium on the post-denominational church and, prior to the publication of his foundational book *Churchquake* (1999a), he discovered another voice suggesting that a second Reformation was taking place in the global church. Sociologist, Donald E. Miller (1997: 1, 11) who, according to Rowell (2016), was Wagner's former professor at the University of Southern California (USC), published his classical analysis of a selection of 'new paradigm' fellowships in, *Reinventing American Protestantism; Christianity in the New Millennium* (1997). Miller suggests that: "a revolution is transforming American Protestantism ... a new style of Christianity is being born in the United States, one that responds to fundamental cultural changes that began in the mid-60s." Miller continues: "I believe we are witnessing a second Reformation that is transforming the way Christianity will be experienced in the new millennium."

Miller's (1997: 20) findings are based on an in-depth study of the Vineyard Christian Fellowship, Hope Chapel and the Calvary Chapel groups, all founded since the 1960's which, he describes by the term, 'new paradigm' churches. In order to differentiate between 'new paradigm churches' and other more traditional fellowships, he sets out twelve characteristics of a 'new paradigm' fellowship, all of which need to be present in order to distinguish them as such. He further adds: "The new paradigm groups must be seen as part of a larger, cultural paradigm shift that has substantial implications for the future of Christianity in the twenty-first century." (see **Table 3.** for Miller's distinctives of 'new paradigm' fellowships and, **Table 4.** for Synan's comparison of the 'new paradigm' distinctives with those of the New Apostolic Reformation).

Wagner's reaction to Miller's perspective was immediately obvious in *Churchquake* (1999a), where he referenced Miller's recent work, especially that concerned with a 'second Reformation,' 25 times in the index. One reference, for instance, reveals that "Wagner was reassured" when Donald Miller stated: "I believe we are witnessing a second Reformation that is transforming the way Christianity will be experienced in the new millennium" (Wagner, 1999: 36).

The well-known Pastor of Saddleback Church, Rick Warren (2005). was also looking for another Reformation at this time, although somewhat more socio-political in nature than Wagner's. The announcement of a 'Second Reformation' was associated with the launching of Warren's global 'P.E.A.C.E. Plan' (Promote reconciliation - Equip servant leaders - Assist the poor - Care for the sick - Educate the next generation) and the Global Day of Prayer in 2005. Warren describes his position thus: "I'm looking for a second Reformation. The first Reformation of the church 500 years ago was about beliefs. This one is going to be about behaviour. The first one was about creeds. This one is going to be about deeds. It is not going to be about what does the church believe, but about what is the church doing"

Coming from outside NAR circles and from sources of stature and repute, these announcements were a fortuitous and timely confirmation to Wagner that his conclusions about a new Reformation were correct.

5.7. A Question of Statistics

As commented on previously (1.6.), Wagner has made a number of bold claims concerning the numerical make-up of the New Apostolic Reformation. In his 2008 publication, writing about global Pentecostal statistics, Wagner makes this claim as he specifically links the growth of the NAR to the largest non-Catholic grouping in world Christianity: Wagner (2008:23-24), records that: "David Barrett, author of *World Christian Encyclopedia* has divided world Christianity into five megablocks. The largest is Roman Catholicism, with over one billion members. However, of the four non-Catholic megablocks, the New Apostolic Reformation (which Barrett calls Neo-Apostolic, Independent or Postdenominational) is the largest, with over 432 million adherents."

Subsequently, Wagner (2011a) emphasised that: "It will surprise some to know that the NAR embraces the largest non-Catholic segment of world Christianity ... the only segment of Christianity currently growing faster than the world population and faster than Islam." In the same article, Wagner also claims direct links with the "booming growth of Christianity in the Global South which includes sub-Saharan Africa, Latin America, and large parts of Asia. Most of the new churches in the Global South, even including many which belong to denominations, would comfortably fit the NAR template."

Wagner further claims that: "The roots of the NAR go back to the beginning of the African Independent Church Movement in 1900, the Chinese House Church Movement beginning in 1976, the U.S. Independent Charismatic Movement beginning in the 1970s and the Latin American Grassroots Church Movement beginning around the same time."

It is worth noting however, that although Wagner claims that the NAR is part of the fastest growing Christian megabloc in the world, nowhere does Barrett include, or even name, the NAR in his statistical analysis. It appears that Wagner automatically assumes that the NAR is identified with the major megabloc described by Barrett as Independents (neo-Pentecostals) who are found mainly in the Majority World. Historically, the roots of the NAR actually have far more in common with classical Pentecostalism and the Charismatic Renewal than they do with the neo-Pentecostals. Some, DeWaay (2007: 1-8) for example, are more specific and trace NAR roots back to the Latter Rain outpouring of the 1950s. It should also be noted that the phenomenal Christian expansion seen in the Global South, was in progress for many decades throughout the 20th century, prior to the rise of any knowledge of the NAR and its teachings. (See Hollenweger's (1997:1) classification of global Pentecostalism below).

In order, therefore, to support his claims of the emergence of a Second Apostolic Age, Wagner clearly links the NAR with the fastest growing and the largest grouping of the ongoing exponential growth of Christianity namely, the neo-Pentecostal bloc (Barrett, 2003: 25). This claim obviously requires some explanation.

In his 2004 publication, *An Introduction to Pentecostalism*, author and leading authority on world-wide Pentecostalism, Allan Anderson (2004: 11-13), speaks of the need for an understanding of the diversity of the forms of 'Pentecostals' rather than referring to a single movement like 'Classical Pentecostalism' which, is only a fraction of the total. He backs up his viewpoint by quoting historian and theologian, Walter Hollenweger's classification of global Pentecostalism into three distinct 'Pentecostal' or, 'Pentecostal-like' groupings in existence today. These are:

1. **Classical Pentecostals:** mainly indigenous denominational groups established from the early 20th century, originating in North America, UK and some European countries, such as Assemblies of God; Foursquare; Church of God; Elim Pentecostal etc.
2. **The Charismatic Renewal Movement:** made up of groups from within the mainline denominations, including Roman Catholics, from the mid-20th century onwards.
3. **Neo-Pentecostals:** made up of 'Pentecostal-like' independent churches in the mainly Majority World - by far, the largest of the three groupings.

Anderson (2004:11). strongly cautions against an over simplified use of Pentecostal global statistics. He emphasises: “The assertion is often made that Pentecostalism is the second largest force in world Christianity.” He points out however, that it is extremely difficult to obtain accurate figures mainly due, to a lack of understanding of how Pentecostalism *per se* is defined. For example, Barrett and Johnson (2003: 24-25) report that there were over 523 million ‘Pentecostal/Charismatics’ in the world in 2001 but this figure includes a ‘megabloc’ of 394 million ‘Independents’ (neo-Pentecostals) who make up about three quarters of the total. Other estimates of Charismatic/Pentecostal statistics, such as those of Johnstone and Mandryk, authors of Operation World, do not include the ‘Independents’ figures and are thus more conservative. (Comprehensive details of Barrett and Johnson’s figures are available in *The New International Dictionary of Pentecostal and Charismatic Movements*, 2002: 286-287).

Anderson (2004:11-12) further points out that what is not always made clear in using such statistics is that “most of the half billion people (the third grouping) are not classical Pentecostals at all.” They are predominantly Africans, Latin Americans and Asians many of them with their own distinctive denominational liturgies, ecclesiology, sacramental practices and cultural emphases. They include such diverse ‘Pentecostal-like’ groups as the Methodist Pentecostal Church of Chile with its Methodist liturgy including infant baptism or, the sizeable True Jesus Church of China which holds to a ‘Oneness’ position and worships on the Sabbath. Other neo-Pentecostal groupings include a large percentage of ‘charismatic’ Roman Catholics, who do not necessarily hold to classical Pentecostal doctrinal fundamentals.

That there has been extensive growth in the New Apostolic movement over the last two decades is not in doubt. David Barrett (1999: 8, 47), editor of the *World Christian Encyclopedia* reports, for instance, that there are 1000 apostolic networks on record in his global database. These networks are found on six continents and account, by his estimate, for some 100 million adherents worldwide. Wagner estimates that, “we have at least as many new apostolic congregations in the United States as Southern Baptist churches – around 40,000”.

It should also be acknowledged that Classical Pentecostalism (now celebrating its first 100 years) and the various Charismatic Renewal groups (now celebrating 50+ years) themselves saw phenomenal growth throughout the 20th century. This growth however is not on a par with the explosive growth of the third Neo-Pentecostalist grouping. It is also debatable whether the original ‘Classical Pentecostal’ denominations (and, the modern-day NAR

fellowships) would have had any close historically meaningful links with this third bloc of neo-Pentecostals.

It would be interesting to ascertain how much of the NAR growth has actually been achieved through the evangelism and conversion of new converts in comparison to how much has been achieved through 'transfer' growth as fellowships, churches, individuals and even whole movements have transferred their allegiance to the NAR. Whether the growing numbers are due to transfer growth from other denominations or the result of evangelistic efforts or both, is open to question.

5.8. Summary

Wagner's Preterist-post-millennial ecclesiological and eschatological positions have been examined in this chapter including, his claims that since circa 2000 we have been living in a 'Second Apostolic Age'. If Wagner's views are correct about a 'New Reformation' then, the question needs to be asked as to why has this not been substantiated by other Christian bodies and leaders? Where is the evidence of a 'Second Apostolic Age having been birthed?

The chapter also notes that Wagner testifies to a number of 'paradigmatic' changes in his theological journey, many of them influenced by people he was closely associated with at different periods of his life (McGavran, Wimber, Jacobs, Hamon etc.). This factor, together with the possibility that Wagner's findings are based upon dubious hermeneutical premises, must be considered. The conclusion reached therefore, is that much of Wagner's research appears to be based on debateable hermeneutical and theological findings, arising out of a flawed interpretation of the available data.

6. CONCLUSION

6.1. Wagner and the 'Second Apostolic Age.'

The driving force behind NAR eschatology is its emphasis on the role of governmental apostles (and prophets) as a foundational characteristic of its ecclesiology. As demonstrated in the body of this paper, the exegesis used to confirm many of the NAR tenets (the Seven Mountain Mandate; Strategic Level Spiritual Warfare; Identificational Repentance etc.) is open to challenge. In some cases, hermeneutics are weak and in other situations are illogical (the analysis of Luke 19:1-10 for example – see 3.3.). This does leave NAR theology open to the criticism that much of its theology, rests upon weak hermeneutics and 'extra-biblical' revelation rather than upon scriptural foundations.

The basic question posed in this study seeks to determine whether we are now living in a New Apostolic Age as posited by Wagner. The conclusion reached is that if this were indeed the case, then a remarkable silence has been the reaction of the non-NAR ecclesiastical world as, there is no apparent existential reason for such a momentous claim. It is significant that no other recognised Christian body/Christian denomination has identified with the NAR claims concerning the birth of a 'Second Apostolic Age.' Such a remarkable event would surely have been acknowledged by the church at large.

That there has been exponential growth in the NAR's size and influence over the last two decades is beyond question. It should however be noted, that Wagner's (2011a) claim that the NAR is part of "the only segment of Christianity that is out-growing the world population and Islamic growth" sends out a confusing message. Wagner clearly identifies the growth, and ethos, of the NAR with the fast growing and rapidly developing neo-Pentecostalist grouping (Barrett, 2003: 25). Found mainly in the Majority World (predominantly Africans, Latin Americans and Asians), the linking of the NAR with the growth of the neo-Pentecostal groupings is not supported by recognised statistical observation but rather, NAR roots are usually linked to the Pentecostal/Charismatic groupings (Anderson, 2004:11-13).

Unquestionably, NAR influence has become a major force in the U.S.A., both in spiritual and political arenas. The picture in the UK is not quite so straight forward. There is definitely a growing awareness and impact of NAR teaching and praxis amongst many UK churches. In the background, God TV and other Christian stations, daily promote NAR personnel and teachings. Apostolic teachers from the U.S.A. regularly visit the UK for events organised by such organisations as Revival Alliance, Partners in Harvest and European Leaders Advance. Over recent months Bill Johnson, Heidi Baker, John Arnott, Che Ahn, Randy Clarke amongst

others, have itinerated throughout the nation. There is however, no indication that a 'Second Apostolic Age' has been birthed.

A number of the ecclesiological and eschatological hermeneutics promulgated by the NAR have been examined in this study, and from the writer's viewpoint, many of them have been found to be hermeneutically open to question. These include:

6.2. Wagner's Ecclesiology

The fundamental aspect that separates NAR ecclesiology from other Christian bodies is their view of the apostolate. Based on Ephesians 2:20 (and supported by Eph 4:11-12; 1 Cor 12:28), the NAR position recognises the ministry of contemporary apostles and prophets operating at the same governmental level as did the original 'Twelve.' Apostleship is therefore recognised as an *office* rather than a *gifting*. The writer believes this conclusion to be an inaccurate understanding of Ephesians 2:20 in that most commentators understand that pericope to specifically refer to the original foundational apostles and not, to any 'other' apostles mentioned in the New Testament (Synan, 2005: 2-3).

6.3. Wagner's Interpretation of the Data

The question needs to be addressed as to whether Wagner has possibly misinterpreted the data in his observations? Has he researched the right data but come to faulty conclusions? Does the data actually show, for instance, that there was a restoration of the offices of intercessors, prophets and apostles respectively in the 1970's, 80's and 90's as Wagner (2008: 25) claims? Does the data really point to the conclusion that it is the church's task to establish the Kingdom of God upon earth? Does the data give clear cut guidance on the NAR claims concerning Strategic Level Spiritual Warfare and its accompanying teachings on territorial spirits and the like? For many commentators, the data actually points to very different conclusions to those reached by Wagner.

Are the claims concerning a 'Second Apostolic Age', an example of where conclusions reached are not an entirely accurate reflection of the indicators being consulted? Could it be that Wagner's long developing and growing conviction of a 'New Apostolic Reformation' have possibly overridden an un-biased reading of the available data in a similar way perhaps, to that of a self-fulfilling prophecy? Conversely, from the same data source, most other Christian commentators, the writer among them, are not seeing credible evidence to suggest that we are actually living in the midst of a new Apostolic Age or, a new Reformation.

6.4. Wagner's Paradigmatic Journey

Wagner (2010: 151) freely testifies to experiencing an on-going evolutionary shift in his theological position over a period of some forty years extending from an original evangelical conservatism to his present day radical worldview of Dominion theology, Strategic Level Spiritual Warfare, Open Theism etc. He calls these changes: 'paradigms'.

(Wagner 2010) reveals in his memoirs that many of these changes were influenced by the mentoring and input of close associates such as McGavran, Wimber, Hamon, Jacobs and others, many of whom ultimately formed the core group of NAR thinking and who became influential in their input into Wagner's life and ministry. Some majored in ecclesiology, especially in relation to the restoration of apostolic and prophetic government in the church. Others emphasised the eschatological views of Dominionist and Kingdom Now theology. Others spearheaded the Spiritual Warfare Movement. It is relevant to note that Wagner's transition to an Open Theistic position (4.8.) adds weight to the far-reaching consequences of his on-going theological and ecclesiological developments. These continuing paradigmatic changes made a profound contribution in mentoring and shaping Wagner's thinking and theology and, radically effected his final conclusions.

6.5. Wagner's Pragmatic Approach

Wagner (1976: 137) also admits that he believed in a pragmatic approach in his theological research. In 1976 he wrote: "We ought to see clearly that the end justifies the means" During his time spent on promoting the principles of the Church Growth Movement, Wagner's acceptance of, and dependence upon, a pragmatic approach to the subject, was reinforced by the mentorship and input of McGavran (1999b: 166). This was to be the hallmark of his research methods. His philosophy was embedded in the following: "If some sort of ministry in the church is not reaching intended goals, consecrated pragmatism says there is something wrong which needs to be corrected" (Wagner, 1984, 201). One commentator describes it thus: "he has been willing to align his handling of biblical texts and even theological stances to what he perceives to work (Steinkamp: 2010).

6.6. Wagner's Phenomenological Style

As previously noted (2.2.3), Wagner shares that rather than using a more customary form of exegesis, his approach to hermeneutics is motivated from a phenomenological point of view. Darren Langdridge (2007: 4) of the Open University defines phenomenology as a discipline that "aims to focus on people's *perceptions* of the world in which they live in and what it means to them; a focus on people's lived experience." Or, as the Ligonier Ministries (2017) website puts it: "Much of the Bible comes to us with language that describes the way things

appear to the naked eye. The language used is descriptive of the ways things look from our perspective and is not necessarily asserting precise scientific fact.”

This raises a fundamental question as to whether Wagner’s hermeneutical conclusions are primarily based on his assessment of situations as he perceives them to be (Wagner, 2006a: 77) or, is he recording what he believes the ‘Second Apostolic Age’ ‘ought’ to look like from evidence gleaned from a scripturally exegetic viewpoint? From his statement in **2.2.3.**, it appears to be the former position.

6.7. Wagner’s Apologetics

Peter Wagner retired from active involvement with the leadership of the International Coalition of Apostles on his 80th birthday in 2010. He officially handed over leadership to NAR colleague, Chuck Pierce (2010) of Glory of Zion International Ministries, Denton, Texas who then incorporated Wagner’s ‘Global Harvest’ Ministry into ‘Global Spheres’ Inc. (GSI), “a new wineskin for apostolic alignment” with himself as the President and Wagner as ‘Apostolic Ambassador.’ Wagner continued in various emeritus functions within the Movement for several years. His death was recorded in Charisma News, 21st October 2016 at the age of 86 years.

Wagner has obviously been a major influence and apologist in the formation, identification and development of the NAR. Now, with the retirement of this iconic figure a new day is dawning. Researcher, Holly Pivec (2013d) envisages some major changes of leadership personnel in future days. She writes that “The first-generation NAR leaders ... particularly apostle C. Peter Wagner and prophet Bill Hamon, have begun stepping aside and a new generation of apostles and prophets have risen to take their places. The torch is being passed to the next generation of NAR leaders.” Some seven years on from Wagner’s retirement, the NAR is expanding both in influence and numerical strength. An increasing number of apostles are being ‘recognised’ and although each apostle has a diverse ministry emphasis, behind them all is the over-riding goal of establishing a Dominionistic society as a step towards the setting up of the Kingdom of God on earth.

6.8. NAR – the Future

It seems likely, that especially in the U.S.A., the NAR will continue to become more and more involved in the political scene. There has been increasing engagement with the Political Right over recent years with NAR involvement in events such as the ‘Prayer Response’ rallies (1.8.). Motivated by the goal of Dominionism, it is to be expected that the NAR will continue its commitment to political involvement in an increasing way. During the

recent presidential elections, Wagner for instance, came out publicly in support of Donald Trump for President (Mantyla: 2016).

Although there is no formal register of 'NAR churches' in the UK there are numbers of independent churches who identify themselves as being 'New Apostolic' whilst others hold to NAR-type praxis and beliefs without actually leaving their denominational allegiance. Within my own denomination, for example, a popular conference known as 'Rivercamp' (2016) is held annually which regularly features speakers from the Revival Alliance/Partners in the Harvest, and other similar ministries. The NAR influence is definitely on the rise in the UK but not on a par with its U.S.A. counterpart.

6.9. Summary

Having examined a number of NAR ecclesiological and eschatological aspects espoused by Wagner, the considered conclusion of this study is that there is no viable evidence to show that a 'Second Apostolic Age' (or New Reformation) is taking place within the global church today. This study also concludes that Wagner's exegesis of key NAR theology (in particular, the role of governmental apostolic leadership and the NAR Kingdom Now/Dominionistic realised eschatological views of the end-times) is questionable and would be considered by many holding an evangelical (and Pentecostal) viewpoint to be hermeneutically unsound.

Over many years, Wagner has added much of positive value to the church at large. His zeal and work ethic cannot be faulted. His publications have been prolific. His prominence in the world Christian scene has been remarkable. Nonetheless, it is the writer's consideration, that especially in his latter years, much of his theological and exegetical conclusions are unlikely to find support by those of a more conservative evangelical standing. The NAR may "not be a cult" as Wagner (2011a) has declared but, in comparison to most Charismatic/Pentecostal and evangelical groupings, it is clearly travelling a different theological and ecclesiastical path.

APPENDIX 1.

In order to better understand the ethos of the *Transformations* approach, George Otis Jr. (1999: 247-259) defines a number of terms used in explaining the principles and techniques that are shared in the methodology including:

Binding the Strongman - Neutralizing the deceptive hold or enchantment that demonic powers have achieved over given human subjects so that the latter can process truth at heart level.

City Gate - Centres of political influence and authority, or portals through which new or important influences enter a community.

Community Transformation - A condition of dramatic socio-political renewal that results from God's people entering into corporate vision, corporate repentance and corporate prayer. During these extraordinary seasons the kingdom of God pervades virtually every institution of human endeavour.

Corporate Sin - Group rebellion against God's law and purpose that typically results in corollary injury to a particular person or group. The offending collective may be a family, clan, tribe, neighbourhood, city, nation or church.

High Places - Specific locations where a community or its leaders pay obeisance to tutelary deities and/or idolatrous philosophies.

Identificational Repentance and Reconciliation – (a) An acknowledgment that one's affinity group (clan, city, nation or organisation) has been guilty of specific corporate sin. (b) A prayerful petition that God will use personal repudiation of this sin as a redemptive beachhead from which to move into the larger community.

Intercessory Prayer - Petitions, entreaties and thanksgivings made on behalf of another. Intercession also involves the act of standing between the object of prayer and spiritual forces.

Intercessory Unit - A spiritual mapping team cell that is dedicated to petitioning God for guidance, favour, and protection. Members are expected to carefully record and review specific promptings, warnings, and confirmations that are gleaned in the place of prayer.

Neighbourhood Reports - A standardized, spiritual mapping product designed to sustain fervent corporate intercession until community transformation becomes a reality. The most common report features a specific town or neighbourhood, although the definition is flexible enough to encompass school campuses, large companies, military bases, housing estates, and Native American reservations.

Prayer Expeditions - Long-distance, trans-territorial prayer-walks along strategically developed routes. Intercession is offered for entire countries and regions.

Prayer Walking - The practice of onsite, street-level intercession. Prayers offered by participants are in response to immediate observations and researched targets.

Principalities and Powers - Demonic agents and structures that exert deceptive control over co-conspiratorial human political kingdoms and systems.

Spiritual Beachhead - The first stage on the road to community transformation ... In many instances these developments are sustained by intelligence gathering through cooperative spiritual mapping campaigns.

Spiritual Breakthrough - The second stage on the road to community transformation, breakthroughs are characterized by rapid and substantial church growth.

Spiritual Mapping - The discipline of diagnosing the obstacles to revival in a given community. Through fervent prayer and diligent research, practitioners are able to measure the landscape of the spiritual dimension and discern moral gateways between it and the material world.

Spiritual Strongholds - Ideological fortresses that exist both in the human mind and in objective territorial locations.

Strategic Level Spiritual Warfare - A term that pertains to intercessory confrontations with demonic power concentrated over given cities, cultures, and peoples.

Territorial Spirits - Demonic powers that have been given controlling influence over specific sites, peoples, and areas.

Warfare Prayer - The application of strategic-level spiritual warfare to evangelistic efforts. An uprooting of prevailing spiritual strongholds that hinder the gospel.

APPENDIX 2

Malan, J. 2008. Otis, Wagner and the Transformations Revival.
<http://www.bibleguidance.co.za/Engarticles/Transformations.htm>

Professor. J. S Malan of the University of the North, South Africa, comments on the Sentinel Group claims concerning the city of Hemet, in an extract from the above article.

Summary: The 'Transformations Revival' as championed by George Otis and Peter Wagner is a dispensationally ill-conceived attempt to uproot the kingdom of darkness and visibly establish the kingdom of God on earth.

Claim: Once 9 methamphetamine labs operated out of the area and most have been shut down. A 75% decrease in drug trade. Unity amongst the churches; Most cults have left town; decrease in crime, church attendance increases to 14% of the population (it doubled in 10 years). The crime rate is significantly lower.

Reality: In 1998, 20 of the 52 labs in the region were large-scale operations that could cook more than 20 pounds of methamphetamine in a day or two, according to state drug-lab statistics. Some labs make more than 100 pounds at a time. As the Central Valley methamphetamine problem grows, agents use new techniques to catch traffickers who change their operations to avoid detection, Pennal (spokesman) said. Investigators follow trails from the clues left behind when meth makers dump lab waste. Now, Pennal is organizing an expanded team funded with federal money received when the region was designated a High Intensity Drug Trafficking Area. The money will add six agents to fight meth in the Central Valley. Agents will have resources to do more than just react to labs, Pennal said. "We're going to be able to conduct a lot of follow-up to dismantle these organizations," he said (Published 1/23/2000).

Neither the churches contacted nor the authors of an article on the drug trade in S. California were aware of any such drop. Quote from one of the authors of the series on the drug trade in this area when he replied to my email: "I have not heard of the group or anyone in that area, including the police, talking about such a mind-boggling drop in drug use." Quote from an email from a church in Hemet: "I do know there are many methamphetamine labs throughout our two-county area." Newspaper stories on that situation can be found at <http://www.inlandempireonline.com/meth>" A police contact in Hemet said: "I don't know how they can measure a drop in the drug trade when the criteria for the measurement is not familiar to us. This is a new claim to me."

I checked with a couple of churches in Hemet. One had not heard of any of the claims nor could they support the truth of any of the claims (including increased church attendance, drug use down, 1st street gang members saved, etc.). They referred me to a newspaper article on the drug production and use in their area of S. California. The second church said that they had not seen the film but that God had promised to bring revival to the San Jacinto Valley. They did not confirm any of the claims and that wording appears to suggest that they are not aware of any "revival" in Hemet.

Police comment - "Like most cities in our nation, yes, the crime rate is measurably down."

APPENDIX 3

Web site examples of counter claims against the Sentinel Group findings:

<http://www.uwitness.net/false-ideas/movements/transformations> .(Viljoen)

http://www.inplainsite.org/html/dt7_spiritual_warfare.html#DT7-13.

<http://www.deceptioninthechurch.com/otis.html>.

<http://www.deceptioninthechurch.com/transformations.html>.

<http://www.letusreason.org/Latrain70.htm>.

<http://www.religioninfo.org/transformations1.htm>.

<http://www.religioninfo.org/transformations2.html>.

APPENDIX 4

Pentecostal groups mentioned in the study include:

The Apostolic Church

This movement was founded in 1916 in Wales through the ministry of Apostle Dan Williams who, together with other leaders, had broken away from the Apostolic Faith Church. Although the Apostolic Church is the smaller of the UK Pentecostal groups, having approximately 90 congregations, it has always had a vibrant missionary programme and today, there are well over four million Apostolic Church members and thousands of adherents in over 90 countries throughout the world. Unlike its Pentecostal counterparts, that Apostolic Church is unique in its policy of church government by apostles and prophets. It is made up of local churches each of which is led by a pastor and a local leadership team and is overseen by an apostolic leader who provides care, covering and guidance when needed (<https://apostolic-church.org>).

The Assemblies of God

A term describing a number of different international Pentecostal denominations who use the generic name 'Assemblies of God' but are independent of each other. For example:

Assemblies of God (Great Britain)

The Assemblies of God (AoG) is an indigenous Pentecostal movement, established in the UK in 1924. It is made up of over 550 churches located throughout Great Britain. AoG is a Pentecostal movement that teaches that every individual can and should have a personal relationship with Jesus Christ and have the opportunity to be part of a local, vibrant church. They teach that the evidence of being baptised in the Holy Spirit is the sign of 'speaking in tongues.' AoG seeks to build churches that are relevant to people of all ages with many of their churches attracting large numbers of young people. The current leadership of the movement has begun a radical transformation to make it more relevant and effective in the 21st century (<https://www.aog.org.uk>).

Assemblies of God (USA)

The Assemblies of God (AG) was founded in 1914 in Hot Springs, Arkansas with 300 people at the founding convention. Today there are 13,023 churches in the U.S. with over 3 million members and adherents. There are more than 67 million Assemblies of God members worldwide, making the Assemblies of God the world's largest Pentecostal denomination. The national office is located in Springfield, Missouri. It houses the denomination's executive and administrative offices, service divisions and departments, as well as the Gospel Publishing House printing plant (<https://ag.org>).

The Church of God

The title 'Church of God' applies generically to several Pentecostal denominations. One of the oldest, and largest, Pentecostal denominations in America, is the Church of God (Cleveland, TN). Its roots were in the 19th century Holiness Movement out of which,

the Church of God denomination was born in 1886. It is now established in 180 countries with over 7 million registered members.

New Testament Church of God

The Church of God (Cleveland, TN) was planted in England in 1953 under the title of the New Testament Church of God (NTCG). Today, the NTCG has over 130 branches and missions in most of the major cities of the UK, with a registered membership of over 11,000 and adherents more than 30,000 representing the diversity of cultures in the UK. The Church is served by over 300 credentialed ministers, youth leaders, evangelists and a large number of volunteers (<https://ntcg.org.uk>).

Church of God of Prophecy

The Church of God of Prophecy (COGOP) is a worldwide movement with more than 1.5 million members worshipping in 134 nations. Its international headquarters is based in the USA but, 90% of its membership is outside of that nation. The Church in the UK is made up of eighty-six congregations and missions. With headquarters in Birmingham, it was established in the UK in the 1950's (www.cogop.org).

The Elim Pentecostal Church

The Elim Pentecostal Church is a growing movement of approximately 600 congregations in the UK and Ireland and, almost 9000 worldwide with, churches in 50 countries. Elim Missions operates in 35 countries with hospitals, orphanages, and schools. Elim's Theological College and its international offices are based in Malvern, Worcestershire. Founded in 1915 by George Jeffreys and known originally as the 'Elim Foursquare Gospel Alliance,' its four fundamental claims are – 'Jesus Christ is the Saviour, Healer, Baptiser in the Holy Spirit, and Coming King.' Unlike other Pentecostal groups, Elim does not specify 'glossolalia' as being the 'initial evidence' of the baptism of the Holy Spirit but, acknowledges that 'signs' will follow this experience. Elim is one of the original indigenous Pentecostal groups founded in the UK. (<http://www.elim.org.uk>).

The International Church of the Foursquare Gospel

The Foursquare Church, officially named the International Church of the Foursquare Gospel, is a Pentecostal denomination that resulted from the dynamic evangelistic ministry of Aimee Semple McPherson, in Los Angeles. Following the opening of the historic Angelus Temple on January 1, 1923, other church plants rapidly ensued in both in California and the rest of the United States. From its earliest days, foreign missions were a primary emphasis. Currently, the Foursquare Church has more than 1,700 U.S. churches. Globally it has more than 66,000 churches and meeting places in 140 countries and territories. Among its best-known congregation is the Church on the Way, Van Nuys where Jack Hayford pastored for many years.

In a similar way to the Elim Pentecostal Church (UK), Foursquare's primary doctrinal position was based on Jesus as the Saviour, the Healer, the Baptiser and the coming King. In the early days, Jeffreys and McPherson enjoyed close links as their movements began to flourish (<http://www.foursquare.org>).

The Pentecostal Methodist Church of Chile.

The Iglesia Metodista Pentecostal (IMP) is the largest evangelical denomination in Chile with numbers close to 300,000. It has the largest Spanish evangelical temple in the world, the Jotabeche (Cathedral) Church, which seats 7,000 people. The denomination began with an 'outpouring of the Holy Spirit' in a Methodist church in Valparaiso in 1909. Clergy and denominational officials took a dim view of the charismatic manifestations and promptly expelled the enthusiasts.'

Initially, the new Pentecostals took to the streets, singing, testifying, and preaching. They met in homes for worship and all-night prayer meetings. As congregations grew, mainly amongst the poorer members of society, lay pastors emerged. American Methodist missionary Willis Hoover, after being 'baptised in the Holy Spirit' was instrumental in helping to establish the new Pentecostal believers into a viable, Chilean, self-supporting church which still retained some of their former Methodist liturgy and structures, such as infant baptism.

Unlike many of their American and European counterparts, glossolalia was seen as one of the gifts of the Holy Spirit rather than the 'initial evidence' of the baptism in the Holy Spirit (<https://www.emqonline.com/node/589>).

The Redeemed Christian Church of God

The RCCG has its roots in Nigeria where it was founded in 1952 by an uneducated farmer, Josiah Akindayomi. At his death in 1980, the RCCG had 39 branches with a membership of less than a thousand, drawn largely from the poorer sector of society. Under the headship of Akindayomi's successor, Enoch Adejare Adebayo, a growth explosion began to take place until currently, 2000 churches function in Nigeria alone. Internationally, the RCCG is now present in the majority of African nations as well as in Europe and the USA. The RCCG first opened churches in the UK in the late 1980's and presently has 400 branches scattered throughout the country. A significant feature of the RCCG is its monthly Friday all night prayer gathering, attended by many thousands at different global venues (www.rccg.org).

The True Church of Jesus Church

The True Jesus Church (TJC) was established in 1917 in Beijing, China. The early workers, having received the Holy Spirit and revelation of the 'true' gospel, began preaching the truth of salvation in every province of China. The TJC has a membership of 1.5 million in some 60 countries and is, the fastest growing Christian group in mainland China. It is one of only three denominational 'state churches' approved by the Chinese authorities.

Unlike most other Classical Pentecostal bodies, the TJC holds to a 'Oneness' view of the Godhead and keeps Saturday as the Sabbath. Its essential doctrines include: Jesus as the one true God; Baptism by immersion; Baptism of the Holy Spirit; the washing of feet; Holy Communion; Sabbath keeping and Christ's Second Coming (<https://exploretaveler.com/true-jesus-church-of-china-and-taiwan>).

APPENDIX 5

Synopsis of significant figures appearing in this study.

Mike Bickle

Mike is the director of the International House of Prayer Missions Base of Kansas City (IHOP), an evangelical mission organization based on 24/7 prayer and worship that is engaged in many evangelistic and inner-city outreaches along with multiple justice initiatives, planting houses of prayer, and training missionaries. IHOP has continued in non-stop prayer, led by worship teams, since September 1999, and is committed to combining 24/7 prayers for justice with 24/7 works of justice. Around 1,500 people (staff members, students, interns) serve full-time on the mission base, investing fifty hours per week in the prayer room, classroom, and ministry outreaches.

IHOP also includes the International House of Prayer University with a full-time Bible school, music school, and media school. The University's mandate is to equip and send out believers who love Jesus wholeheartedly, to preach the Word, heal the sick, serve the poor, plant churches and start houses of prayer, and proclaim the return of Jesus as King over the nations.

Mike is the author of several books including *Passion for Jesus, Growing in the Prophetic*. His teaching emphasises growing in love for Jesus through intimacy with God, doing evangelism and missions work from the place of night and day prayer, and the end times (<https://mikebickle.org/about>).

Lou Engle

Lou Engle is a Christian leader, recognised as an apostle within New Apostolic Reformation circles. He is best known for his leadership of 'The Call,' a programme that hosts twelve-hour prayer rallies and, his association with prominent members of the Christian Right. Engle was for some years a senior leader of the International House of Prayer, Kansas City and has assisted in the establishment of several smaller 'houses' of prayer.

Lou's ministry has involved church planting, establishing prayer movements and strategic prayer centres. He is the founder of the pro-life ministry 'Bound 4 Life' and has inspired other justice movements. Lou is a part of the leadership team at the Pasadena International House of Prayer. He recently launched the 'Spiritual Air Force Academy' with a mandate to train and deploy teams across the world for breakthrough intercession in partnership with missions.

For more than three decades, Lou's passion has been to call believers into radical consecration through prayer, fasting, and acts of justice. The first solemn assembly, in 2000 held at the National Mall in Washington DC attracted 400,000 young people. Similar gatherings have been hosted in America and abroad, calling together tens of thousands at a time for twelve hours of fasting and prayer to arenas, fields, and stadiums. From these gatherings, almost a million young people have been introduced to a lifestyle of prayer and consecration to the Lord (<https://www.thecall.com>).

Dr. Bill Hamon

Bill Hamon is the founder of Christian International Ministries, a 45-year-old prophetic ministry. Hamon has prophesied to more than 50,000 people and provided training for over 250,000 in prophetic ministry. He has authored seven major books, specialising in the restoration of the Church and what to expect next on God's agenda. He serves as bishop to over 3,000 ministers and churches as well as to CI's headquarters on five continents. Bill resides in Santa Rosa Beach, Florida.

Closely linked with Wagner's emphasis on apostolic governmental authority and embraced by him, Hamon is a leading figure in the 'New / Apostolic Prophetic Movement.' For many years he has been one of the leading proponents of Dominionism and the 'Manifest Sons of God' (MSOG) doctrine. Hamon teaches that prophets and apostles are appearing for the strategic reason of laying a foundation for the dawning of a new Kingdom Age that will move from the dispensation of grace to the dispensation of dominion.

Wagner acknowledged his debt to the Bishop when he writes that Hamon "was influential in nurturing him through a paradigm shift from traditional Christianity to an openness to the person and full ministry of the Holy Spirit" (<https://christianinternational.com>).

George Otis Jr

George Otis, Jr. is the founder and president of The Sentinel Group, a Seattle-based Christian research, media, and training agency dedicated to helping revival-hungry communities discover the pathway to societal transformation. Best known as the producer of the award-winning 'Transformations' documentaries, a series that has been viewed by an estimated 300 million people in 175 nations, Otis has also authored six books and is a frequent speaker at international conferences and symposia.

Otis has served in leadership capacities with Youth with A Mission, the Lausanne Committee for World Evangelization, and the AD 2000 & Beyond Movement. He has also been engaged as an advisor to The Call, Aglow International, and the ASK Prayer Network. He has also served as chairman of the International Fellowship of Transformation Partners, and is the chief architect of a comprehensive revival preparation and maintenance process called 'The Journey to Transformation.' As revealed in the body of the paper, there are those who are sceptical about the claims of the Sentinel Group (See 4.5.1 and Appendix 2), (<http://www.sentinelgroup.org>).

Os Hillman

Hillman is president of Marketplace Leaders, an organization whose purpose is to help men and women discover and fulfill God's complete purposes through their work and to view their work as ministry. He is the author of 17 books and a daily email devotional called *Today God Is First* (TGIF) which has thousands of readers in 105 nations. Os also hosts a national radio show, Faith, Work, and Culture.

A number of NAR associated leaders are advocates of the 7M Mandate, teaching that there are seven 'Mountains of Influence in Culture.' Hillman, President of 'Marketplace Leaders', is a leading voice supporting the 7m Mandate. This mandate seeks to identify, train, equip and mobilise leaders in the seven societal mountains for a restoration of biblical foundations in

the nation. Hillman speaks about 'two gospels.' The distinction between them is that the gospel of salvation deals only with the salvation of the soul while the gospel of the kingdom deals with all aspects of life including, not only salvation but also the reconciliation of all things - including the material world that was lost in the fall. Hillman and the NAR emphasise the need for the church to establish the Kingdom on earth in preparation for the return of the King, a post-millennial viewpoint that is not acceptable to many evangelicals but is a foundational base for the NAR (<http://www.marketplaceleaders.org>).

John P. Kelly

After a dramatic salvation experience during the 1960's, Kelly began to minister as an evangelist in prisons and jails and founded 'The Bridge Ministries,' the largest prison ministry on the East Coast at that time. After establishing several successful local churches, a network of churches and ministries began to form under John Kelly's leadership that spread across the United States and into several countries. A staunch supporter of world missions, Kelly began training and leading international mission teams into Haiti, Central and South America, Africa and other nations.

During the 1990s, Kelly and other prominent Christian leaders were acutely aware of the need to unite and strengthen leaders in the emerging apostolic movement. In Singapore in 1999, during one of these discussions, he was chosen to establish the International Coalition of Apostolic Leaders (ICAL) in Fort Worth, Texas, as a vehicle to advance the Kingdom of God on earth. Apostle Kelly currently remains as the International Convenor of ICAL, a primarily professional society in which confirmed apostles can relate to, and connect with, each other. It also serves as a training ground for 'emerging' apostles

Dr. Kelly received his Doctorate of Divinity from Beacon University and is a consultant for several Christian colleges. He is also the author of a number of books. He speaks on numerous topics including Church Growth, Network and Team Building, Apostolic Leadership, etc. (<https://johnpkelly.org/bio>).

Donald A. McGavran (1897 – 1990)

Donald Anderson McGavran has been called the premier missiologist of the twentieth century and the 'father' of the Church Growth Movement. After a lifetime of serving as an educator, evangelist, church planter, linguist, administrator, mission strategist, and author, at the age of 68, he was appointed as the Founding Dean of Fuller Theological Seminary School of World Missions and Institute of Church Growth. Wagner studied at the seminary under McGavran, during 1967-1968 when he pursued an M.A. degree. McGavran became a key influence in shaping Wagner's ministry from this point on. Under his mentorship, Wagner began to pursue studies in Church Growth principles as a significant aspect of his ministry. In 1971, Wagner was appointed a Professor of Church Growth at Fuller Theological Seminary School of World Missions and for many years became an influential spokesman for the Church Growth movement.

In essence, McGavran, an experienced field missionary, believed and taught that: "Nothing hurts missions overseas so much as continuing methods, institutions, and policies which ought to bring men to Christ—but don't; which ought to multiply churches—but don't." This

approach challenged Wagner and led to a radical change in his thinking and understanding in that the measure of the effectiveness of missionary work, was not only measured through faithfulness in the ministry but by pragmatic success, regarding multiplying Christian churches in numbers and sizes (<http://www.churchgrowthnetwork.com>).

Charles D. "Chuck" Pierce

NAR apostle Chuck Pierce serves as President of Global Spheres, Inc. (GSI) in Corinth, Texas. GSI is an apostolically aligned ministry designed to help develop new spheres of authority, new relationships, and new structures for the ripening harvest. GSI facilitates other ministries as well and participates in regional and national gatherings to develop new Kingdom paradigms. Chuck also serves as President of Glory of Zion International Ministries, a ministry that aligns Jew and Gentile. He is known for his prophetic gifting which helps direct nations, cities, churches, and individuals in understanding the times and seasons in which we live. Chuck describes GSI as a wineskin that is both apostolic and prophetic, with people from all spheres of life and ministry.

Chuck Pierce is the sole author of six books and has co-authored some fifteen others.

When Wagner retired from active involvement with the leadership of the International Coalition of Apostles on his 80th birthday in 2010, he officially handed over the responsibility to NAR colleague, Chuck Pierce. Wagner's 'Global Harvest' Ministry was then incorporated into 'Global Spheres' Inc., "a new wineskin for apostolic alignment" with himself as the President and Wagner as 'Apostolic Ambassador' (<http://www.gloryofzion.org/chuckpierce>).

Rousas John Rushdoony (1916 - 2001)

R J Rushdoony was the architect of 'Christian Reconstructionist' theology, an extreme form of Dominionism. He founded the Chalcedon Foundation in 1965 and was the editor of its monthly magazine, the *Chalcedon Report*, and publisher of the *Journal of Christian Reconstruction*. Born in New York, the son of Armenian immigrants Rushdoony earned graduate and post-graduate degrees at the University of California, Berkeley. He later received an honorary Doctorate from Valley Christian University.

The author of a number of books, his most renowned and influential work is *The Institutes of Biblical Law*, with the title modeled after Calvin's *Institutes of the Christian Religion*. In it, he proposed that biblical law should be applied to modern society. In other words, he supported the setting up of a 'Christian theocracy.' His work has been used by Dominion Theology advocates, who would attempt to implement a Christian theocracy in the USA. He also proposed greater freedom in the economic realm of public life, calling himself a Christian libertarian.

Rushdoony was an advocate on behalf of homeschooling, which he saw as a way to combat the secular nature of the U.S. public school system. He vigorously attacked the progressives who were influencing the development of the education system,

Gary North, Rushdoony's son-in-law, is currently a prolific writer on behalf of Christian Reconstructionism. The philosophy of the movement continues today through 'The Chalcedon Foundation' now led by its President, Mark Rushdoony, son of R. J. Rushdoony (<http://www.theopedia.com/rousas-john-rushdoony>).

Charles Peter Wagner (1930 - 2016)

Peter Wagner was a former professor of Church Growth at Fuller Theological Seminary, School of World Mission. Before that time, he and his wife Doris were missionaries in South America for sixteen years.

Although he has never claimed to be the founder of the NAR movement, much of the ideology of the NAR has been formulated and disseminated by Wagner. He is a prolific author, having published over 70 books, the majority of recent publications being concentrated on NAR eschatology. Wagner, subsequently, became the Presiding Apostle of the *International Coalition of Apostles* (ICAL), a group of some 500 apostles meeting on an annual basis. He also led a number of other NAR groupings including the *New Apostolic Roundtable*, an accountability group of about 25 apostles and, the *Apostolic Council of Prophetic Elders*, a select group of prophets meeting to build personal relationships with peer-level prophets.

As the iconic 'father figure' of the NAR, Wagner claims that the NAR is a 'new' move of God, is 'Apostolic' in nature and, is a 'Reformation' epitomising the birth of a revolutionary 'Second Apostolic Age.' He believes that "we are now witnessing the most radical change in the way of doing church since the Protestant Reformation." In essence, he is convinced that the 16th century Reformation has not yet completed its objectives and continues to add revelatory truth to the Church today (Synopsis of above dissertation, 2017).

John Wimber (1934 – 1997)

John Richard Wimber was raised in a non-Christian home. By his early twenties, he was involved in the music industry and was best known for helping to form the group 'The Righteous Brothers' where he played keyboards. In 1963 his life took a dramatic turn after he came to Christ through a Quaker bible study group.

Wimber became one of the leading charismatic Christian figures of the twentieth century. He was a founding leader of the Vineyard fellowship, a Christian movement that began in the United States which has since become a global denomination. Now known as the originator of terms like 'Power Encounter' and 'Power Evangelism,' his unique 'healing and evangelistic' ministry reached a constituency of mainly non-Pentecostal, non-Charismatic Christians throughout the world. Wagner coined the phrase the 'Third Wave' (compared to the original rise of Pentecostalism in the early 20th century and the second charismatic wave in the mid-20th century) to describe this new phenomenon.

Wimber and Wagner worked closely together, especially at Fuller Seminary where they pioneered a revolutionary "Signs and Wonders and Church Growth" (MC510) class. This lecture series attracted high attendances and nationwide attention.

A significant legacy left by Wimber is the emphasis he gave to the priesthood of every believer. He believed that every Christian could prophesy and heal the sick. He was a key figure in the introduction of the concept that praying for the sick should not only be reserved for special healing services but should take place at every church service, and out on the streets by every believer (<https://vineyardusa.org/about/john-wimber>).

Other significant NAR apostolic leaders mentioned in the paper include:

Che Ahn

Che and his wife, Sue, are the founding pastors of Harvest Rock Church in Pasadena, Calif. He is the founder of Harvest International Ministry (HIM) and the International Chancellor of Wagner Leadership Institute. Harvest International is an apostolic network of more than 25,000 churches, ministries, mission organisations, and marketplace ministers, represented in upwards of 60 nations (<http://hrockchurch.com/about/our-church/che-sue-ahn>).

John Arnott

International speakers, **John (and Carol) Arnott** are the founding pastors of 'Catch the Fire' (formerly known as the Toronto Airport Christian Fellowship, home of the 'Toronto Blessing'). They are overseers of the 'Partners in Harvest' Network of Churches and are well known for their revival ministry in the context of the Father's saving and restoring love (<http://www.johnandcarol.org>).

Cindy Jacobs

Cindy Jacobs is a prophet, speaker, teacher, and author with a heart for discipling nations in the areas of prayer and the prophetic. She and Mike, her husband of 43 years, co-founded 'Generals International' in 1985. They also founded the Reformation Prayer Network, which consists of a large fifty-state coalition of prayer leaders (<https://www.generals.org/about/about-mike-and-cindy>).

Bill Johnson

Bill Johnson is a charismatic Christian revivalist, itinerant speaker, author, and senior pastor of Bethel Church in Redding, California. Johnson and Bethel Church are regularly featured on CBN, TBN, and God TV (<https://www.bethel.com/ministries/bill-johnson>).

Doug Stringer

Dr. J. Doug Stringer is founder and president of 'Turning Point Ministries International,' which birthed the international movement known as 'Somebody Cares.' Doug served on the Executive Leadership Committee for 'America for Jesus' (2011) and as the National Mobilization Coordinator and local host for *The Response*, a national prayer gathering with nearly 50,000 in attendance in Houston, Texas. Since that time, he has served as the coordinator for state-wide Response rallies in five other states (<http://www.dougstringer.com/about-doug-stringer>).

TABLES.

Wagner's Transition from the Old to the New. Table 1.
From: Programmed evangelism to power evangelism - a reference to the impact of Wimber's 'signs and wonders' ministry.
From: Tolerating Satan to a declaration of war - reference to Wagner's involvement with the Spiritual Warfare Network.
From: Reformed sanctification to Wesleyan holiness - living a life of holiness and purity thus shutting the door to demonic inroads.
From: Denominational government to apostolic government - substituting democratic leadership for apostolic leadership - the theology at the heart of the NAR.
From: A church vision to a Kingdom vision - emphasis to be on establishing the Kingdom - the gospel to the nations (Matthew 28:19) rather than individuals - Dominionist thinking.
From: An extension of the church to the reformation of society - a reference to the Seven Mountain Mandate – Dominionist thinking.
From: Classical theism to Open Theism - one of the more controversial shifts – teaching that our prayers can influence what God will do - gained whilst Wagner was with SWN; not exclusively an NAR position.
From: Ministry in the church to ministry in the workplace - the church is as significant in the workplace as well as in the gathered congregation.
From: Escapist eschatology to victorious eschatology - pre-millennial-type eschatology rejected; Kingdom Now/Dominionist accepted.

Wagner, 2010: 271-273.

Wagner's 20 Distinguishing Signs of an NAR Fellowship. Table 2.	
1.	From: Christ as Saviour to Christ as Lord.
2.	From: Jesus the Lamb to Jesus the Lion.
3.	From: Emphasis on the cross to the crown.
4.	From: Justification themes to sanctification themes.
5.	From: 'Saved from death' to 'saved for life.'
6.	From: Emphasis on water baptism to Spirit baptism.
7.	From: Living in the desert to crossing the Jordan.
8.	From: Praying with the mind to praying in the Spirit.
9.	From: Denying or fearing demons to spiritual warfare.
10.	From: Counselling ministry to deliverance ministry.
11.	From: Offering training to discerning anointing.
12.	From: Being guilty over sin to gaining victory over sin.
13.	From: Liturgical worship to spontaneous worship.
14.	From: Singing in the choir to singing in the Spirit.
15.	From: The pipe organ to the keyboard.
16.	From: Traditional hymns to contemporary praise.
17.	From: Staff ministry to body ministry.
18.	From: Predicting to prophesying.
19.	From: Telling about the Kingdom to showing it.
20.	From: Seeing and hearing to discerning.

Rowell: 2016.

Miller's Distinctives of 'New Paradigm' Fellowships. Table 3.
1.They were started after the mid-1960s.
2.The majority of the congregation members were born after 1945.
3.Seminary training of clergy is optional.
4.Worship is contemporary.
5.Lay leadership is highly valued.
6.They have extensive small group ministries.
7.Clergy and congregants usually dress informally.
8.Tolerance of personal styles is prized.
9.Pastors tend to be understated, humble and self-revealing.
10.Bodily, rather than mere cognitive participation in worship is norm.
11.The 'gifts of the Holy Spirit' are affirmed.
12.Bible centred teaching predominates over topical sermonizing.

Miller 1997:20

Synan's Basic Distinctives of New Apostolic Reformation Fellowships Table 4.
1. New name – 'New Apostolic Reformation.'
2. New authority structures - the leaders are called 'apostles.'
3. New leadership training - no seminaries but volunteers, home-grown staff, local Bible colleges.
4. New ministry focus – 'vision driven' (toward the future) rather than 'heritage driven' (toward the past)
5. New worship styles - keyboards, ministry teams, lifted hands, loud praise, overhead projectors.
6. New prayer forms - concert prayer, singing in the Spirit.
7. New financing - finances are abundant; giving is expected, beneficial, cheerful.
8. New outreach - church planting, compassion for the poor.
9. New power orientation - openness to the Holy Spirit and gifts of the Spirit; healing, demonic deliverance and prophecy.
<i>Although the Table 3 and table 4 do not correspond on a point by point basis, there is probably enough comparable data in both to illustrate similar, but not exact, 'new paradigm' features.</i>

Synan: 2005.

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