

## **The Lausanne Movement: Towards a Theological Understanding and Application of Spiritual Warfare**

Over the last century, Christians have discussed how to fulfill Christ's commission to the church in global evangelism and discipleship. The Lausanne Movement has been a great facilitator of conversation concerning spiritual warfare between expert Christian theologians, scholars, pastors, missionaries, and leaders. Their speeches and writings have had great influence on the biblical and theological understanding of spiritual warfare through their four global congresses and a multitude of other gatherings. In evaluating how the Lausanne Movement has handled the issue of spiritual warfare, one can establish an internationally recognized biblical and theological foundation to use as a foundation for evaluating the writings and ministry of Anderson.

Spiritual warfare is seen to exist throughout the timeline of the Bible, whether in Satan's temptation of Adam and Eve, his torment of Job, his temptation of Christ, or his future work at the second coming of Christ. Demonic activity, confrontation, and exorcism are evidenced in Christ's and the disciples' ministries.<sup>1</sup> The modern rationalism commonly seen among western Christians today has led to a system of belief that relegates demonic and Satanic activity to the apostolic era.<sup>2</sup> Across the history of the early church, one sees a far different understanding that recognizes, discusses, and confronts demonic forces.

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<sup>1</sup>See Appendix for a selection of biblical passages.

<sup>2</sup>Hwa Yung writes, "At a deeper level, the early incorporation of the Platonic body-soul distinction into Christian theology has laid the foundation of a pervasive dualism within Western thought. . . . Given this background, we can easily understand Paul Hiebert's description of the modern Western mind as having a two-tier view of reality. . . . Within such a worldview there is simply no place in which to fit the miraculous dimension, answers to prayer, the ministration of angels, the work of a personal devil and demonic powers, and related ideas. This naturalistic and dualistic worldview contrasts sharply with the supernaturalistic and more holistic worldviews that are found in many non-Western cultures." Moreau, *Deliver Us from Evil*, 6.

Through the study of spiritual warfare commentary in the Lausanne Movement, one can gain a better picture of its consideration and application within the realm of 20<sup>th</sup> century world missions, evangelism, and discipleship. The expert Christian theologians, scholars, pastors, missionaries, and leaders of Lausanne provide a cross-cultural and cross-denominational conversation that explores the biblical texts, Christian theology, ministry practice, and church history of spiritual warfare. The history of the Lausanne Movement can be traced back to the Edinburgh Missionary Conference of 1910 when representatives of various missionary societies gathered together in what is thought of as “one of the most significant conferences in the history of Christianity.”<sup>3</sup> Billy Graham felt that Edinburgh ultimately failed to follow through with its hope for evangelistic increase, so the Lausanne movement became a place of meeting to “consider the opportunities and responsibilities of evangelizing the world.”<sup>4</sup>

In 1966, following several conferences subsequent to Edinburg, Graham organized the World Conference on Evangelism in Berlin, Germany in order “make an urgent appeal to the world Church to return to the dynamic zeal for world evangelization.”<sup>5</sup> In reemphasizing evangelism, Berlin served as a corrective to those churches and denominations who had redefined missions as social action instead of bringing people to “new life in Christ.”<sup>6</sup> The 1966 Berlin Conference then prompted a 1974 International Congress on World Evangelization in Lausanne, Switzerland. The subsequent conferences, meetings, and congresses were referred to as the “Lausanne Movement.” Manila, Philippines hosted a second international congress in 1989, while a

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<sup>3</sup>Bill Wagner, “A Hopeful Report from Lausanne,” *Baptist Press*, accessed January 4, 2014, <http://www.bpnews.net/bpnews.asp?id=33938>.

<sup>4</sup>“The World Congress on Evangelism, Berlin 1966,” Wheaton College, accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/berlin66.htm>.

<sup>5</sup>“The World Congress on Evangelism, Berlin 1966.”

<sup>6</sup>Wagner, “A Hopeful Report from Lausanne.”

third congress took place in 2010 in Cape Town, South Africa in honor of the 100<sup>th</sup> anniversary of Edinburgh. Throughout the movement's history, it provided an opportunity for Christian leaders around the world to gather, discuss, and encourage one another in evangelizing the world for Christ. Although the history of the Lausanne Movement is relatively brief, it has made a valuable contribution and impact on the modern understanding of spiritual warfare in evangelism and discipleship.

### **World Congress on Evangelism Berlin, 1966**

Although some church interaction had occurred through the Edinburgh Missionary Conference of 1910 and similar follow up meetings, much of the initial discussion had been only among missionary societies. When churches did gather to dialogue, the evangelism focus was sidelined in favor of a focus on ecumenism and social action. Billy Graham saw the developing trends and expressed a desire to “unite all evangelicals in the common task of the total evangelization of the world.”<sup>7</sup> Graham's desire materialized in 1966 with the combined efforts of the Billy Graham Evangelistic Association and *Christianity Today* magazine to host the World Congress on Evangelism in Berlin. Berlin's congress drew 1,200 delegates from over 100 countries, and inspired further conferences in “Singapore, Minneapolis, Bogotá, and Australia (1968-1971).”<sup>8</sup>

The foundational principles of the Berlin congress were clarified from the onset of the gathering. The purpose in gathering was to “to define and clarify Biblical evangelism for our day” contra the confusion created by other groups who were more centered on unity and social concerns.<sup>9</sup> The congress' leaders sought to demonstrate the relevance and urgency of the Gospel to the modern world. There was a desire to “explore

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<sup>7</sup>“About the Lausanne Movement,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/about.html>.

<sup>8</sup>“About the Lausanne Movement.”

<sup>9</sup>“The World Congress on Evangelism, Berlin 1966.”

new forms of witness” so they could better reach out to others with the Gospel while simultaneously dealing with “problems of resistance.”<sup>10</sup> Finally, the leaders in Berlin sought to exhort the church to “renew its own life through an intensified proclamation” of Christ so that the world would see that God “saves men through His son.”<sup>11</sup> This focused evangelistic direction would continue in later conferences.

### **Spiritual Warfare Language at the Berlin Congress**

The presence and absence of spiritual warfare language throughout the 1966 Berlin Congress is important to notice. One might expect that the initial global gathering on evangelism might have the most detailed and forceful spiritual warfare language within a specialty session or paper. The most clear spiritual warfare language in Berlin was found in Billy Graham’s introductory remarks on “Why the Berlin Congress?”

**Billy Graham’s comments on spiritual warfare.** In his opening speech at Berlin, Billy Graham stated that “the Church has an energetic passion for unity, but it has all but forgotten our Lord’s commission to evangelize.”<sup>12</sup> He then used spiritual warfare language to describe the condition of the world, saying, “our world is on fire, and man without God cannot control the flames. The demons of hell have been let loose.”<sup>13</sup> Such language was meant not merely as a metaphor or hyperbole, for Graham sincerely believed that the world’s situation was dire and the roots of its problems were spiritual.

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<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

<sup>12</sup>Billy Graham, “Why the Berlin Congress?” in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/berlinaddress.htm>.

<sup>13</sup>Ibid.

Graham then listed significant points of concern with his fourth point being that “there is confusion concerning the strategy of the enemy of evangelism.”<sup>14</sup> He submitted that many do not acknowledge that believers have an active enemy whenever they seek to do the Lord’s work through evangelism. He pointed out how both Jesus and the apostles referred to Satan as real, calling him “the prince of this world,” “the god of this age,” and “the prince of the power of the air.” The names used concerning him also indicate aspects of his character and strategy as a “deceiver,” “liar,” “murderer,” “accuser,” “tempter,” “destroyer,” and many other such names.<sup>15</sup>

The fact that Graham dedicates such a significant portion of his opening address to spiritual warfare must not be overlooked. Graham, as one of the initiators and founders of the Lausanne Movement, considered it essential to understand both the nature and the character of Satan and his demons in opposition to evangelism and missions.

As Graham continued in his comments, he pointed out the strategy of Satan in the example of Paul being “hindered” in getting to do missionary work among the Thessalonians (1 Thess 2:18). Graham stated, “the evangelist and the work of evangelism are opposed on every hand by tremendous spiritual forces.”<sup>16</sup> He continued by saying that “Satan's greatest strategy is deception. His most successful strategy has been to get modern theologians to deny his existence.”<sup>17</sup> Graham used the parable of the tares to explain how Satan blinds the minds of “those whom we seek to evangelize.”<sup>18</sup> He further explicated Satan’s strategy as using “deception, force, evil and error to destroy the effectiveness of the Gospel.”<sup>19</sup> The warning that must be heeded is that “if we ignore

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<sup>14</sup>Ibid.

<sup>15</sup>Graham, “Why the Berlin Congress?”

<sup>16</sup>Graham, “Why the Berlin Congress?”

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

<sup>19</sup>Ibid.

the existence of Satan or our ignorance of his devices, then we fall into his clever trap.”<sup>20</sup>

In addition to Satan’s character and nature, Graham emphasized a reflection on Satanic strategy and methodology.

Graham is also clearly not in the cessation camp concerning the Spirit’s work.

He unashamedly asserted,

I do not believe that the day of miracles has passed. As long as the Holy Spirit abides and works on the earth, the Church's potential is the same as it was in apostolic days. The great Paraclete has not been withdrawn, and He still waits to work through those who are willing to meet His conditions of repentance, humility, and obedience.<sup>21</sup>

Although remarks here are more significant to the movement’s interactions with later issues concerning the Pentecostal and Charismatic movements, they are still important insights into his perspective of the spiritual battle going on around and through us. Graham himself makes this connection by stating, “we are now living in a generation when nothing will break through the overwhelming power of Satan except the supernatural power of the Holy Spirit.”<sup>22</sup>

In “Why the Berlin Congress?” Billy Graham made his point very clear; spiritual warfare cannot be ignored in any talk of evangelism and missions. His language was rich in demonstrating that he sincerely believed that Satan and his demons are actively engaging the workers of Christ in the harvest fields. Such a direct and passionate emphasis on spiritual warfare would not be so clearly seen again as a focus of Lausanne leadership until the 2000 Consultation on spiritual conflict in Nairobi.

**John Stott’s comments on spiritual warfare.** Not only were Billy Graham’s spiritual warfare contributions at Berlin significant, but John Stott’s remarks held the second greatest content and force in considering the conflict nature of evangelism.

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<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid.

Stott's comments and view on spiritual warfare were especially intriguing because he was the leader, presenter, commentator, and chief theologian involved in the 1974 Lausanne Covenant, which would become and remain the foundational doctrine of the Lausanne Movement. In addition, following the 1974 Lausanne I gathering, Stott would serve as the chairman of the Theology and Education Working Group. Apart from Graham, Stott was arguably one of the most important influences on the Lausanne Movement.

In Berlin Stott delivered the plenary addresses on the Great Commission. In his second address on the subject, Stott described how Satan tries to usurp Christ's power and authority in Satan's role as the "prince of this world."<sup>23</sup> Stott also asserted that despite Christ's "supreme authority in those 'heavenly places . . . [the] evil principalities and powers' still operate and wage war (cf. Eph 6:12)."<sup>24</sup> Despite the ongoing and active nature of Satan and his demons, Christians must not forget that "the authority of Jesus Christ extends over all creatures, whether human or superhuman, over the Church, over the nations, over the Devil and all his works."<sup>25</sup> Stott saw this authority as extending beyond the heavens into the earth so that one might "be able to 'turn them from darkness to light, and from the power of Satan unto God' (Acts 26:18)."<sup>26</sup> As the chief theologian of the Lausanne Movement (seen more clearly in 1974), it is critical to understand the emphasis Stott assigned to Christ's authority and its extension unto us in doing His work here on earth. Stott saw that spiritual warfare continues to rage, not merely in the heavens, but also across the face of the earth where believers seek to evangelize the lost.

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<sup>23</sup>John R.W. Stott, "The Great Commission," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/berlinaddress.htm>.

<sup>24</sup>Ibid.

<sup>25</sup>Stott, "The Great Commission."

<sup>26</sup>Ibid.

**Other comments on spiritual warfare.** It is remarkable to note that despite the emphasis by both Billy Graham and John Stott on spiritual warfare, few other speakers gave mention to its relevance. Only two out of the other twenty speakers (those with available written transcripts) referenced the enemy and the spiritual battle faced in evangelism.<sup>27</sup> One of those speakers was Ishaya Audu who, in his emphasis on the urgency and relevancy of evangelism, simply shared his testimony of how “Satan kept me away from true faith and salvation.”<sup>28</sup>

The other source of comments relevant to spiritual warfare was found in Johannes Schneider of Berlin University in his message on “The Authority for Evangelism.” In this talk Schneider described human rebellion by saying that when “man surrenders his ties to God, he does not become really free, but plunges all the more deeply rather into the grip of satanic-demonic powers.”<sup>29</sup> He also described the self-determinism found in a pluralistic society as counter-independence, leading to people being “subservient rather to the spirit of this world, that spirit by who are ruled the Sons of disobedience (Eph. 2:2)”<sup>30</sup> Although Audu’s and Schneider’s inclusion of spiritual warfare language was helpful, the content pales in comparison with the emphasis given by Stott and Graham.

**The absence of comments on spiritual warfare.** The relative absence of spiritual warfare language at Berlin is important to note. Even more significant is where

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<sup>27</sup>“Archives from the World Congress on Evangelism in Berlin,” Wheaton College, accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/audio.htm>.

<sup>28</sup>Ishaya S. Audu, “The Urgency of Evangelism and Its Relevancy to the Modern World,” in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/audu.htm>.

<sup>29</sup>Johannes Schneider, “The Authority for Evangelism,” in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/schneider.htm>.

<sup>30</sup>Schneider, “The Authority for Evangelism.”



such discussion might be expected but was remarkably absent. One example of such an absence occurs when two Berlin congress speakers discussed obstacles to evangelism, both in the church and the world, without any mention of Satan and his demons as an obstacle or involved in creating obstacles in evangelism.<sup>31</sup>

It is also surprising to not hear spiritual warfare language when referencing evangelistic passages of Scripture, evangelistic methods, a theology of evangelism, or even in one's personal testimony. George Duncan, Rene Pache, Oswald Huffman, and Timothy Dzaio all write on the evangelistic work of the early church in light of the Holy Spirit and fail to acknowledge the spiritual enemy they have in Satan and his demons.<sup>32</sup> Additional congress papers such as "The Basic Theology of Evangelism," "Methods of Personal Evangelism," and a testimony titled "What God Has Done" all explain evangelism without any mention of spiritual warfare.<sup>33</sup>

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<sup>31</sup>Walter Kunne, "Obstacles to Evangelism in the Church," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/kunneth.htm>; Harold B. Kuhn, "The Obstacles to Evangelism in the World," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/kuhn.htm>.

<sup>32</sup>George Duncan, "An Apostolic Assessment of the Ministry of Jesus Christ," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/duncan.htm>; Rene Pache, "The Holy Spirit and Evangelism," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/pache.htm>; Oswald Hoffman, "The Work of the Holy Spirit in Acts," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/hoffman.htm>; Timothy Dzaio, "The Heavenly Vision," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/Dzaio.htm>.

<sup>33</sup>Harold John Ockenga, "The Basic Theology of Evangelism," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/ockenga.htm>; Richard C. Halverson, "Methods of Personal Evangelism," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/halverson.htm>. Chandu Ray, "What God Has Done," in *The World Congress on Evangelism* (Berlin: Wheaton College, 1966), accessed January 4, 2014, <http://www.wheaton.edu/bgc/archives/docs/Berlin66/ray.htm>.

## **Summary of the Berlin Congress**

Although the World Congress on Evangelism in 1966 is often overlooked in historical comparison with the First International Congress on World Evangelization in Lausanne (1974), it offers particular insight into how the founders and shapers of the Lausanne Movement (Billy Graham and John Stott in particular) viewed the importance of spiritual warfare in evangelism. In evaluating Berlin it should be noted that the vast majority of the speakers are Western and give little or no reference to spiritual warfare.

## **Lausanne I: First International Congress on World Evangelization, Lausanne, 1974**

Although the Berlin World Congress on Evangelism in 1966 accomplished much in reinvigorating the church towards evangelization, many participants were dissatisfied. Among the dissatisfied was the 1966 organizer himself, Billy Graham. He remarked that “the world church has floundered” and out of that disappointment developed momentum towards another gathering of church leaders from across the globe.<sup>34</sup> In 1974, over 2,700 delegates represented over 150 nations at the First International Congress on World Evangelization in Lausanne, Switzerland.<sup>35</sup>

Even in the planning process for Lausanne, there was disagreement in the prioritization of issues:

Some members pressed for an exclusive focus on evangelization; others favoured a broader, holistic approach. The Committee agreed on a unified aim to “further the total biblical mission of the Church, recognizing that in this mission of sacrificial service, evangelism is primary, and that our particular concern must be the [then 2,700 million] unreached people of the world.”<sup>36</sup>

Despite this aim, there was dissension in the drafting of the Lausanne Covenant, a foundational doctrine that led some to draft an “alternative covenant which

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<sup>34</sup>J. D. Douglas and Billy Graham, eds., *Let the Earth Hear His Voice: Official Reference Volume, Papers and Responses* (Minneapolis: World Wide Publications, 1975), 26.

<sup>35</sup>The Lausanne Committee for World Evangelization, “About the Lausanne Movement.”

<sup>36</sup>*Ibid.*

placed a greater emphasis on addressing social needs as a part of evangelism.”<sup>37</sup> Facing these competing interests, Billy Graham led and opened the congress with focus and passion.

Graham’s speech “Why Lausanne?” served to articulate both the problems with the church of that day and the direction in which the Congress would head. In this speech, Graham described the church’s absence of evangelistic fervor as arising out of “1) the loss of the authority of the message of the Gospel 2) the preoccupation with social and political problems 3) the equal preoccupation with organizational unity.”<sup>38</sup> The theme of the conference was “Let the Earth Hear His Voice” with a focus on “four functions: intercession, theology, strategy and communication.”<sup>39</sup> This focus, along with the Lausanne Covenant, became the two lasting legacies that continue to guide the international church movement today by defining “the necessity, responsibilities, and goals of spreading the Gospel.”<sup>40</sup>

### **Significance of the Lausanne I Congress**

Lausanne I, as the First International Congress on World Evangelization would come to be known, began a worldwide Gospel conversation that continues throughout the international evangelical community today. John Stott emphasized the impact of Lausanne I by writing, “what is exciting about Lausanne is that its fire continues to spark off other fires.”<sup>41</sup> The committee’s first chairman, Leighton Ford, asserted that “the Lausanne spirit was a new and urgent commitment to world evangelization in all its

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<sup>37</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 26.

<sup>38</sup>Ibid.

<sup>39</sup>The Lausanne Committee for World Evangelization, “About the Lausanne Movement.”

<sup>40</sup>“Lausanne I: The International Congress on World Evangelization,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/lausanne-1974/lausanne-1974.html>.

<sup>41</sup>The Lausanne Committee for World Evangelization, “About the Lausanne Movement.”

aspects, a new attitude of co-operation in the task, and a new cultural sensitivity to the world to which we are called.”<sup>42</sup> The impact of Lausanne I is impossible to quantify or even adequately describe as its influence is widespread and interwoven into the very fabric of present day evangelical evangelism and missions. In Graham’s opening address at Lausanne I, he passionately proclaimed that “in the providence of God I believe that this could be one of the most significant gatherings, not only in this century, but in the history of the Christian Church.”<sup>43</sup> Time will tell if Lausanne I was truly significant in the vast history of the church, but regardless of its long-term impact, its impact on the 20<sup>th</sup> century church is clearly noted.

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<sup>42</sup>Ibid.

<sup>43</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 16.

## Spiritual Warfare Language, Lausanne I

**Billy Graham's comments on spiritual warfare.** In a similar manner to Berlin in 1966, Billy Graham includes many spiritual warfare references. In Graham's brief welcome to Lausanne I delegates he stated that "we have heard the voice of Satan himself, lying, flattering, oppressing, afflicting, influencing, destroying, sowing discord, spreading false doctrines, and gathering his forces for another massive assault against the kingdom of God."<sup>44</sup> Graham left no room for doubt that his theology regarding Satan had not softened in the eight years between Berlin and Lausanne. Graham still saw Satan as an active enemy against the expansion of the kingdom of God. Graham furthers this thought with a description of living in a world where "thousands are turning to perversions, the occult, with its Satan worship, mind control, astrology, and various ploys of the devil to lure men to turn from the truth."<sup>45</sup> Satan's strategies and methods are clear, and Graham emphasized the necessity of understanding that "Satan is marshaling his forces for his fiercest attack in history."<sup>46</sup>

Through Graham's exhortations, the international leaders gathered together were reminded of his passionate belief that the Scriptures teach us to acknowledge that believers live in the middle of a battlefield where "Satan will do everything he can to discourage, divide and defeat us as we seek to carry out the Great Commission of our Lord."<sup>47</sup> Nevertheless, believers cannot forget that their identity, power, and strength in Christ "who has already 'nullified' the power of death, hell, and Satan. The final victory is certain."<sup>48</sup> In a manner similar to his opening messages, Graham closes Lausanne I

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<sup>44</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 17.

<sup>45</sup>*Ibid.*, 24.

<sup>46</sup>*Ibid.*

<sup>47</sup>*Ibid.*, 35.

<sup>48</sup>*Ibid.*

with a warning and encouragement that Christians cannot ignore the biblical guidance that “Evil will grow worse, but God will be mightily at work at the same time.”<sup>49</sup>

Graham’s consistency in spiritual warfare dialogue reflected his intent and guidance in leading the international church towards a greater consideration of spiritual warfare for the sake of a more bountiful Gospel harvest.

**Lausanne Covenant’s comments on spiritual warfare.** The Lausanne Covenant is the doctrinal statement of the Lausanne Movement. The Lausanne Movement realized that it needed to have a doctrinal foundation to build upon in order to distinguish itself from ecumenical, social-action focused gatherings. John Stott introduced the Covenant as something “which binds us to pray together, to plan together, to work together for the evangelization of the whole world.”<sup>50</sup> The Covenant contained 15 affirmations, totaling a little over 2,800+ words. Out of these affirmations, the twelfth one was dedicated to “Spiritual Conflict” comprising over 200 words or over seven percent of the total covenant length. Although this dedicated quantity and portion initially appeared to place heavy emphasis on spiritual warfare, a closer look is needed:

12. SPIRITUAL CONFLICT. We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church. (Eph. 6:12;

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<sup>49</sup>Ibid., 1467.

<sup>50</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 2.

II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15).<sup>51</sup>

This affirmation specifically chose to use verbiage such as “spiritual warfare,” “principalities,” “powers of evil,” “battle,” “armour,” “spiritual weapons,” and “enemy” within the first three sentences. In the fifth sentence, there is a transition where a focus on worldliness began and continued through the end of the statement. Noticeably absent was any specific reference to Satan and his demons or their work, methods, and strategies. There were also no specific references to the occult, spiritism, world religions, demonic possession, demonic oppression, deliverance, exorcism, eschatology, pneumatology, angelology, or descriptions of Christ’s victory and power over Satan and his forces.

John Stott’s commentary on the Lausanne Covenant presents a more worldliness-centered view of spiritual warfare. In this exposition, he refers to the enemy’s chief weapons as “error, worldliness and persecution.”<sup>52</sup> He stated that Satan’s strategy is to “introduce sin and error into the church” and to attack “the church from outside, seeking either by physical persecution or by restrictive legislation to hinder the church's work.”<sup>53</sup> Stott’s commentary incorporated spiritual warfare references such as “deceiving spirits,” “Satan,” “the devil,” and “non-Christian systems and cults,” language that was not present in the covenant itself. This worldliness-centered view of spiritual warfare was distinctly Westernized.<sup>54</sup>

In *The New Face of Evangelicalism*, efforts were made to explain and apply the Lausanne Covenant to the world today. C. René Padilla explained the twelfth article

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<sup>51</sup>C. René Padilla, ed., *The New Face of Evangelicalism: An International Symposium on the Lausanne Covenant* (London: Hodder and Stoughton, 1976), 205.

<sup>52</sup>John Stott, “Lausanne Occasional Paper 3: The Lausanne Covenant: An Exposition and Commentary,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/all-documents/lop-3.html>.

<sup>53</sup>“Lausanne Occasional Paper 3.”

<sup>54</sup>Ibid.

on spiritual conflict by using a reductionist approach and distinctly different language than would be expected on spiritual warfare. The evil world of the day was described with a focus on its “materialism, its obsession with individual success, its blinding selfishness.”<sup>55</sup>

Although the Covenant was significant in giving attention to “spiritual conflict” within its exposition and application, many spiritual warfare subjects were bypassed. The flavor and tone was distinctly Western and rationalistic, with a focus more on the moral and intellectual realms than the spiritual. The Lausanne Covenant was also distinctly different in using less spiritual warfare language than was present in the tone and direction that Billy Graham used in opening and closing both the Lausanne I and Berlin Congresses.

**Detmar Scheunemann’s comments on spiritual warfare.** Detmar Scheunemann, a past principal of the Indonesian Bible Institute, is a name virtually unrecognized in comparison with names such as Billy Graham and John Stott. Despite his lack of recognition, Scheunemann offered some valuable insights that would come to be explored and expanded in the 2000 “Deliver Us from Evil” consultation in Nairobi. Scheunemann’s paper at Lausanne I was titled “Evangelization among Occultists and Spiritists,” but he clearly communicated that the principles he endorsed had more widespread implications. The first significant claim was seen in his proclamation that “wherever a missionary goes today, he is face to face with occult powers and practices.”<sup>56</sup> Scheunemann saw the issue of spiritual warfare transcending geographical, political, and cultural boundaries. He felt all missionaries must be prepared to encounter spiritual warfare. Scheunemann even pointed to the expanding urban population as an example, where “we face an encounter with intellectualism and secularist thinking on one side, and

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<sup>55</sup>Padilla, *The New Face of Evangelicalism*, 221.

<sup>56</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 885.



belief in fortune-telling, astrology, magical healing, and superstition on the other side—a strange paradox!”<sup>57</sup>

Scheunemann not only referenced spiritual warfare in the context of the occult and spiritism, but also observed spiritual warfare in its influence among all world religions. He asserted that “spiritism is the religion of our day, undergirding all other religion . . . a problem that can no longer be regarded as the property of Asia or Africa, but is truly international with its tentacles reaching to every corner of the globe.”<sup>58</sup>

Scheunemann’s confidence in Christ’s power through the Gospel was also seen in his approach to evangelizing those holding to other religious beliefs. He argued that a mere intellectual approach with orthodox Muslims “usually fails” while “a presentation of the Gospel in power and authority even in confrontation with the secret spiritism of Islam breaks the way into the heart.”<sup>59</sup>

Scheunemann interestingly veered away from many within the deliverance camp by cautioning that, “the prayer of faith does not depend on a formula . . . [or] a certain manner.”<sup>60</sup> Not only did he caution against prescribed methods, but he also warned people to “never go looking for demons, but if one appears under your feet, tread on it!”<sup>61</sup> He helpfully advocated that the church should not seek to make “demonology specialists” but rather to train and integrate a proper understanding of spiritual warfare under the discipline of evangelism.<sup>62</sup> Although he cautioned against some of the excesses

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<sup>57</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 885.

<sup>58</sup>*Ibid.*, 895.

<sup>59</sup>*Ibid.*, 890.

<sup>60</sup>*Ibid.*, 888.

<sup>61</sup>*Ibid.*, 896.

<sup>62</sup>*Ibid.*

of deliverance ministries, Scheunemann did see a need for deliverance ministry as being “an integrated part of endtime-evangelism.”<sup>63</sup>

Scheunemann did not want to be an alarmist, yet he believed spiritual warfare to be a serious concern since the “majority of the world’s population is engaged in some kind of spiritism, directly or indirectly.”<sup>64</sup> He exhorted all Christians “to be personally prepared” by understanding that this warfare is real and that they must be equipped by the Holy Spirit and cleansed by the blood of Christ.<sup>65</sup> In Christ, our final victory against Satan is assured, “but in these days he must be defeated, not merely ignored.”<sup>66</sup>

**Other comments on spiritual warfare.** In Lausanne I the most spiritual warfare language was found in Graham, the Covenant, and in Scheunemann but there were a few other notable references made as well. In speaking on “Theological Education and Evangelization,” Bruce Nicholls reminded his listeners that “in the Cross, the power of Satan was broken and at the Final Day it will be destroyed.”<sup>67</sup> Spiritual warfare language was also seen in a narrative story by John Mpaayei concerning cultural practices when he described a town witch doctor, curses, and referenced the evil one.<sup>68</sup> Michael Green, in describing a proper understanding of sin in “Methods and Strategy in Evangelism of the Early Church,” mentioned that oppression in the lost is not merely from sin but from “bondage to the various demonic powers which hold men in control.”<sup>69</sup> Green described Christ’s role as conqueror, bringing “deliverance to pagan men,

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<sup>63</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 894.

<sup>64</sup>*Ibid.*, 888.

<sup>65</sup>*Ibid.*, 896.

<sup>66</sup>*Ibid.*, 897.

<sup>67</sup>*Ibid.*, 638.

<sup>68</sup>*Ibid.*, 1229-34.

<sup>69</sup>*Ibid.*, 162.

obsessed as they were with the sense of the demonic.”<sup>70</sup> Even though there were some spiritual warfare references outside of Graham, the Covenant, and Scheunemann, these comments were sparsely distributed and limited in scope.

**The absence of comments on spiritual warfare.** As in 1966 in Berlin, there were many speakers who gave no reference to spiritual warfare in studies and presentations where it might have been expected. Some examples of this absence were seen in Wilfried Bellamy’s report on and Ralph Winters’ prioritization of cross-cultural evangelism.<sup>71</sup> Spiritual warfare language was also missing from John Stott’s “The Biblical Basis of Evangelism” and “Missions Strategy” by Ernest Oliver.<sup>72</sup> Final examples of spiritual warfare absence were also found in the discussion of religious syncretism and cultural contextualization in Africa by Byang Kato and Harold Kuhn’s description of the modern Charismatic movement.<sup>73</sup> The Lausanne I Congress had many more papers presented than can be evaluated here, but the above examples were specific instances in evangelism dialogue where the absence of spiritual warfare references was most noticeable.

**Post conference comments on spiritual warfare.** The momentum created by Lausanne I transitioned into a multitude of conferences, working groups, and occasional papers.<sup>74</sup> One of the most significant spiritual warfare developments in the time between Lausanne I (1974) and Lausanne II (Manila, 1989) was the “Lausanne Occasional Paper Number Two: the Willowbank Report on Gospel and Culture” in 1978. In this report, the

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<sup>70</sup>Douglas and Graham, *Let the Earth Hear His Voice*, 163.

<sup>71</sup>Ibid., 524-25, 226-41.

<sup>72</sup>Ibid., 65-78, 492-500.

<sup>73</sup>Ibid., 1216-23, 1141-49.

<sup>74</sup>The Lausanne Committee for World Evangelization, “About the Lausanne Movement.”

participants considered the impact of cultures in communicating the Gospel. The group was comprised of “33 theologians, anthropologists, linguists, missionaries and pastors” from all six continents.<sup>75</sup>

In one particular area of their report they considered the issue of power encounter in spiritual warfare. The Willowbank participants remarked that

a number of us, especially those from Asia, Africa, and Latin America, have spoken both of the reality of evil powers and of the necessity to demonstrate the supremacy of Jesus Christ. For conversion requires a power encounter. People give their allegiance to Christ when they see that his power is superior to magic and voodoo, the curses and blessings of witch doctors, and the malevolence of evil spirits, and that his salvation is a real liberation from the power of evil and death.<sup>76</sup>

The participants further sought to counter the “mechanistic myth on which the typical western world-view rests” by acknowledging the reality of demonic activity and that it is “vital in evangelism in all cultures to teach the reality and hostility of demonic powers.”<sup>77</sup> At the same time, Willowbank workers desired for people to affirm Christ’s authority and power over all principalities and powers and to understand that “power in human hands is always dangerous.”<sup>78</sup> Ultimately, the committee concluded that this battle exists in every culture and that Christians everywhere needed to interact in prayer and putting on God’s spiritual armor, understanding that they have an active enemy.<sup>79</sup>

### **Summary of Lausanne I and Spiritual Warfare**

Lausanne I brought about much dialogue concerning spiritual warfare. Although the depth and quantity of discussion was greater than that of Berlin in 1966,

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<sup>75</sup>“The Willowbank Report: Report of a Consultation on Gospel and Culture,” (Willowbank, Somerset Bridge, Bermuda: The Lausanne Committee for World Evangelization, 1978), 5.

<sup>76</sup>The Lausanne Committee for World Evangelization, “The Willowbank Report,” 21.

<sup>77</sup>Ibid.

<sup>78</sup>Ibid.

<sup>79</sup>Ibid., 30.

some of it was still distinctly colored by Western world-views. Regardless of any shortcomings and oversights, the spiritual warfare discussion advanced at the international level among evangelism, missionary, theologians, scholars, and church leaders.

## **Lausanne II: Second International Congress on World Evangelization, Manila, 1989**

### **Background of the Lausanne II Congress**

The Second International Congress on World Evangelization, or Lausanne II, took place in Manila, Philippines in 1989 “to focus the whole church of Jesus Christ in a fresh way on the task of taking the whole gospel to the whole world.”<sup>80</sup> Their attendance was significantly higher than Lausanne I, having 4,300 participants from 173 countries in attendance compared with 2,700 participants from 150 countries in 1974. Lausanne II’s focus was broad as it covered the fifteen years since Lausanne I and sought to prepare the gathered for the latter part of the century.<sup>81</sup> The theme at Manila was “Calling the Whole Church to Take the Whole Gospel to the Whole World” and was clearly seen in the scheduling of each day’s programming.<sup>82</sup>

### **Significance of the Lausanne II Congress**

Although any international gathering of evangelicals is important, Lausanne II’s legacy is much less significant than that of Berlin and Lausanne I. Lausanne II served to reinforce and expand upon the Lausanne Covenant by producing the “the

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<sup>80</sup>“Lausanne 2: International Congress on World Evangelization,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/manila-1989/manila-1989.html>.

<sup>81</sup>Ibid.

<sup>82</sup>Edward Dayton, “Introduction: Lausanne 2,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/manila-1989/introduction-manila-1989.html>.

Manila Manifesto, as a corporate expression of its participants.”<sup>83</sup> One reason for the decreased impact of Lausanne II was seen in the fact that “the philosophy behind the design of Lausanne II was different . . . the plenary presentations were designed to be as much motivational and inspirational as informational.”<sup>84</sup> Many saw an inspirational focus as less important than an international, coordinated, strategic, theological engagement. Regardless of perceived weaknesses in Lausanne II, the relationships and partnerships that formed through Lausanne II would be seen as one of the strengths that continued beyond its week of gathering.

### **Spiritual Warfare at Lausanne II**

The issue of spiritual warfare was not present in Lausanne II to the same degree as prior congresses. The Congressional “participants did wrestle with missiological issues” especially through “discussion groups” or “tracks,” one of which was particularly focused on spiritual warfare.<sup>85</sup> The most significant interaction on spiritual warfare occurred through the Manila Manifesto. Similar to the Lausanne Covenant, the Manila Manifesto has a statement on spiritual warfare that comprises around six percent of the total statement (compared to seven percent of Lausanne’s). This portion read that “We affirm that spiritual warfare demands spiritual weapons, and that we must both preach the word in the power of the Spirit, and pray constantly that we may enter into Christ’s victory over the principalities and powers of evil.”<sup>86</sup> Despite its brevity, this statement was distinguished by its emphasis on the use of “warfare” instead

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<sup>83</sup>The Lausanne Committee for World Evangelization, “About the Lausanne Movement.”

<sup>84</sup>Dayton, “Introduction: Lausanne 2.”

<sup>85</sup>“Manila: A ‘Town Meeting’ and a Manifesto,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/manila-1989/town-meeting-a-manifesto.html>.

<sup>86</sup>Alan Nichols and Billy Graham, eds., *The Whole Gospel for the Whole World: The Story of the Second Lausanne Congress on World Evangelization, Manila, 1989* (Charlotte, NC: Lausanne Committee for World Evangelization, 1989), 111.

of “conflict” as well as its reference to the “power of the Spirit” and “Christ’s victory.” This progression in spiritual warfare language was more fully seen in the 2000 “Deliver Us from Evil” consultation.

The Manifesto’s commentary also reflected the expanding influence of spiritual warfare by claiming, “all evangelism involves spiritual warfare with the principalities and powers of evil, in which only spiritual weapons can prevail, especially the Word and the Spirit, with prayer.”<sup>87</sup> Lausanne II also used the term “power encounter” to encompass every salvation event, which was described as a “miracle” when “the believer is set free from the bondage of Satan and sin, fear and futility, darkness and death.”<sup>88</sup> This use of “power encounter” was an attempt to redefine the usual use of the phrase in reference to direct demonic confrontation. The Manifesto commentators further emphasized that they have no “liberty to place limits on the power of the living Creator today” about the miraculous, language which clearly mirrors Billy Graham’s previous comments in Berlin.<sup>89</sup> Although the focus and intent of Manila did not lend itself to a significant expansion or change in spiritual warfare considerations, there were some helpful insights into the continuation of its inclusion in the international gospel conversation.

### **Summary of Lausanne II and Spiritual Warfare**

The legacy of Lausanne II lies mostly in the relationships that were built and the individual stories of motivation and encouragement. Despite these positive aspects, some, like David Wells, reflected that the seeming emphasis on “impressions over content, experiences over worship, hand-holding over repentance, ‘sharing’ over biblical

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<sup>87</sup>Nichols and Graham, *The Whole Gospel for the Whole World*, 116.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid. Also, Graham, “Why the Berlin Congress?”

exposition” was less than productive and paralleled some of the ecumenical concerns Billy Graham sought to avoid at the advent of the Lausanne Movement.<sup>90</sup> Regardless of these critiques, the doctrinal beliefs of the Lausanne Covenant were upheld and expanded in some helpful ways in terms of spiritual warfare considerations. This was most clearly seen in the defining of the gospel as “the good news of God's salvation from the power of evil, the establishment of his eternal kingdom and his final victory over everything which defies his purpose.”<sup>91</sup>

### **Deliver Us from Evil Consultation, Nairobi, 2000**

Although the major congresses of 1966, 1974, 1989, and 2010 were the primary focus of the Lausanne Movement, there were also various issue and regional gatherings along with occasional papers that help address specific issues or concerns. When 1993 Intercessory Working Group met in London, “apprehensions over developments in spiritual warfare . . . reached such levels that a full day of the meeting was devoted to discussion.”<sup>92</sup> This time period coincides with the publishing and rapid sales of Anderson’s *The Bondage Breaker* and *Victory Over the Darkness*. Out of this meeting the Lausanne Statement on Spiritual Warfare was formulated, stating that “we agreed that evangelization is to bring people from darkness to light and from the power of Satan to God (Acts 26:18). This involves an inescapable element of Spiritual Warfare.”<sup>93</sup> As contemporary events unfolded in the realm of spiritual warfare, the Lausanne Committee for World Evangelization decided to “offer guidance” for the world

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<sup>90</sup>Nichols and Graham, *The Whole Gospel for the Whole World*, 137-38.

<sup>91</sup>Ibid., 112.

<sup>92</sup>Moreau, *Deliver Us from Evil*, vii.

<sup>93</sup>Tormod Engelsviken and A. Scott Moreau, *Spiritual Conflict in Today's Mission: A Report from the Consultation on “Deliver Us from Evil”* (Nairobi: Marc, 2001), 83.



evangelical community.<sup>94</sup> This “inescapable element” of spiritual warfare was planned to be addressed and explored in further depth at the Deliver Us from Evil consultation in Nairobi, Kenya in 2000.

### **Significance of the Consultation**

The significance of this consultation was found in its timely response to a period in evangelicalism that was flooded with a variety of spiritual warfare “books, courses and seminars.” Due to this flood of materials, there naturally arose a “heightened interest” for answers. The evangelical community was primarily shown to have five major viewpoints on spiritual warfare: (1) “those who dismiss the idea of the spirit world with disdain,” (2) those who “are not aware of the world of the spirit to any degree,” (3) “those who are aware . . . but have many questions,” (4) “those who . . . unquestioningly adopt the newest teachings,” and (5) those who “dismiss new approaches as unbiblical and therefore unacceptable” due to a “lack of theological groundwork on the subject, there is also much confusion.”<sup>95</sup> All of these reasons added up to the fact that the evangelical community was looking for a faithful discussion on spiritual warfare that covered the spectrum of views. The Deliver Us from Evil consultation became that very forum where they could “encourage churches of all traditions to . . . stimulate forthright discussion, serious reflection and practical ministry on spiritual conflict to the glory of God.”<sup>96</sup>

### **Spiritual Warfare Comments at the Consultation**

The depth and breadth of spiritual warfare dialogue that occurred in Nairobi was substantive enough for its own book, however space will only allow a brief summary

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<sup>94</sup>Engelsviken and Moreau, *Deliver Us from Evil*, vii.

<sup>95</sup>Ibid., viii.

<sup>96</sup>Ibid., xix.

of their activities. The committee found representatives from a variety of settings and a “broad spectrum of theological views.”<sup>97</sup> They set their objective on seeking “a biblical and comprehensive understanding of (1) who the enemy is; (2) how he is working; and (3) how we can fight him in order to be most effective in the evangelization of all peoples.”<sup>98</sup>

The consultation participants studied not only theology and history, but also personal reflections on experience and contemporary issues.<sup>99</sup> Despite the “divisiveness among evangelicals” at this time, there was also great interest in seeing that western participants were acknowledging the reality of spiritual warfare “as a result of their cross-cultural experience.”<sup>100</sup> The participants knew that there was a “need to combat the effects on the church of secularization and the experience-centred cultures of post-modernism in the West.”<sup>101</sup>

Although the Lausanne Covenant, Manila Manifesto, and Lausanne Statement on Spiritual Warfare clearly and concisely expressed the Lausanne Movement’s view on spiritual warfare, the Deliver Us from Evil consultation helped respond to important issues such as “prayer in spiritual warfare, possession, demonization, and territorial spirits.”<sup>102</sup> It significantly helped explain “the effect of the demonic in the lives of Christians” as well as in the process of evangelism. One of the most valuable interactions was in discussing the “extent to which we can learn and verify things from the spiritual realm from experiences not immediately verifiable from Scripture.”<sup>103</sup> The Deliver Us

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<sup>97</sup>Engelsviken and Moreau, *Deliver Us from Evil*, ix.

<sup>98</sup>*Ibid.*, xvii.

<sup>99</sup>*Ibid.*, x.

<sup>100</sup>*Ibid.*, viii, xvii.

<sup>101</sup>*Ibid.*, ix.

<sup>102</sup>*Ibid.*, viii.

<sup>103</sup>*Ibid.*, xxvi.

from Evil consultation was by far the most important contribution of the Lausanne Movement to the spiritual warfare conversation.

### **Summary of the Consultation and Spiritual Warfare**

Despite the many successes of the Deliver Us from Evil consultation, much work can be done among the evangelical community through cooperative work in the Lausanne Movement. There is still an “urgent need for a hermeneutic” that better explains and assists with “our understanding and theology of spiritual conflict.”<sup>104</sup> As initiated by Billy Graham’s passionate exhortation in Berlin in 1966, believers must continue to “develop an understanding of spiritual conflict and its practice within the Christian community, so that in time it becomes part of the everyday life of the church.”<sup>105</sup> The documents deriving from this consultation are the most helpful and descriptive of the Lausanne Movement’s biblical, theological, and historical understanding of spiritual warfare and application within the church in missions, evangelism, and discipleship. Anderson’s writings fall in line with their affirmations and do not violate their warnings, rebukes and cautions.

### **Lausanne III and Spiritual Warfare**

Lausanne III occurred in 2010 in Cape Town, South Africa but treated spiritual warfare much less than any other congress. Due to spatial constraints of this dissertation, and the lack of spiritual warfare treatment within Lausanne III, appendix 2 holds more details and description concerning Lausanne III. Cape Town’s legacy has great potential in having a long term evangelistic impact. Great accomplishments for the Gospel are often found when so many believers gather together from across the globe for God’s glory. This congress sought out more participants than ever through creative use of

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<sup>104</sup>Engelsviken and Moreau, *Deliver Us from Evil*, xxviii.

<sup>105</sup>Ibid.

media technologies. Despite these successes, it seems as if much of the online conversations have neglected any consideration of spiritual warfare in spreading the Gospel. The Cape Town Commitment does continue the theological trend of the Lausanne Movement of giving attention to spiritual warfare, and makes helpful assertions as to important focuses that must be present in the work of missions, evangelism, and discipleship. It can be hoped that “the conference in Cape Town might have given new impulses to the task of global evangelization.”<sup>106</sup>

### **Lausanne III: Third International Congress on World Evangelization, Cape Town, 2010**

Lausanne III took place October 16-25, 2010 in Cape Town, South Africa. The goal of Lausanne III was “to re-stimulate the spirit of Lausanne, as represented in The Lausanne Covenant, and so to promote unity, humility in service, and a call to active global evangelization.”<sup>107</sup> Over 4,200 participants from 198 countries joined together in Cape Town. Although this was numerically smaller than the number of participants in Lausanne II, they also involved “hundreds of thousands more” through nearly 700 GlobalLink sites in more than 95 countries around the world.”<sup>108</sup>

### **Significance of the Lausanne III Congress**

The events of Lausanne III are still so recent that their long-term impact is difficult to foresee. The centennial commemoration of the Edinburgh Missionary Conference of 1910, combined with the worldwide impact through media technology, makes its significance more likely among the current generation of evangelical

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<sup>106</sup>Wagner, “A Hopeful Report from Lausanne.”

<sup>107</sup>“About the Lausanne Movement,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/about.html>.

<sup>108</sup>“China Missing from Global Table as Cape Town 2010 Congress Opened Sunday in South Africa,” The Lausanne Committee for World Evangelization, accessed January 4, 2014, <http://www.lausanne.org/news-releases/china-missing-from-global-table-as-cape-town-2010-congress-opened-sunday-in-south-africa.html>.

evangelists, missionaries, and pastors. Leading up to the congress, one participant who had been to all three previous congresses expressed hope for the “creation of a mega-strategy that can incorporate all the various groupings of the church today” as well as “a clarification of the theological foundation for evangelism and mission.”<sup>109</sup> Unfortunately, it does not seem that there will emerge any mega-strategy, but there is a renewed doctrinal emphasis through its thirty-three page long doctrinal statement, the Cape Town Commitment.

### **Spiritual Warfare at Lausanne III**

Cape Town’s engagement with spiritual warfare is seen primarily through The Cape Town Commitment as their theological statement.<sup>110</sup> In the Cape Town Commitment, there are several mentions of spiritual warfare. Spiritual warfare references are made in speaking of Christ’s ministry and miracles as demonstrating “the victory of the kingdom of God over evil and evil powers.”<sup>111</sup> His crucifixion is described as defeating “the powers of evil” and in his return he will “destroy Satan, evil and death.”<sup>112</sup> The Holy Spirit is also referenced in how he enables us to “prevail over the forces of darkness.”<sup>113</sup> Caution is emphasized in evaluating phenomena that may not be of the Holy Spirit, but rather counterfeited by “other spirits.”<sup>114</sup> The Cape Town

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<sup>109</sup>Bill Wagner, “A Hopeful Report from Lausanne,” *Baptist Press*, accessed January 4, 2014, <http://www.bpnews.net/bpnews.asp?id=33938>.

<sup>110</sup>“Cape Town Commitment—a Declaration of Belief and a Call to Action,” in *Lausanne 3: The International Congress on World Evangelization* (Cape Town, South Africa: The Lausanne Committee for World Evangelization, 2010), accessed November 30, 2013, <http://www.lausanne.org/en/documents/ctcommitment.html>.

<sup>111</sup>The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

<sup>112</sup>Ibid.

<sup>113</sup>Ibid.

<sup>114</sup>The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

Commitment also affirms its commitment to previous Lausanne statements.<sup>115</sup> The Cape Town Commitment is then explained to serve as “roadmap for The Lausanne Movement over the next ten years” by explaining biblical convictions and a call to action.<sup>116</sup>

**Absence of spiritual warfare language.** It is quickly apparent that there are relatively few spiritual warfare references in the Cape Town Commitment. There are only two uses of the term “spiritual warfare” in the entire thirty-plus page document, in reference to theological education and social injustice.<sup>117</sup> Throughout the document there are only four mentions of Satan, referencing God’s victory, Satan’s rebellion, and mankind’s responsibility.<sup>118</sup> Throughout the Commitment there are only two references towards the demonic, referencing the Christian mission through evangelism and discipleship by “overcoming evil powers, casting out demonic spirits” and a Christian’s “authority to confront the demonic powers of evil that aggravate human conflict.”<sup>119</sup> The

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<sup>115</sup>“And second, we remain committed to the primary documents of the Movement—The Lausanne Covenant (1974), and The Manila Manifesto (1989). These documents clearly express core truths of the biblical gospel and apply them to our practical mission in ways that are still relevant and challenging. We confess that we have not been faithful to commitments made in those documents. But we commend them and stand by them, as we seek to discern how we must express and apply the eternal truth of the gospel in the ever- changing world of our own generation.” Ibid.

<sup>116</sup>Ibid.

<sup>117</sup>“We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed. We recognize such struggle against evil as a dimension of spiritual warfare that can only be waged through the victory of the cross and resurrection in the power of the Holy Spirit, and with constant prayer. . . . Theological education engages in spiritual warfare, as ‘we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.’” Ibid.

<sup>118</sup>“God won the decisive victory over Satan, death and all evil powers, liberated us from their power and fear, and ensured their eventual destruction. . . . The world of God's good creation has become the world of human and satanic rebellion against God. . . . Godly love, however, also includes critical discernment, for all cultures show not only positive evidence of the image of God in human lives, but also the negative fingerprints of Satan and sin. . . . At his return, Jesus will execute God's judgment, destroy Satan, evil and death, and establish the universal reign of God.” Ibid.

<sup>119</sup>“This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peacemaking, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. . . . We bear witness to God who was in Christ reconciling the world to himself. It is solely in the name of Christ, and in the victory of his cross and resurrection, that we have authority to confront the demonic powers of

committee also uses the term “evil powers” on three occasions and the phrase “forces of darkness” once to explain the ongoing conflict between Satan’s followers and the followers of Christ.<sup>120</sup>

While these uses are helpful, other spiritual warfare terms and references, such as “exorcism,” “possession,” “deliverance,” “angels,” “demonization,” “spiritual conflict,” “authorities,” and “principalities” are noticeably absent. In addition to these absences and infrequent references, the term evil is used frequently (seventeen times) but in ways that are not referencing Satan or his demonic forces. Despite the little use of spiritual warfare language, there is a recognition of the need for a spiritual warfare understanding, observing that “the single strongest difference between the early church and the modern church is the lack of supernatural power in the modern church, and there is such an attendant lack of prayer, spiritual discernment, and capacity for healing, deliverance, and supernatural warfare.”<sup>121</sup>

**Discipleship focus.** The Cape Town Commitment, with a worldwide focus on evangelism, seeks a greater commitment to worldwide discipleship, lamenting “the scandal of our shallowness and lack of discipleship.”<sup>122</sup> One of their great avenues towards an increased discipleship focus is through theological education, stating that “Theological education engages in spiritual warfare, as ‘we demolish arguments and

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evil that aggravate human conflict, and have power to minister his reconciling love and peace.” The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

<sup>120</sup>“In his ministry and miracles, Jesus announced and demonstrated the victory of the kingdom of God over evil and evil powers. . . . The Spirit enables us to proclaim and demonstrate the gospel, to discern the truth, to pray effectively and to prevail over the forces of darkness.” Ibid.

<sup>121</sup>Os Guinness and David Wells, “Global Gospel, Global Era: Christian Discipleship and Mission in the Age of Globalization,” The Lausanne Committee for World Evangelization, accessed December 24, 2013, <http://conversation.lausanne.org/en/resources/detail/10566>.

<sup>122</sup>The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”<sup>123</sup>

**Holy Spirit focus.** The Cape Town Commitment offers areas of corrective focus in both belief and action towards a better biblical understanding and application of spiritual warfare. They emphasize a greater focus on the Holy Spirit, noting He is essential for “mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution.”<sup>124</sup> The Cape Town congress highlights a greater need for repentance and holiness and reliance on the Holy Spirit, asserting that

we need to be people of humility who realize that the power to see lives changed does not come from better methods but cleaner vessels. World evangelization is an empty enterprise without the empowerment of the Holy Spirit. Dr. Bill Bright often said that if he had only one message to give, he would talk to Christians about the power of the Holy Spirit and the necessity of being filled with the Holy Spirit every moment of every day.<sup>125</sup>

They encourage a “greater awakening to this biblical truth” but warn that there are “many abuses that masquerade under the name of the Holy Spirit, the many ways in which all kinds of phenomena are practiced and praised which are not the gifts of the

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<sup>123</sup>“Theological education serves first to train those who lead the Church as pastor- teachers, equipping them to teach the truth of God's Word with faithfulness, relevance and clarity; and second, to equip all God's people for the missional task of understanding and relevantly communicating God's truth in every cultural context.” The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

<sup>124</sup>“Our engagement in mission, then, is pointless and fruitless without the presence, guidance and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. All we do in the name of Christ must be led and empowered by the Holy Spirit. The New Testament makes this clear in the life of the early Church and the teaching of the apostles. It is being demonstrated today in the fruitfulness and growth of Churches where Jesus' followers act confidently in the power of the Holy Spirit, with dependence and expectation.” Ibid.

<sup>125</sup>Paul Eshleman, “World Evangelization in the 21<sup>st</sup> Century: Prioritizing the Essential Elements of the Great Commission,” The Lausanne Committee on World Evangelization, accessed December 24, 2013, <http://conversation.lausanne.org/uploads/resources/files/10522/Eshleman.pdf>.



Holy Spirit as clearly taught in the New Testament.”<sup>126</sup> The Commitment encourages and reminds believers that “Spirit enables us to proclaim and demonstrate the gospel, to discern the truth, to pray effectively and to prevail over the forces of darkness.”<sup>127</sup>

**Jesus over evil.** In addition to emphasizing the Spirit’s role in spiritual warfare, there is a great emphasis on Jesus’ victories over evil. The Cape Town Commitment holds that the one of the purposes of Jesus’ ministry and miracles was to announce and demonstrate “the victory of the kingdom of God over evil and evil powers.”<sup>128</sup> In its statements, the Cape Town Covenant reinforces an assertion of the Deliver Us from Evil Consultation, that “in relation to dealing with demonic powers, the *Christus Victor* model, which stresses Christ’s victory over sin, Satan, and death, is crucial.”<sup>129</sup> The Cape Town Commitment connects personal obedience and responsibility in its empowerment for evangelism and discipleship by the Holy Spirit to “bear witness to Jesus Christ and all his teaching, in all the world.”<sup>130</sup>

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<sup>126</sup>“There is no true or whole gospel, and no authentic biblical mission, without the Person, work and power of the Holy Spirit. We pray for a greater awakening to this biblical truth, and for its experience to be reality in all parts of the worldwide body of Christ. However, we are aware of the many abuses that masquerade under the name of the Holy Spirit, the many ways in which all kinds of phenomena are practised and praised which are not the gifts of the Holy Spirit as clearly taught in the New Testament. There is great need for more profound discernment, for clear warnings against delusion, for the exposure of fraudulent and self-serving manipulators who abuse spiritual power for their own ungodly enrichment. Above all there is a great need for sustained biblical teaching and preaching, soaked in humble prayer, that will equip ordinary believers to understand and rejoice in the true gospel and to recognize and reject false gospels.” Eshleman, “World Evangelization.”

<sup>127</sup>Ibid.

<sup>128</sup>Ibid.

<sup>129</sup>“In his death on the cross, Jesus took our sin upon himself in our place, bearing its full cost, penalty and shame, defeated death and the powers of evil, and accomplished the reconciliation and redemption of all creation. . . . In his bodily resurrection, Jesus was vindicated and exalted by God, completed and demonstrated the full victory of the cross, and became the forerunner of redeemed humanity and restored creation. . . . Since his ascension, Jesus is reigning as Lord over all history and creation. . . . At his return, Jesus will execute God’s judgment, destroy Satan, evil and death, and establish the universal reign of God.” Eshleman, “World Evangelization.”; A. Scott Moreau, ed., *Deliver Us from Evil: An Uneasy Frontier in Christian Mission* (Monrovia, CA: World Vision International, 2002), 17.

<sup>130</sup>The Lausanne Committee for World Evangelization, “Cape Town Commitment.”

**Unity in the church.** The Cape Town Commitment also places great emphasis on church unity, recognizing Satan's "temptation to split the body of Christ."<sup>131</sup> They explain, "A divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission."<sup>132</sup> In emphasizing church unity, they highlight their God's desire for the Gospel to penetrate souls across the world, while reminding believers of Satan's thwarting efforts against the Gospel work.

**Gospel focus.** The Gospel is one of the greatest focuses of the Cape Town Commitment, highlighting it as the "core of our identity."<sup>133</sup> Their emphasis on the good news of Christ is highlighted in contrast to living in a "world of bad news."<sup>134</sup> They further explain that although the "effects of sin and the power of evil have corrupted every dimension of human personhood (spiritual, physical, intellectual and relational)," Christ's resurrection was "the decisive victory over Satan, death and all evil powers" that "liberated us from their power and fear, and ensured their eventual destruction."<sup>135</sup> The

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<sup>131</sup>"While we recognize that our deepest unity is spiritual, we long for greater recognition of the missional power of visible, practical, earthly unity. So we urge Christian sisters and brothers worldwide, for the sake of our common witness and mission, to resist the temptation to split the body of Christ, and to seek the paths of reconciliation and restored unity wherever possible." Ibid.

<sup>132</sup>"We lament the dividedness and divisiveness of our churches and organizations. We deeply and urgently long for Christians to cultivate a spirit of grace and to be obedient to Paul's command to 'make every effort to maintain the unity of the Spirit in the bond of peace.'" Ibid.

<sup>133</sup>"As disciples of Jesus, we are gospel people. The core of our identity is our passion for the biblical good news of the saving work of God through Jesus Christ. We are united by our experience of the grace of God in the gospel and by our motivation to make that gospel of grace known to the ends of the earth by every possible means." Ibid.

<sup>134</sup>"We love the good news in a world of bad news. The gospel addresses the dire effects of human sin, failure and need. Human beings rebelled against God, rejected God's authority and disobeyed God's Word. In this sinful state, we are alienated from God, from one another and from the created order. Sin deserves God's condemnation. Those who refuse to repent and 'do not obey the gospel of our Lord Jesus Christ will be punished with eternal destruction and shut out from the presence of God.'" Ibid.

<sup>135</sup>"God accomplished the reconciliation of believers with himself and with one another across all boundaries and enmities." The Lausanne Committee for World Evangelization, "Cape Town Commitment."

Commitment affirms a biblical understanding that the Gospel is God’s eternal and secure work of salvation, not a human-centered, temporary, conditional, works-based salvation.<sup>136</sup> They necessarily connect salvation with transformation, emphasizing that “Paul’s missional goal was to bring about ‘the obedience of faith’ among all nations” and that true believers will see life transformation in repentance, faith, and increasing obedience as the “living proof of saving faith.”<sup>137</sup>

### **Summary of a Theological Understanding and Application of Spiritual Warfare through the Lausanne Movement**

The Lausanne Movement has a brief, but rich history of evangelical cooperation and interaction for the purposes of proclaiming the Gospel message to the ends of the earth. Thirty-five years ago, John Stott mentioned, “one of Lausanne’s most important achievements was the discussion in candour and mutual respect of evangelical difference.”<sup>138</sup> Even today that perspective is still expressed by Bill Wagner, one of the few men to have attended all four global congresses, saying “I am thrilled that evangelicals are showing a real spirit of working together as one for the cause of Christ in

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<sup>136</sup>“Being justified by faith we have peace with God and no longer face condemnation. We receive the forgiveness of our sins. We are born again into a living hope by sharing Christ’s risen life. We are adopted as fellow heirs with Christ. We become citizens of God’s covenant people, members of God’s family and the place of God’s dwelling. So by trusting in Christ, we have full assurance of salvation and eternal life, for our salvation ultimately depends, not on ourselves, but on the work of Christ and the promise of God. ‘Nothing in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord.’ How we love the gospel’s promise!” Ibid.

<sup>137</sup>“We love the transformation the gospel produces. The gospel is God’s life-transforming power at work in the world. ‘It is the power of God for the salvation of everyone who believes.’ Faith alone is the means by which the blessings and assurance of the gospel are received. Saving faith however never remains alone, but necessarily shows itself in obedience. Christian obedience is ‘faith expressing itself through love.’ We are not saved by good works, but having been saved by grace alone we are ‘created in Christ Jesus to do good works.’ . . . Repentance and faith in Jesus Christ are the first acts of obedience the gospel calls for; ongoing obedience to God’s commands is the way of life that gospel faith enables, through the sanctifying Holy Spirit. Obedience is thus the living proof of saving faith and the living fruit of it. Obedience is also the test of our love for Jesus. ‘Whoever has my commands and obeys them, he is the one who loves me.’ ‘We know that we have come to know him if we obey his commands.’ How we love the gospel’s power!” Ibid.

<sup>138</sup>Padilla, *The New Face of Evangelicalism*, 5.

our world today.”<sup>139</sup> No matter the level of controversy, Lausanne continues to seek to “expand evangelical thinking” as issues arrive.<sup>140</sup>

Although there is still room for improvement, the Lausanne Movement has faithfully sought to have “a new and better theological definition of the task of the church” in evangelism and missions.<sup>141</sup> Their treatment of spiritual warfare has waxed and waned at times, but they have established a foundation that serves as an excellent biblical, theological, and historical base. Due to their international, cross-denominational, cross-cultural pool of experts and scholars, many of their observations and emphases are a helpful foundation in the critique and analysis of Anderson’s writings on spiritual warfare in the context of evangelism and discipleship.

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<sup>139</sup>Wagner, “A Hopeful Report from Lausanne.”

<sup>140</sup>Moreau, *Deliver Us from Evil*, xviii.

<sup>141</sup>Wagner, “A Hopeful Report from Lausanne.”