



CAMPUS PRAYER WALKING



Forerunner to
the Miraculous
Ty Silva

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A Prayer Mobilization Handbook by Ty Silva

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DEDICATION

This manual is dedicated to the students who have not yet come to the knowledge of the Truth. May their destiny be eternally changed because of the determined commitment of students, campus ministers and others who will press the battle on their behalf until they are able to see the Light of the glorious Gospel, which is CHRIST (II Corinthians 4:4).

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The Preacher of Ecclesiastes assures us that “nothing is new under the sun.” Certainly, that is the case when anyone addresses the subject of prayer. In addition to sharing out of personal experience, I have looked through research to others who have gone before me in this area. The vision and focus of this effort is to see the spiritual discipline of prayerwalking applied by believers everywhere within the influence centers of their communities – the secular campuses.

No one succeeds alone, and so it is fitting that I gratefully acknowledge many who have helped bring this handbook into reality:

1. My AGTS instructor, Harvey Herman, who initially gave me the “opportunity” to tackle this meaningful task.
2. My fellow campus ministers across Asia Pacific with whom I have prayerwalked the campuses. Each of these prayer advances have also served as a learning experience through which additional insight has been gained.
3. My parents, both by birth and by marriage, whose prayers *and* walk have profoundly shaped my life.
4. I began prayerwalking our daughter Jaimee's room from the time she was born. I've continued prayerwalking her rooms throughout her life, even now when we visit her as a missionary in Thailand. What a blessing to see God using you to raise up a new generation in prayer among the "children of the world".
5. And most significantly, to my best friend, my wife Cina, who actively shared with me in the development of this handbook. Her contributions have been invaluable. I love you!

INTRODUCTION

Prayer is among the simplest and yet most powerful occupations in which Christians engage. Through prayer we experience the unimaginable agreement of two radically divergent parties – an infinite, almighty God who voluntarily links Himself with finite and imperfect human beings in order to accomplish His purposes.

Others have defined prayer as:

- The cutting edge of any work for God.¹
- Never having to say, “There’s nothing I can do.” I can always do something, something as great as Jesus did. I can pray!²
- An essential weapon of the Kingdom of God, a missile that can be fired toward any spot on earth, travel undetected at the speed of thought and hit its target every time.³
- The central, foundational activity for spiritual warfare.⁴

Russell Elliott sheds light on this amazing cooperative relationship in this way:

There is a divine principle in regard to prayer that runs all through the Scriptures. It is that God is pleased to unite His people with Himself in whatever He is about to do. He first of all leads them (in prayer) and then does (acts/responds)...in answer to their prayers

Pretty awesome, isn't it? As we align ourselves with His will and follow His leading in our prayers (see James 4:3; I John 5:14), we can be assured that God will answer (I John 5:15)! This truth has led some to refer to God as the divine “Architect of Victory.”⁵

Q: Are we at war? Can there be a victory without a battle? And where and how do we fit into it?

A: Yes, we are at war. No, there cannot be a victory without a battle. The battle is all around us and the outcome is eternal. We are the soldiers and at the same time the prize. The battle is over our allegiance – the pledging of our devotion and loyalty to God’s supreme authority over us as our Creator.

Since the time Adam and Eve lived in Eden, satan’s kingdom has been engaged in a relentless effort to destroy God’s highest creation, men and women. Both man’s fall and Christ’s victory on the Cross (Colossians 2:15) have spurred the wicked one on to a savage pursuit of all those who choose to follow God. The enemy desires to hinder or halt our effective fulfillment of the will of God. And in these last days the intensity of the battle rages hotter. Several reasons for this can be found in Scripture:

- We are living in the last days. (II Timothy 3:1-5)
- The Church is confronted with a personal enemy – the devil, not some Darth Vader-inspired dark-side-of-the-force.
- Satan knows his time is limited and quickly coming to an end. “Therefore, rejoice, O heavens! And you who live in the heavens, rejoice! But terror will come on the earth and the sea, for the devil has come down to you in great anger, knowing that he has little time (Revelation 12:12).”

Because believers are the spiritually commissioned and empowered army of God, satan must seek to neutralize us at any cost.⁶ Unfortunately for the lost, the deceiver has been quite effective in his attacks. Far too many believers have been lulled into an attitude of passively assuming their victory over our enemy rather than aggressively applying it.⁷

Our love for God - the Great Commandment - is reflected in our commitment to the Great Commission. One of our highest honors as His children is the privilege of partnering with Him in seeing others rescued "from the kingdom of darkness and transferred ... into the Kingdom of his dear Son" (Colossians 1:13). This transfer of allegiance, with eternal consequences, will always involve a power encounter as people are drawn from one sphere of power to another, from darkness to light, from satan's kingdom to God's.⁸

Activity which is not bringing people into God's kingdom poses no threat to satan at all. A powerless Church serves his purposes very well.⁹ On the other hand, our involvement through prayer in helping those in darkness to "see the light" causes the prince of darkness great problems.

Prayer in this sense becomes a warfare dynamic that by faith lays hold of "the property in satan's clutches which rightfully belongs to God."¹⁰ As P.T. Forsyth has succinctly stated, "Prayer is a weapon, a mighty weapon in a terrible conflict."

As soldiers in Christ's army, believers on campus, have been given weapons – tools of war – to halt the devastation of the enemy upon the campus community and see its impact reversed. Without question, the greatest weapon God has given us for ministry today is privilege of prayer in the name of Jesus.

May the following pages be an encouragement and demonstration of how praying on the campus with divine insight can serve as a mighty forerunner for the miraculous, first in the spiritual (unseen, eternal) realm and then in the physical.

Note: The lower-case usage in reference to satan is intentional out of total disrespect for his person.

Chapter 1

PRAYERWALKING DEFINED

In recent years God has been mobilizing His people in “new” ways that are as old as Abraham. Believers globally are being quickened to the significance of praying on-site – praying in the very spots where they expect and desire God’s presence to be made known and their prayers answered.

Steve Hawthorne and Graham Kendrick, in their book *Prayerwalking*, point out that it makes Biblical sense to step out from a defensive, fortress mentality and come physically near to the people whom we know God longs to redeem. They remind us that “God’s healing for wounded cities won’t come from quarantining ourselves away”¹ inside our churches or Christian gathering places.

Prayerwalking can be defined simply as praying on-site with His sight. The very act of praying on location through prayerwalking sensitizes us to the realities of the campus through the sights and sounds that we experience firsthand. It is being able to pray in proximity with a laser-like focus. Prayerwalking is a spiritual and physical act that takes a stand against feelings of futility and intimidation due to the fraudulent “no trespass” claims posted by the rulers of darkness over our campuses.²

The Bible paints two word pictures to help us understand the lingering affect of our prayers before God. Revelation 5:8b likens prayer to incense. Paul complements this in 2 Corinthians 2:14-15 (NIV) saying, “Thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of Him. For we are to God the aroma of Christ among those who are being saved and those who are perishing.”

Incense, like perfume, does not quickly dissipate; it hangs in the air. My immediate understanding of this is when I follow a few moments behind my wife or daughter as we head out to the mall or church. The aroma of their perfume leaves its beautiful fragrance even when they are nowhere to be seen. So it is with our prayers.

John 12:3 records a similar occurrence when Mary anointed Jesus’ feet with the expensive perfume, nard. The “house was filled with the fragrance.” Through prayerwalking, the incense of our lives can become a tool used of the Holy Spirit to touch the lives of those who come behind us.

You will also discover a beautiful effect transpiring in your heart each time you engage in a prayerwalk. Along with answers to prayer, you will find yourself being drawn in a special way to the needs of the people you encounter in the places where you pray – a walk around a dormitory, or in the halls of a classroom building, or the entry points of the campus. The truth remains that what we treasure will also consume our hearts.

EXAMPLE: *There are three dorms on a place known as the “Hill” at Eastern University that are separated from the rest of the campus. We had always said it was an important place and we even held one of our weekly prayer meetings up there, but no one liked walking up there. There was just something about it that made it a hard place to pray. But, as we prayerwalked the Hill, God put a burden on our group’s heart for the students represented in this remote part of campus.*

We are committed to reaching this area of Eastern. This is one of the best fruits of prayerwalking – it gives people the heart of God for a place. This semester we have been able to begin both

prayer meetings and small group meetings at the Hill. It's been great!

- Steve and Belkis Lehman, USA

EXAMPLE: *I never knew about prayerwalking until I attended the campus workers training seminar in Phnom Penh. We started prayerwalks as a research assignment and now they have become an important part of my ministry among the students of Cambodia. I have felt a deep burden and commitment to the Lord in remaining consistent in the ministry of prayerwalking.*

This past school year I have seen, on nearly a daily basis, the extreme value of prayerwalks. I usually get to five of the nine campuses in our city each week. As I walk the campuses and pray, I feel that God is showing me little pieces of His heart for the young people here.

Additionally, I often come across many of the students from our English classes during these times of prayer. They always ask me why I am there. I tell them that I've come to pray for them and their teachers. Through this, I'm able to share with them that Jesus loves them and wants to help them. Their response is a wide smile and "Thank you, Teacher."

- Robin Wiker, Cambodia

Chapter 2

BIBLICAL EXAMPLES OF PRAYERWALKING

Q: *Who originated the idea of prayerwalking in the first place?*

A: *God.*

ABRAHAM

Abraham first did this in Genesis 13 when God told him to “Look as far as you can see in every direction ... Go and walk through the land in every direction ... for I am giving it to you.” The next verse shows Abraham heading out in obedience.

Abraham can be called the “pioneer prayerwalker” as prayerwalking is, in part, a matter of vision – an up close and personal inspection of the promised possession. Seeing is an important aspect of prayerwalking, not only with your physical eyes, but also with the eyes of the Spirit. Anyone can see the obvious, a statue on campus library, or a crowded library, but what does the Spirit of God see? What does God want *you* to see? And ultimately, what does God want to do with what He is showing you?

Jesus said in John 8:56, “Abraham rejoiced to see My day, and he saw it and was glad.” Abraham was seeing by faith that which God promised to bring into reality. Through this experience, God captured Abraham’s “full attention by involving his whole person” in receiving, through the eyes of faith, the full measure of God’s promise.¹ No wonder Jesus said he “rejoiced”!

JOSHUA AND CALEB

Then there was Joshua and Caleb, two warriors with a godly vision. Together with ten others, they were appointed by Moses, to take a walk through the land God had promised to Abraham. Although 12 walked through the land, only two seemed to be there on a “prayerwalk” – seeing the land with His sight. Joshua and Caleb walked with strategic vision – accurately assessing the strength of the opposition while at the same time keeping their focus on God’s ultimate authority over the enemy (Numbers 13 & 14).

It is imperative that we learn from the experiences of those who have walked before us. Like the ten spies discovered, information in and of itself can be overwhelming. Our hope lies in seeing things the way God sees them (See also 2 Kings 6:16-17).

When we are seeking to identify enemy strongholds and hindrances to the spread of the gospel on our campuses, we must do so in the context of the vastly superior power of God triumphing over them. That’s what Joshua and Caleb did – and God was pleased with their vision (Numbers 14:7-14)! Through prayer, we can say like Caleb, “Let’s go at once to take the land ... We can certainly conquer it (Numbers 13:30)!”

EXAMPLE: *It was time for the annual Student Council Fair at our campus in Manila. We were only a small group with seven students in regular attendance, but as a newly recognized student organization we wanted to participate in such a major event. We were surprised to learn that this was the first time for a Christian organization to join!*

We went in advance to look over the fair site and to ask the Lord's direction regarding the location for the booth space we would be allotted. After looking over the area, we joined hands just inside the entrance, asking God to give us that spot for connecting with the most students and visibly establishing His presence in the midst of the fair.

We also asked for His favor in receiving an additional space for setting up a screen and projector to run evangelistic films during the event. When our student president went to the Student Council, not only was he given the very place we had prayed for, but two adjoining spaces, as well!

The sound system on the main stage was not working during the opening night of the fair, so we offered the use of ours to the Student Council. Not only were we, as a new group, able to be a blessing to the Council, but they repeatedly promoted our booth over the mics throughout the evening!

In keeping with the fair atmosphere, we had invited a mime team from a local church to be part of our outreach. Each night they moved throughout the grounds performing and drawing crowds with a clear message of God's love. On the last night they were invited to give a mime presentation up on the main stage right in the middle of the traditional "battle of the bands"!

That week our small pioneer group was able to have conversations with over 300 students, hand out thousands of pieces of literature, and show many hours of evangelistic films. As a result, our students became very active in ongoing outreach following this event and many of their friends were drawn into the fellowship.

- Ty Silva

NEHEMIAH

Nehemiah is another example of an early prayerwalker. His experience provides us with important principles about our attitude in prayerwalking and the opposition we can expect to encounter.

We see God in chapter one burdening Nehemiah's heart for Jerusalem before he ever came close to seeing its walls. Nehemiah was living in Susa at that time, a nice safe distance from the ruins of Jerusalem. He could have been satisfied to just stay there and ask God to raise up laborers to "fix" Jerusalem and provide "all that was needed" to do the job. But Nehemiah was not content to remain separated from the burden God had placed on his heart. This is the attitude of a prayerwalker – not content to remain detached from the focal point of prayer.

The intensity of Nehemiah's God-given burden carried him through the lengthy process of preparation, as well as the many attacks and attempted sabotages by Sanbalat and Tobiah. Like Nehemiah's, you can be sure that our enemy will not sit back and quietly allow God's people to "take captivity captive" and bring students from the kingdom of darkness into the kingdom of light without a fight. But, God never wastes a burden. When He lays a burden on your heart for a campus, for a student, a faculty member or a situation, that burden will become a source of perseverance to complete the task and see it through to its conclusion. Remember – Nehemiah's joy (fulfillment) was in the anticipation of seeing God's will carried out (Nehemiah 7:1)!

Prayerwalking with any lesser motivation than a passion for God and a commitment to see His purposes fulfilled on our campuses can vanish rapidly in the face of seemingly closed doors, unless, like Nehemiah, there is the inner confidence of knowing that God has appointed you to this task. Nehemiah found “the joy of the LORD” to be his strength – he knew he was on the winning side (Nehemiah 8:10)!

Chapter 2, verses 11-15, records Nehemiah’s actual walk. Scripture does not expressly say that he prayed during his nighttime journey around Jerusalem. However, we observe here a man that had previously “sat down and wept and mourned certain days and fasted and prayed before the God of heaven” over this place (Nehemiah 1:4). To assume that he prayed as he walked is only natural. Here Nehemiah serves as an example of one who walked with a sensitive heart for the purpose of gathering necessary insight before setting out to undertake the job that God had commissioned him to do.

EXAMPLE: *“As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is My word that goes out from My mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.” Isaiah 55:10,11 (NIV)*

As we gathered together for our first prayer walk at the Tshwane University of Technology Soshanguve, the wind began to blow and the sound of thunder roared in the distance. It began raining while we discussed our prayer points, but this did not stop us from continuing with our plans to cover the campus in prayer.

The storm knocked out the electricity, so I used my cell phone to light my path through the hallways. I was shocked to come across a huge hall filled with light and empty. A generator was being used to power this empty space while students were living in the darkness in the residence halls. Through this, God showed me that our churches are often full of the light of Christ and yet empty. We need to take the light of Jesus to the lost living in the darkness.

When we came back together to share what God showed us on the prayer walk, one of the students said Isaiah 55:10,11 was on his heart—which confirmed what God had spoken to me about His Word. God’s Word is like the rain from heaven that will bring life to the dry ground of the campus.

The storm also reminded us of the spiritual warfare that was going on in the heavenly realms. We prayed that the life-storms that students encounter would draw them closer to God so that the light and life of Christ would grow more evident.

- Sarah Careins Farhoud, South Africa

Every part of Nehemiah’s being became saturated with the need as he saw Jerusalem’s brokenness first hand. Everyone knew that the wall was in massive disrepair, but that information alone had not caused anyone to act. However, things were about to change as a burden gave birth to prayer, that gave birth to a strategy that set the stage for ultimate deliverance and victory!

Chapter 3

KEYS TO UNDERSTANDING PRAYERWALKING

A SPIRITUAL BATTLE

Hawthorne and Kendrick rightly point out that first and foremost prayerwalking is spiritual battle.¹ Timothy Warner addresses this issue by stating, “Spiritual conflict permeates the Biblical record ... and today we are involved in this conflict whether we want to be or not.”²

Satan has a consuming desire to control the destiny of every person on earth and he attempts to do this through accusation and deception. John Dawson declares that these are “his only two weapons.”³ Author and speaker Neil Anderson says that Satan’s foremost power is in the lie.⁴ The Apostle John quotes Jesus in saying that the devil “is a liar and the father of it” (John 8:44). It is through this deception that he holds sway over people, cities and nations.

The Apostle Paul makes it clear in Ephesians 6:12 that the primary battle is against spiritual, not human, forces. Because of this, it is important that we keep two important principles in mind when we are involved in spiritual combat:

- We are united with Christ and seated with Him in heavenly places. (Ephesians 2:6)
- We have been given full authority to resist the enemy in Jesus’ name. (Mark 16:17)

When we begin to take intercession for the lost seriously, we can expect to find ourselves on the front lines of the battle – face to face with the enemy.⁵ “Know your enemy” is wise council for war strategy, but in spiritual battles it is of primary importance to first “know your Leader”. The prophet Daniel speaks from personal experience when he confidently affirms, “the people that do know their God shall be strong and do exploits.”⁶

A tactical factor that must also be studied in this war is the issue of spiritual blindness. Paul says in II Corinthians 4:4 that the “god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ ...”

The fact that the students and faculty to whom we witness do not respond to the Gospel is not so much a matter that they will not, but that they cannot, for in their present condition satan has “blinded their minds.” We must fight the spiritual battle on their behalf until that blindness is removed and they are set free to respond.⁷ Our evangelistic strategy must include authoritative prayer as our primary weapon in combating spiritual blindness.⁸

Lest prayerwalkers display unwarranted cockiness by assuming that their steps in themselves have power to vaporize evil, please take note: neither heaven nor hell are coerced into compliance by special formulas or foot patterns. However, “satan is always as ready to enchant us with our supposed power” as we are susceptible to believing our actions in and of themselves can force things into being.⁹

There is no place on earth where we can set our foot that the Father has not already awarded to Christ as an inheritance. (John 3:35; Psalm 2:1-5, 9-11; Psalm 110:1) Jesus has told us that the meek will inherit the earth; therefore, it is wiser to put our focus more on inheriting from God than invading the enemy’s camp. We can do this by steering clear of language that might imply that we are claiming things for ourselves or our organization. We can, however, say with the authority of the Word behind us, “We lay

claim to this campus (dormitory, classroom, administration building) for you, Lord Jesus. You created these people and this place for Your glory.”

PRAYER APPLICATIONS

1. Ask God to open the eyes of your heart to help you see the campus with His eyes. (Ephesians 1:18)

- Praying eyes will see people and circumstances differently.
- Prayer will enable us, through the Holy Spirit, to recognize ready hearts on campus.¹⁰

Jack Hayford underscores this conviction by looking at Rahab as an example of a hungry soul searching for reality. How many people are there on your campus “who are as open as Rahab, who, if prayer broke down the walls, would respond” to Jesus?¹¹

2. Ask God to restrain spiritual forces which have thwarted His will that people seek Him.

3. Ask God for open doors of ministry – “Pray for us...that God would open a door for our message.” (Colossians 4:3)

EXAMPLE: *Jojo Baga, the campus pastor, and I were approaching the international students dorm at the University of the Philippines. We were about to cross the street on our way to another area of campus when we felt drawn to pray for the students from around the world living there.*

Up to that time, we had not had much interaction with international students. We were not permitted to enter the dorm, so we walked around it, asking God for opportunities for those in our fellowship to build relationships with this strategic segment of the student body.

Just four days later, and unaware of our prayer, a member of our group showed up at the weekly fellowship with a student from Korea! This was just the beginning as the students began meeting befriending more and more internationals on campus. This connection grew to the point that the Office of Student Affairs invited our campus ministry to do join them in hosting the orientation event for internationals the following semester!

Soon after the prayerwalk, a young man from Eritrea visited our large-group Bible study. He had been sent by his government to the Philippines for advanced studies in order to serve as a professor at their national university. He had given his life to the Lord just before coming to the Philippines and was eager to grow. I was able to meet with him in one-on-one discipleship until he completed his degree. Believers have suffered greatly in the years since he returned home, but he has remained strong as a witness for Christ!

That one brief prayer time at the international students’ dorm made us freshly aware that God answers specifically to specific prayers.

4. Ask BIG – ask for 1000’s to be added to the family as joint heirs with Jesus.

- Exalt God as Lord of the Harvest Who is worthy of the fullest ingathering of lives. (Psalm 2:8; 1 Peter 3:9)
- Prayer will prepare the way for harvest. Pray huge prayers for which you cannot possibly be the only available answer. If you think of just yourself and your organization, your vision will shrink. Ask God

to turn so many to Himself that your campus will be “marked by the message of the kingdom of God.”¹² Pray for “people movements” – with whole colleges, faculty departments, dorms – to come to faith in Jesus.

EXAMPLE: *Over our first 16 years in the Philippines (1980-1996), we had seen more than 7000 students go through small group discipleship. Now, with the responsibility of coordinating the regional ministry of Asia Pacific Campus Challenge (APCC), we found ourselves looking at the student and youth population of the entire region. There more than 250 million between the ages of 12-22 at that time!*

Certainly, we were thankful for those who had already been reached and discipled, but what was 7000 compared to 250 million? One day as we gathered to pray with the APCC office staff, I heard myself saying, “Lord, we thank You for hundreds. And we thank You for thousands. But give us ways to reach 100,000s and millions for You!” What an outrageous a prayer to pray with only four co-workers!

We could never have imagined what God was going to do with that “Ask BIG” prayer He dropped in my heart! First, after nine months of this prayer burden growing in our hearts, He linked us up with the OneHope ministry. Their focus was to provide the story of Jesus, taken directly from scripture, to the children and youth of the world. As we partnered together over the next 17 years, over 120 million students (primary to university) heard a presentation of the Gospel and received a Book of Hope.

The vast majority of this outreach took place in the public classrooms as God opened doors in nation after nation across Asia Pacific. The result has been churches planted, new campus ministries birthed, and 1000’s of lives transformed – students, teachers, administrators and entire households!

We had asked BIG in line with His will (II Peter 3:9), and our BIG God gave us what we asked for – a way to reach millions! (Psalm 2:8; I John 5:14)

- T. S.

You are coming to a King
Large petitions with you bring
For His grace and power are such
None can ever ask too much. (Anonymous)

5. Ask for workers – This is the first task Jesus gave to the seventy when He sent them out was to pray for laborers (Luke 10:2).

PRAYERWALKING REQUIRES PATIENCE & PERSEVERANCE

In the age of microwave technology for the kitchen, food on demand at the drive-through, instant replays of sports events, and 24-hour live global coverage of news, is it any wonder that we have difficulty waiting and persevering with patience? Yet, patience and perseverance are two essential ingredients of effective prayer that we must not overlook.

Prayerwalking is pressing the battle again and again for the sake of the lost. Consider the persistence of the man in Luke 11:5-9. Jesus commended him to us as an example of someone who received what he desired – because of his persistence. And then, notice the very next verse (vs. 9): “So I say to you, *ask*, and it will be given to you; *seek*, and you will find; *knock*, and it will be opened to you.” (NKJV)

Former British Prime Minister Winston Churchill told students at his alma mater that his impetus to lead Britain in the times of despair during the early days of WWII was the attitude of, “Never give up. Never! Never! Never!” Students who are without hope of eternal life are worth our persistent efforts in prayer on their behalf. We must never give up! Never!

PRAYERWALKING REQUIRES FREEDOM IN PRAYER STYLES

Persevering prayer should never be a boring exercise in seeing God’s kingdom established in the hearts of students on your campus. Prayerwalking, under the leadership of the Holy Spirit, is the joy of discovering many different ways to pray for the same area at different times.

For instance, as you prayerwalk a dorm, the spirit of praise may rest upon you as you exalt the name of the Lord through the halls. On another visit the Holy Spirit may allow you to experience brokenness and grief over the sin and suffering that marks the everyday lives of lost students. At another time you may be led to pray for the Residence Assistants and those who oversee the dorm, or perhaps for the building's maintenance personnel.

This is part of the adventure of prayerwalking – it is dynamic! The Holy Spirit is creative; He was there when it all began (Genesis 1:2; Psalm 104:24-30)! Expect Him to open your physical and spiritual senses and show you new ways to minister to the needs of your campus through prayer.

As you walk with a sensitive heart, the Holy Spirit will draw your attention to particular points of need along the way. One time it may be a group of students, another time the entrance of a building, or even an announcement posted of an upcoming campus event.

EXAMPLE: *We had divided into three groups to prayerwalk across a university campus in Manila. Passing a bus stop, we noticed that the back of the waiting shed was plastered with dozens of red posters. Their message was in opposition to authority, promoting change through violence. Even though this type of print media was common to that particular campus, reading the graphically angry words we were freshly aware of the spirit of rebellion that was at work in the lives of the students who had posted the notices. We began praying for such spirits to be bound, so that the students might be free to come under the rightful authority of Christ.*

- **Cina Silva**

On many occasions we have experienced that different members of the prayerwalking team have felt impressed to pray about the same thing or have received words of direction that are complimentary to one another. Not that we should expect the Holy Spirit to always move exactly in this way, but it is nonetheless an encouraging confirmation of the Spirit’s guidance in your prayers.

Consider the following ideas as stimulators for expanding your thoughts as to ways your team can pray:

- Pray aloud.

This brings three benefits to the prayer team –

First, praying out loud allows everyone to focus more intently on what is being prayed. When you prayerwalk a campus, a multitude of distractions assault your senses.

Therefore, it is imperative that we use all available means to rein in our thoughts, for our mind is the battlefield any time we pray.

EXAMPLE: *When praying in a group, we take turns praying out loud to keep people focused. I ask those I'm leading to listen to what is going on around us rather than visiting with one another as they walk.*

- Lauren D, Indonesia

Second, it gives others in your team the opportunity to agree with you. (Matthew 18:19).

Third, as you pray scripture and scriptural truths, faith is greatly increased. In Romans 10:17 the Holy Spirit instructs us that, "Faith comes by hearing, hearing the Word of God."

Note: Praying aloud must be taken in the context of appropriate circumstances. Outside, say in a garden area or on an athletic field, is an excellent place to lift your voice up to God in worship and prayer. Naturally, just as the same tactics do not apply to all battlefronts, a prayerwalk through the library or administration calls for a less obvious approach.

- Pray together.

Jesus emphasized the power of agreement in Matthew 18:19-20, "If two of you on earth shall agree about anything you ask for, it will be done for you by My Father in heaven. For where two or three come together in My Name, there am I with them."

Amos 3:3 also underscores the importance of agreement: "Can two walk together except they be agreed?" It is necessary that any tensions be resolved before an attempt is made to agree in prayer in spiritual battle. Without this, the accuser will take advantage of existing cracks in interpersonal relationships within the ranks.

Another powerful dynamic of praying in agreement is synergism. Synergism means that the combined impact is greater than simply adding together individual efforts. For instance, Leviticus 26:8 says, "Five of you shall chase 100, and 100 of you shall put 10,000 to flight." That's a ratio increase from 1:20 to 1:100! Pretty good returns! But it gets even better in Deuteronomy 32:30. Here Moses tells of one chasing a 1000 and two putting 10,000 to flight. That's a beginning ratio of 1:1000 that increases to 1:5000! It is truly incredible what we can accomplish *together* under the anointing of the Holy Spirit.

EXAMPLE: *After our first prayer walk on the Soshanguve campus, we began to meet every Wednesday under a tree in the grass for Bible study. Soon we were able to register as an official organization on campus and use classrooms for our gatherings.*

Following this answer to prayer, however, the spiritual battle became very real for the group and for each of us individually. While walking home from church one Sunday, our chairperson was robbed at gun point. (He still has a scar on his head as the testimony of God saving his life!)

A few months later my house was robbed while I was leading another prayer walk. My projector and laptop were stolen which were to be used for a movie night the next week on campus. Even our venue for the event was denied after it was already promised by the university. However, we persevered and at the last minute God came through. A local church provided the use of a computer and projector. Then, on the day of the event the university allowed us to use the student center.

Four-hundred and fourteen students came that night! Students received the light of the gospel of Jesus Christ and several of them are now attending our Bible studies. The truth of God's word continues to move us forward and brings life to the campus. The reality is we are waging war in the heavenly realms. The enemy does not want the light to go into the dark places. However, we rejoice in our trials because our faith is increasing as we see the hand of God in the midst of the storm. Ultimately, God's word is bringing life to this campus!

- Sarah Careins Farhoud, South Africa

- Pray scripture.

There is no better way to know you are praying according to the will of God than when you are actually praying Scripture. There are many awesome prayers recorded for us in the Bibles. Moses, David, Mary, Jesus, and Paul are some examples for starters. Using these prayers by simply inserting the name of a person or place that the Holy Spirit has put on your heart becomes a powerful tool, inspired by God Himself.

Paul's prayers from his letters can be easily adapted to apply directly to the lives of the ones for whom you are praying *today*. When we pray in faith in agreement with God's Word, we can be confident that our prayers will be heard and answered (I John 5:14-15)! [SEE: Appendix O for scripture prayer examples]

- Use symbolic/prophetic prayer actions.

The concept here is "enacted statements of faith."¹³ There are many examples of this in the Bible. Acting out prayers in prophetic or symbolic actions sometimes takes a measure of faith and possibly advance planning, depending on what the Lord asks you to do.

Such actions could be looked on as silly and non-consequential in and of themselves. To the natural mind, the actions are sometimes contrary to logical reason. I mean, what can marching around a city once a day for six days and seven times on the seventh have to do with sound military strategy, unless your Commander-in-Chief is God, who *rewards obedience*?

And that's the key: obedient faith. Hebrews 11:30 says that "by faith the walls of Jericho fell down, after they had been encircled for seven days." To the armies of Israel, this was not a war dance to intimidate enemies or psych up warriors, but a march of obedient faith!

Prophetic actions have prophetic significance, BUT they are not magic. Therefore, we must not develop a false reliance on an act in and of itself. The important question is, "What is God wanting us to do at this time in this place for Him?"

Note: Only once did God give the command to march around a city, only once for a leper to dip seven times in a river, only once to send a blind man to wash in a pool, and only once to open a river by the footsteps of faith of the leading priests. In I Samuel 4, at a point of military crisis, Israel's faith sagged. A faithless group of elders rallied priests to carry the ark into battle like had been done in Joshua's time at Jericho. They even raised a shout that shook the earth. BUT no walls fell. Instead the ark was captured, the priests were slain along with many soldiers and God's glory lifted from Israel (I Samuel 1:11).

Sometimes we discover that there are symbolic prayer postures that augment the attitude of our prayers over a situation. Heeding the voice of the Spirit this way will cause our whole being to emphatically cooperate together in acknowledging Christ's rightful authority over our campuses.

EXAMPLE: *The prayerwalking team gathered to pray before we entered the university in downtown Manila. The campus pastor, recounted student activities over the recent months that spoke to him about a spirit of pride and resistance to authority.*

With this we felt directed to come against these spirits by a physical posture of humility and submission to the Lordship of Jesus. Bowing down on our knees, we acknowledged Christ's position of honor and authority over the campus and our dependency on Him for victory.

- T. S.

Chapter 4

DIRECTIONAL ATTITUDES OF PRAYERWALKING

Spiritual warfare is multi-directional as well as multi-level. Understanding these directions will keep our prayerwalking experiences from degenerating to the singular level of a “fighting Satan” mentality.

In prayerwalking, we look to God’s throne (worship), to the realm of darkness (warfare), and to the community of people (welcome).¹ Healthy and effective prayerwalks are a balanced blend of all three directions of focus.

TO GOD’S THRONE IN WORSHIP

Praying the Priestly Prayer

We see Abraham in Genesis 12 and 13 building an altar and calling on the Lord. Notice that the context of his situation was that of worshipping God, openly declaring His Name with praise. (Genesis 12:7-8; 13:4) The land of promise was a pagan land filled with people who were far from knowing Him. Sounds familiar and not at all different from the territory God has called us to claim.

As you are prayerwalking, be open to the fact that God may lead you to stop walking and worship Him right out in the open. It is good to build corporate worship times into the tactical plans of any prayerwalk.

Giving Thanks

It is good for prayerwalkers to speak words of thanksgiving in the midst of those who refuse to acknowledge God or give gratitude to Him. (Romans 1:21) Just because an unbeliever does not recognize God as God does not alter the reality of His worthiness. Not only this, but thanksgiving is how the Psalmist says we are to enter into the Lord’s presence – “Enter His gates with thanksgiving...give thanks to Him.” (Psalm 100:4). And again in Philippians 4:6, Paul instructs us to bring our requests to God “with thanksgiving.”

Offering Praise and Worship

Praise is a powerful way to develop faith because it focuses on the character of God. It is faith in Who God is and what He has promised that ultimately overcomes the enemy. Author Timothy Warner reminds us that the focus warfare praying is not a focus on the negative – that is, a focus on territorial spirit or the demonic. Rather, it is “supremely positive in the form of affirmations of the sovereign power of God, the unending nature of His love, and the victory of Calvary over all God’s enemies.”²

The enemy’s authority was cancelled at the cross (Colossians 2:15). He is rendered impotent in God’s presence. Nothing disrupts the spirit world like the exaltation of Jesus! God’s manifest presence, revealed through praise and worship, has the authority to drive out darkness. We have nothing to fear when the Lord inhabits the praises of His people.

The spirit world gets restless when we begin to worship in spirit and in truth (John 4:24). I can just imagine all kind of alarms going off as they go on “red alert”! Demons don’t mind our being religious. They just don’t want us to worship God in spirit and in truth, for when that happens Jesus shows up!

Never underestimate the significance of the manifest presence of God. Satan doesn't underestimate it. He knows that when the Church really gets serious the worship of God, his territory is under attack; he is in danger of losing more of his spoils.³ What an opportunity we have to magnify God and give Him praise from the place where we stand on campus!

EXAMPLE: *Prayer times during a four-day campus ministry training in Phnom Penh served to bring about a unity in the Spirit and intensify our vision. One prayer session was held at the College of Medicine on the 3rd floor English Training Center office.*

The air was hot and still as we lifted our voices and hands in singing, "Surely the presence of the Lord is in this place..." Yet twice as we came to the phrase, "I can feel the brush of angels' wings, I see glory on each face," a cool breeze blew through the room.

We were made tangibly aware of the reality of the Lord's presence there with us! Following such encouragement, we divided into nine teams as we prayerwalked the campus.

- Robin Wiker, Cambodia

EXAMPLE: *The first day of our 7-day prayerwalk venture at Eastern Michigan we went out in worship and adoration. Groups of three or four walked in different directions and then we met up again at a predetermined place (usually a dorm or apartment). As we came together we would worship the Lord and declare his Sovereignty over the place. Then we would say, "Meet you at the Hill" and we would all take a different direction, praying as we went and then meet again and worship together. We would sing songs, read scriptures, and pray. (For more on "The Hill" see p. 7)*

- Steve and Belkis Lehman, USA

Seeking Repentance

Earlier in our study we looked at the life of Nehemiah. In Section One we saw this godly man in an attitude of worship, identifying with the sins of his people. His remorse over his own sins and the joy of knowing they had been removed caused deep compassion and brokenness for those who still stood in their sins.

True worship is further exemplified through Isaiah's experience in Isaiah 6. Not only did he see the Lord for who He truly was, but he also saw himself in the light of God's awesome holiness. Suddenly, he was on his face in humility and repentance. Likewise, we are told that Daniel set his face "...unto the Lord God, to seek by prayer and supplications, with fasting...and made...confession..."⁴

Can you sense a holy God walking with you around your campus? What breaks His heart? As we worship we need to seek repentance for ourselves and our campus. Granted, each person must individually repent before God, but perhaps your act of repentance will be the first of many. This is what happened in the city of Samaria when the woman at the well repented. Who will initiate repentance on your campus?

TO THE EVIL REALM IN WARFARE

Praying the Warfare Prayer

Ian Malin (Papua New Guinea) in *Prepare For Battle* succinctly blends all believers into the middle of Paul's teaching in Ephesians 6:12. He states:

All people belong to the kingdom of satan until God sets them free. They then serve God and fight satan. Whether he likes it or not, a Christian has joined a big fight against the enemy.⁵

By engaging in spiritual warfare on your campus, you are aiming to expose, limit, or displace the power of evil forces over the campus. We can take heart knowing that our prayers for the campuses are heard with great seriousness by a listening "Judge of all the earth" (Genesis 18:25).

Believer's Guide To Spiritual Warfare, gives the New Testament description of the role of the Christian – that of a soldier, both standing ground and using divine weapons in making advances to tear down strongholds. He emphasizes that Christians are to:

- reveal "to the rulers and authorities in the heavenly places" the rich variety of God's wisdom displayed through the finished work of His Son (Ephesians 3:10-11).
- expose the designs and deeds of darkness (Ephesians 5:11).
- resist and stand actively against the devil's schemes (Ephesians 6:10-18).
- overcome the evil one, conquering his influence over our character (I John 2:12-14).⁵

Spiritual mapping can serve as a strategic tool in articulate spiritual warfare.⁶ It can help us see our campus as it really is, not only as it appears to be. This is accomplished by combining "research, divine revelation and confirmatory evidence." Together these things help us to have a more complete picture "concerning the identity, strategies and methods employed by spiritual forces of darkness to influence" individuals connected with our campus, both past and present.⁷

Our task in spiritual war is to neutralize the hold these territorial strongmen have had over the minds and spirits of people who have allowed them to dominate them.⁸ Such a hold is overcome by praying with the authority that has been given to us by Jesus through His name.

Neil Anderson in *The Bondage Breaker* draws a word picture which helps facilitate our grasp in understanding the authority we as believers have in Christ. He says that spiritual authority is not a tug-of-war on a horizontal plane; it is a vertical chain of command. Jesus Christ has all authority in heaven and on earth. There is no contest; He is, and always will be, at the top. In turn, He has given His authority and power to his servants under Him to be exercised in His name. Satan and his demons are unequivocally at the bottom, subject to the authority Christ has invested in us.⁹ Any invasion of enemy territory must be done under the command of the One who has ultimate authority as King of Kings and Lord of Lords!¹⁰

Hardly should we expect anything less than a "fight to the finish" with God's adversary. The world functions within the tension of a transitional time where victory over darkness has been completed, though not fully realized. This is the "already/not yet" message we find in Jesus' teachings on the Kingdom. While the Kingdom of God has come, i.e. broken into time and space, it will only fully be realized at the coming of Christ in royal majesty. (Revelation 19:1-16)

Missionary Joshua Brinkley underscores this idea from his own experiences in a North African country, “I think we have made substantial progress, but they [evil powers] aren’t going to be obliterated until Jesus comes back.”¹¹ The fact remains – we serve a risen, victorious Lord in a fallen world.

TO THE COMMUNITY OF PEOPLE IN WELCOME

To the Campus in Blessing

This incorporates the biblical practice of blessing people under the guidance of the Holy Spirit. We pray blessing over the campus population so they would become all that God created them to be and bring glory to Him.

The offering of blessings is a form of prayer for the campus. Blessing is perhaps the most powerful form of affirmation. It is praying that the Holy Spirit will work in such a way that Jesus is revealed, honored, and adored among the people of the campus.¹²

Pastor Jack Hayford models a blessing prayer for the city of Los Angeles that is easily adapted to a campus situation:

Now Lord, we are the seed of Abraham and we speak blessing upon the people of this (campus), the different nations (ethnos) on this campus. Let your salvation, healing, deliverance and reconciliation settle over this (campus).

We should pray for God’s blessings to flow through us to our extended network of friends in such a way that the Good News spreads over the whole campus. Be alert to how God may establish certain locations as spiritual lighthouses in response to your prayers!¹³

We may also extend blessing through contact prayers. As a prayerwalking team goes out, someone may sense an impression to go up to a particular person and pray for them. Contact praying uses a gentle approach in identifying, greeting and praying with a person. (SEE: Appendix P)

Chapter 5

SOURCES OF INSIGHT FOR PRAYERWALKING

SOURCES OF INSIGHT FOR PRAYERWALKING

Webster's Collegiate Dictionary defines *insight* (noun) as:

1. the power or act of seeing into a situation
2. the act or result of apprehending the inner nature of things or seeing intuitively
3. intelligent application of knowledge

Synonym: see discernment

Coming to see the campus as God sees it leads us down a triple-laned information highway of insight that begins with God. By his Holy Spirit we receive increased understanding, vision and empathy – seeing what He sees, the way He sees it. The three sources of understanding that we will consider are insight through impressions, insight through investigation and insight through inspiration.

INSIGHT THROUGH IMPRESSIONS

One goal in prayerwalking is for the participants to allow the sights, sounds, and atmosphere around them to flood their senses and prayers with significance. Responding to physical impressions boosts spiritual vision to sense God's compassion for a campus. Firsthand acquaintance with the realities of the campus will help you pray with a greater sense of urgency and expectation.¹

EXAMPLE: *During a training session on prayerwalking we were encouraged to be sensitive to ways in which the Holy Spirit would direct our prayers through the sights and sounds of a campus. Later that day our group was assigned to prayerwalk the National High School. Praying our way across the grounds, we finally gathered in prayer at the entrance to the gymnasium. Suddenly, one of our group looked down and noticed a plant with broad, cactus-like leaves. Carved into each leaf were names of evil spirits from the provinces across our country. We recognized that the Lord had directed us to this very spot in order that we might use the authority He had given us to bind the power of the spirits that these students had opened themselves up to and were being influenced by. Blessed be God, who always leads us into triumph!*

- Rodney Agapie, Papua New Guinea

EXAMPLE: *An international University Ministry Prayer Task Force converged on Hsinchu City, Taiwan to spend a week together in various prayer and fasting activities. As we were praying and worshipping across one university we came to a part of the campus that was dominated by a very large building that appeared to be the work of an architect making a statement of chaos and confusion.*

There were towers that crescendoed to lopsided points, walls that enclosed nothing, stairs going nowhere – all of it set in a dull, lifeless stone-gray. Just looking at it made one feel eerie and uneasy.

Going closer, we discovered that this was the psychology department. The building seemed to be a visual demonstration of the twisted thinking of the "hollow and deceptive philosophies" that Paul warns of in Colossians 2:8. We spent the rest of the afternoon prayerwalking over every part of the building we

could get to, gathering wherever possible as a group and worshipping the Divine Architect and Creator aloud.

- T.S.

EXAMPLE: Once when it was very noisy due to construction on campus, I prayed that just as there Were physical reconstructing taking place, God would build His Kingdom and reconstruct the belief systems of students on campus.

- Lauren D, Indonesia

Prayer Application:

- Ask God to open your eyes and ears to help you understand the campus more fully.
- Ask God to show you objects and locations that have spiritual significance for the campus.
- Take time to check out the graffiti on walls or carved in desks. These “simple” scratches and drawings can be an on-site source for prayer focus. These etchings can help indicate where spirits of lust, rebellion, etc. are “at home” in a particular setting.

EXAMPLE: Preparing to leave the campus, we noticed a driveway to a back entrance gate that had escaped our attention during the prayerwalk. Immediately, we felt directed to head that direction in concluding our prayer time. Just outside the gate we discovered that the wall had been covered with graffiti exalting acts of violence, suicide, and murder. It was obvious this had been a focal point for this type of expression by many different people over a long period of time. Together our prayer team laid hands on the wall and prayed for the individuals represented there to be set free from the powers of death and experience true life in Jesus (John 10:10).

- Cina Silva

EXAMPLE: God gave us specific direction one night while prayerwalking our campus. As we walked, we saw a lot of trash about us. The Lord directed me to pick it up. Soon all of us were picking up trash. This made the walk a lot slower, but it was very significant. The Lord had showed us about a year earlier that apathy was a territorial spirit over the campus. God wanted us to express his love and concern for the campus by picking up the trash everyone walks by but doesn't care enough to pick up. Thus, we came in the opposite spirit. Many students now often pick up trash or clean up university bathrooms that are messy. We love this campus and we want to express it in a tangible way. This is spiritual warfare.

- Steve and Belkis Lehman, USA

- Take time to listen. What music do you hear? What kind of conversations? There is so much philosophy of life communicated through music. What are these powerful media tools drilling into the minds of the students on your campus?
- Take time to browse campus bulletin boards and the school newspaper to get an overview of issues that are capturing the minds of the students. Remember: the battleground is the mind.

INSIGHT THROUGH INVESTIGATION

Spiritual mapping is a field of missions research that is giving valuable tools to prayer warriors around the world. Engaging this technical aid assists us in seeing what is beneath the surface of the material

world, but it is not magic. “It is subjective in that it is a skill born out of right relationship with God and a love for the lost. It is objective in that it can be verified (or discredited) by God’s Word, history, and sociological observation.”²

Behind many visible aspects of the world around, even common place things, can be spiritual forces. These invisible areas of reality often have more significance than the visible. Paul declares in II Corinthians 4:18, “We do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.”

Such in depth examinations of the historic, geographic, socio-politico-religious dynamics of your campus, both past and present, often help to shed light on attitudes and actions prevalent on your campus today.

EXAMPLE: *Our national state university is recognized as one of the premier schools in the nation with both stiff entrance exams and high academic requirements.*

In contrast to most Philippine campuses, the university is spread out over a large open area where anyone is welcome to enter and move through the buildings unguarded and without identification. This openness can also be seen in the attitudes and philosophies espoused by the campus population. Anything goes – at times the more radical or controversial it seems, the better!

The strong religious undertone, characteristic of most of the country’s campuses, is almost non-existent at here. Rather, there is a great emphasis on man’s self-sufficiency. Humanistic and New Age thought are prevalent. Questioning authority is encouraged, if not expected. As such, students have tended to be more resistant to the Gospel compared to many other schools where we have ministered.

In researching the history of the school, we discovered the current situation to be right in line with the spirit of those who had founded the school in the early 1900’s. The university was established in direct contrast to the other major institutions in the country, which had been initiated under Spanish rule as “guarantors of the... status quo, with their religious bases (and) their faith in social hierarchy.”

As one former president of the university put it, it is the ongoing desire of the administration that the school function not only as “a training ground for leadership, but also a laboratory for the rapid transformation of society.” They have repeatedly been effective in this.

“Change the university...change the world” is reality – both for righteousness and for godless ideologies and empty philosophies. It is our prayer that this university and all of its branch campuses across the country will truly serve as a “rapid transformation of society” - turning these islands upside down for Jesus!

- Pauline Tabilog Madriaga, APCC

Prayer Application:

- Ask God to lead you to the best research material and other information that will help you gain insights that He knows are waiting there to be uncovered.

- Ask God to give you favor and wisdom as you interview key individuals from your campus.

EXAMPLE: *I had traveled to a northern city in the Philippines to do research of its universities in preparation for a series of prayerwalks that were being planned. I was joined there by Wilfred Tejano, a campus minister studying at the local seminary.*

Before approaching the schools, we had asked the Lord for direction and favor with the authorities in gaining information. Though the sign in front of the library read “NO CAMPUS I.D., NO ENTRY,” we were allowed because of a student friend, Reggie, who had accompanied us.

At one point Wilfred and Reggie went to another floor of the library while I remained behind to continue my research. Shortly, however, Reggie returned saying that the Head Librarian was questioning our presence in the building. When he and Wilfred had assured her that we had gained permission from the student assistant, she said he had been in no position to do so. She then detained Wilfred in her office and sent Reggie to return with me.

Once we were together in her office she requested our I.D.s and instructed us to write a letter explaining why we wished to use the library. But when she saw the campus pastor’s seminary I.D. her expression changed. She said the university had a good relationship with the seminary and that she was acquainted with their head librarian.

Suddenly she became helpful, even offering us a piece of paper on which to write the letter she had requested. She then told us that everything we were looking for was in just one book, and then surprised us by reaching for that book which was kept on a shelf behind her desk! She went on to offer us the new student handbook and a campus journal. Next she placed her signature on the letter we had written and told us to use it as a pass to move freely about the library!

After photocopying the material we needed, Wilfred began explaining more about our campus ministry, including the “How to Succeed in College” seminars we conduct designed with first year students in mind. Our new friend, the librarian, became so interested that she encouraged Wilfred to write the university president to request permission to hold a seminar for their students, too!

This incident turned out to be exciting from start to finish. Already we were seeing God beginning to open doors even before the prayerwalk was conducted.

- Pauline Tabilog Madriaga, APCC

Sometimes a secretary, a maintenance person who has served for many years or retired faculty member can provide insights and perspective beyond what you will find in a book. Don’t overlook talking to someone who was previously employed there but quit, experienced forced retirement, or left for another assignment under questionable circumstances. You’re not an investigative reporter trying to dig up the past, but sometimes hurts and tensions are really the work of the accuser’s trouble-making schemes.

INSIGHT THROUGH INSPIRATION

A third source of insight for your prayerwalk is through direct divine revelation. It could come through the spiritual gift of a word of knowledge or an impression in your spirit in direct answer to prayer. It is imperative to be tuned in and discerning when God's Spirit, from whom nothing is hidden, reveals information about a campus.

Scripture tells us openly that the weapons of our warfare are not of this world but have "divine power to demolish strongholds" (2 Corinthians 10:4). As the battle for the spiritual life of our campus presses on, we must not be content in dealing with only superficial data that can mask the things not seen, but which have eternal consequence.

EXAMPLE: *The Assemblies of God campus ministry leaders of Metro Manila had joined together to prayerwalk each other's schools. As my companion and I came to an area behind one of the classroom buildings, he immediately sensed a heavy spirit of territorialism in that place. Accordingly, we began to pray against the divisive works of the enemy, asking for the all-encompassing agape of God to saturate the area through transforming the lives of those who regularly gathered there. In talking later with the local campus pastor, we were informed that this area was used by an activist political organization, and fraternities, known for gang activities and "rumbles," which have resulted in serious injuries and even death.*

- T. S.

If the Lord reveals the name of a strongman of an area/city, it needs to be confirmed from the Scripture and from history. If the strongman has been around for hundreds of years, his pride will certainly have caused him to leave his footprint in the history and geography of a place.³

Prayer Application:

- What do you sense in your spirit? Is there anything or place that you find particularly disturbing?

EXAMPLE: *Three other ladies and I had grouped together as the campus ministry leaders of our city spent a day prayerwalking each other's campuses. In the afternoon, we walked the campus of a very historic university, not only for our country but for all of Asia. This school, run by a religious order, has graduated many prominent figures in the nation's history.*

Amazingly, our prayer team had been allowed to pass by the security guards and gain entrance to the administration building. One special feature of this building was a museum tucked away on the top floor. As we entered, one of the team instantly said, "I feel uneasy in here, like the evil presence of a spirit of fear." We began to pray accordingly as we walked through the display-lined aisles of the room.

Nearly finished and about to leave, we turned a corner to see a whole row of the most hideous, grotesque images – partly human, partly animal, with claws for feet and distorted features. These images had been dedicated to demons and worshipped for generations. The place seemed a virtual nest for demonic spirits, a gathering place for them right there in the middle of the university. Immediately we began to pray for the deceptive spiritual influence of these false gods over the campus to be broken.

- Cina Silva

- Doorposts are a significant Biblical place for prayer, as all who enter must pass through the doorways. Leave a "fragrant aroma" of prayer at these strategic places.

Chapter 6

AIDS TO EFFECTIVE PRAYERWALKING

PRAY WITH THE SCRIPTURE

As has been mentioned, there is no more confident way to pray than praying God's own Word back to Him. Make sure that each prayer team has a Bible app or is carrying a small Bible, not just a New Testament. The Old Testament is full of powerful examples and prayer passages that the Holy Spirit can lead you in wielding your "two-edged sword".

The authority of the Scripture is that it is God-breathed. Read it aloud so all on the team can be empowered and energized from its truth.

After a verse or passage has been read, consider using that biblical thought as a launching pad for prayer. Pray the essence of the passage back to God in your own words, applying it to the current needs of your campus. (SEE: Appendix "O" for scripture prayer ideas)

PRAY WITH FASTING

The spiritual discipline of fasting is the voluntary abstinence and deliberate self-denial of satisfaction from certain physical appetites for the purpose of spiritual gain. When we deny our flesh its natural cravings, we give increased opportunity for our inner being to respond to the things of God. The Hebrew word, *tsoom*, means "to cover the mouth" while the Greek, *nesteia*, means "abstinence."

Study the lives and ministries of people like Ezra (Ezra 10:6), Nehemiah (Nehemiah 1:4-6) or Moses (Deuteronomy 9:18-20) to see what can happen when God's people respond to Him in times of fasting. Think of it! Just one person, paying the price in fasting and intercession, and entire nations were delivered from judgment.

Do we even dare consider what might take place in our homes or campuses, in our world, if Christian students awakened to their right and responsibility to wield such power through prayer and fasting? Can you envision the unending procession of liberated lives streaming out of darkness into the Kingdom of Light? When fasting is combined with a contrite heart of intercession it can be the groundwork for God's glory being manifested on your campus.

Regularly integrate the spiritual discipline of fasting into your prayerwalking ministry. When the battle intensifies, don't hesitate to call the body of student believers to corporate fasting. (SEE: Appendix "N" for a powerful teaching from *Shaping History Through Prayer and Fasting*)

PRAY WITH THE SPIRIT OF GOD

The Holy Spirit has been given, among other reasons, to help us pray. He will gently lead us – our task is to listen and respond to His voice. "It is not to be passed over that the command to be filled with the Holy Spirit comes in the context of the Christian's walk on earth and his warfare in the heavenlies."¹

In conjunction with His help in guiding our prayers, He also distributes spiritual gifts according to need as He chooses. These gifts are for the express purpose of building up and strengthening the Body to work in God's Kingdom.

In giving opportunity for gifts to be manifested in our prayer times we need to recognize that spiritual gifts tend to interface with one another. A word of knowledge given by one may stimulate another with a word of wisdom on how to apply and use that word. A gift of faith may be joined together with the workings of miracles just as a gift of helps will often work together with a gift of leadership or an utterance in tongues works together with the interpretation of tongues.

In line with this, as Pentecostal campus workers, we need to be respectful of the campus environment. Paul does tell us that the "spirit of the prophet is subject to the prophet." (I Corinthians 14:32) Exuberant prayer must be exercised with the appropriateness of the location and people present. God hears all prayers, even those prayed "under our breath" as we stand in a mixed group or walk through a crowded administration building or a cafeteria filled with students.

Knowing what to pray for is a specialty of the Holy Spirit. (Romans 8:26-27) The host of researched information from our spiritual mapping effort is not necessarily our itemized prayer guide. As we look to Him for leadership in our prayers, it is the Spirit who will help us sort out what needs to be emphasized at a particular time.

PRAY WITH YOUR FOCUS IN THE RIGHT DIRECTION

The God of creation deserves our uncompromising praise and attention as the King of all kings and the Lord of all lords! The key to breaking spiritual strongholds is not to focus on our enemy, but to focus on the victory of the cross, the authority of His Name, and the power of the Holy Spirit.

PRAY WITH OTHERS WHO ARE COMMITTED TO TOUCHING THE CAMPUS

You can tell the heart of a shepherd by spending just a short time with them. You can hear it in their speech and in their prayers. It is truly grievous to try to pray intercessory prayers with someone whose heart is not there. The Bible calls that kind of person a hireling (John 10:12).

King David was commended in Scripture as a person with a whole heart after God (I Samuel 12:14; Acts 13:22). This quality in a campus worker will make the difference in spiritual battle. Campus workers, especially the campus pastor, must have in his/her heart a conviction from God that He has placed them there to impact the spiritual atmosphere on this particular campus. Set aside dreaming of a more exciting ministry in the future. Remain where He has planted you until He clearly moves you on.

Chapter 7

PREPARATION FOR PRAYERWALKING

Most prayerwalks are not spontaneous, primarily because most are not done alone. Therefore, some pre-planning is advised so that the best efforts can be offered to the Lord. As you plan your prayerwalks please consider these elements, some of which should be seen as essential prerequisites.

THE PRAYERWALKER'S CHECKLIST

o Understand that you are on assignment *with* God. This is the most important aspect of prayerwalking.

o Seek a fresh cleansing from sin in your own personal life.

David's prayer says it well: "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting" (Psalm 139:23-24). [See additional note at the end of the section.]

o Seek prayer backing and covering from local leadership.

The pride of being "the" prayerwalker may be the very attitude that brings your downfall. Humble yourself before local spiritual leadership and invite them to undergird the prayerwalking team with their prayers. Seeking this kind of backing can guard your attitude so that when all is "prayed and done" God alone receives the glory for the victories that are won.

o Seek a fresh covering over yourself and those persons, leaders, and ministries close to you.

Mark Bubeck, in *Overcoming the Adversary*, points out that "Any servant of Jesus Christ who poses a serious threat to the powers of hell will be targeted and will encounter resistance, especially at times of strategic ministry. The anointed (chosen) agent of Christ's kingdom must be equipped to discern and deal with the efforts of the enemy's kingdom."¹ Bubeck specifically warns those involved in spiritual warfare that "the believer must stand guard through prayer, watching over himself/herself, their family, their church, and the work of the Lord."²

Children, because of their innocence, are in a particularly vulnerable position for potential attacks by the enemy – especially when their parents are on the offensive in spiritual warfare. Michael Harper, in his book *Spiritual Warfare*, cautions us, "There is no reason to think that they (our children) are free from enemy attacks; in fact, in many ways they are more open and need very much the protection of the believing prayers of their parents."³

Satan often aims his counterattacks at his enemy's weakest point or a point closest to their heart. In line with this, Bubeck says that his mother-in-law always would pray, "Protect us from dangers and enemies, seen and unseen."⁴

Such an awareness of the devices of our adversary is never a cause for shrinking back in fear, but rather a cause for pressing forward in faith – a faith grounded upon the sure foundation of the Word.

o Strengthen your spirit.

Energize yourself with a "full tank" of God's presence. One of the best ways to accomplish this is through reading and meditating on the Word. Reinforce the effects of the message upon your spirit

through praying in the Spirit and singing songs that declare God's power and express the intimacy of your relationship with Him.

o Focus your mind.

This is along the same lines as the previous thought of energizing your heart. Our minds are often plagued with a limited attention span or distracting cognitive images. Audibly reading or quoting memorized scriptures is a great way to direct your train of thought and focus your mind. (II Corinthians 10:5)

o Seek God for guidance and instructions regarding where and what you should pray as you walk.

o Be confident of harmony and unity among the prayerwalkers.

Seek the answer to Amos' question, "How can two walk together unless they be agreed?" Don't let interpersonal friction hinder "the unity of the Spirit in the bond of peace" " as your group heads out in a prayerwalk with God. It is strategic to seek reconciliation where necessary before engaging battle with the real enemy. (Matthew 5:23-24; Matthew 18:15-16; Ephesians 4:3)

o Organize by:

- **Conducting a spiritual mapping inventory prior to the prayerwalk** (SEE: Appendices J & K)
- **Timing**

Depending on the size of the campus, you should plan approximately 2-3 hours for your prayerwalk. It can be done in a shorter amount of time, but you often sacrifice the freedom to be able to spontaneously stop to read scripture or worship together.

Depending on the size of the campus, you should plan approximately 2-3 hours for your prayerwalk. It can be done in a shorter amount of time, but you often sacrifice the freedom to be able to spontaneously stop to read scripture or worship together.

In your knowledge of the school, certain dates or days of the school year may be strategic ones to have a prayerwalk. Preceding and during major evangelistic thrusts are prime times to conduct a prayerwalk. Religious events or festivals on campus by non-Christian groups should also be considered as a choice opportunity to intercede for Truth to come to the lives of the students searching for enlightenment. Prayerwalking during brief holidays and school breaks (when the students in your fellowship would still be around), lend themselves to a greater openness and freedom for your prayerwalk.

EXAMPLE: *Thailand, a nation that is 95% Buddhist, is also a land with a strong drive for education.*

To respond to this, Ramkhamhaeng, an open university, was established in Bangkok. Ram now has the largest enrollment of any university in the world – over 500,000 students. Every Thursday morning, the Buddhist Students Organization on campus invites monks from the nearby monastery to receive gifts in their rice bowls from the students. At 6:00 A.M. the student officers are out preparing the mound area where scores of students gather to hear the monks meditation and then give their gifts for the sake of gaining merit (making good karma/deeds to outweigh their bad karma). Exam time brings out more students who feel a need for more help.

In response, Dynamic Christian Youth, an Assemblies of God student ministry at Ram, felt directed to hold a daily morning prayer gathering on campus, standing firm in the Lord against the stronghold of Buddhism on campus (Matthew 18:20). Youth mission teams from Australia and the USA also used the Thursday morning Buddhist assemblies as a strategic time to prayerwalk the large area where students sit on mats and wait for the monks to pass by. With increased prayer has come increased opportunities for evangelism on campus and a great increase in lasting conversions.

- Pauline Tabilog Madriaga, APCC

- **Ways to walk**

Prayerwalking as a large group can be quite cumbersome and at times attract more attention to what you're doing than is necessary. A large number also can hinder full participation, as those with a more quiet nature may see their part as insignificant. Breaking the large group into smaller teams of 2 or 3 prayer pairs or prayer triplets has proven to be the sturdiest size for self-starting prayer teams where each member can easily contribute.

In the smaller campus groups you can link newcomers with experienced prayerwalkers. This allows the prayerwalk to be a training ground for future prayerwalk team leaders.

Prayerwalking is also an excellent way for different evangelical campus ministries to come together for a common spiritual purpose. Christians agreeing together in this way for their school conveys a powerful message of unity. The vision of each group is expanded as they stand together before God in faith for what He will do on their campus.

An added benefit is the network of friendships that will develop between the members of different groups around a sense of mission. Such relationships are like weaving nets for the shared ingathering of souls into the Kingdom of God.

God desires to move on campuses to bring His people out of their reclusive obscurity into close redemptive contact with their campus. An annual multi-group prayerwalk toward the beginning of the school year can help to bring this about and set the tone for Christian ministry for the year.

- **Prayerwalking routes**

The prayerwalking routes that you travel can be pre-planned in detail with route map and marking pens or they can be more spontaneous and decided as the large group begins to fan out across campus. However, it is best for the leadership to have at least pre-thought the basic routing that should be taken. It is suggested that the leadership pre-walk the route(s) themselves so as to have a good idea what the prayer teams will be experiencing. Obviously, the larger the group, the more logistical planning that is needed.

- **Creative strategizing**

The Holy Spirit is the Divine Conductor in prayerwalking ministries; all prayerwalkers need to be sensitive to His leading. The following are a variety of approaches to the prayerwalking task that have

been used at various times on different campuses. Don't feel that they all must be used each time. Listen to the Conductor!

- A. Zigzag your way all around the campus or quad-type open areas
- B. Follow streets, sidewalks, or bicycle paths across the campus
- C. Encircle buildings or the entire campus
- D. Visit strategic points

1. Elevated places – high ground on campuses, campus bridges, top floors of buildings

EXAMPLE: *The Cebu City campus ministry staff was spending a week at the end of the summer prayerwalking every college and university campus in the city.*

After praying and worshipping on many of the sidewalks and empty classrooms of one campus, we worked our way up floor-by-floor of one of the buildings which finally lead us to the roof. From this view we could see the entire campus. What an opportunity! No one else was around and we were free to lift our voices in praise to the Lord, declaring His rightful reign over the campus. Praying across the top of the building we looked north, south, east, and west, asking God for a plentiful harvest.

As school opened, our students became bold in declaring their identity with Christ. They openly conducted their weekly meetings in an outdoor garden and regularly reached out through literature distribution. Beyond this, half way through first semester the group sponsored a Christian concert on campus that packed the school's auditorium!

Across Cebu, ministry opportunities to the campuses multiplied! Plus, within the first four weeks of the new school year, we received the unexpected visit of a Christian lecturer who was able to share his personal testimony on seven campuses (three of them being brand new schools for the ministry). The number of active campus works grew from four to nine universities within the first semester.

- T.S.

2. Points of significance – spiritual high places (i.e., temples, chapels, statues, idols, any location of religious practice), places of significant student interaction (i.e. student union, library, auditoriums, cafeteria, gym, classrooms, dorms, etc.)

EXAMPLE: *I often ask God to lead me to a student He wants me talk with as I'm prayerwalking. For instance, if people are looking at a bulletin board I go up and start reading it too, then ask what they're looking at and strike up a conversation. Other times I go to an eating area, purchase food and then ask if I can sit down with someone. I always ask for their contact info at the end and then follow up with them. Some of these girls have ended up coming to XA and to my English hour outreaches.*

- Lauren D, Indonesia

3. Places of previous harm or tragedy

EXAMPLE: *On one university where we minister, a student was attacked and beaten to death by members of a rival fraternity group while eating his lunch. A few days later I passed by the murder site to pray. Within two months God allowed us to be back in that very same area*

conducting an evangelistic outreach which touched hundreds of lives and resulted in new students being brought into fellowship!

- Jojo Baga, Philippines

- 4. Places wrongly named or cursed** – Under the guise of “indigenous culture,” some campus locations, streets, or buildings, are given the names of pagan gods, idols, satanic curses, etc. Engaging in spiritual battle over these kinds of situations is a tactical move to close the door to a welcome mat in which the adversary delights.
- 5. Sites of past sins** – Sites of past sins and practices that have left a residue of evil, such as temples, houses or rooms where satanic activities, idol worship, or ritualistic sacrifices have taken place, or locations of criminal murder where innocent blood was shed, etc. need to be responded to in an appropriate manner under the guidance of mature spiritual leadership. Even unresolved anger and deep hurt can be doors of opportunity for curses or evil spirits to have been invoked in the past which can produce strongholds of evil.

EXAMPLE: *A youth mission team looking for housing in Chiang Mai, Thailand was given an excellent bargain on a rental house, because it was believed to be haunted. Due to prior tenants, it was indeed inhabited by an evil spirit. The team, however, and their leaders served the powers of darkness an eviction notice in the Name of Jesus. As a result, that same house became a place of peace and a testimony to the community.⁵*

During our spiritual mapping work for a campus in Manila’s “university belt”, we discovered that this school was started under controversy. Decades earlier, the entire Economics Department of another university had split off amidst controversy to form their own school. The man who had served as the head of the department then became the president of the new school.

These events which occurred some 50 years ago have remained a point of contention and hurt. It’s interesting to note that a school which was begun in a spirit of tension and division continues to be known today for division, student unrest and violence inside the campus.

- Pauline Tabilog Madriaga, APCC

- 6. Sites of on-going sin** – Nightclubs and bars commonly find their way to the student populated areas of the city. In several major cities of Asia, student prostitution is looked on as “one of the things you have to do for a while” in order to pay the school bills. One missionary was told by government sources that up to 50% of the female college student population in the national capital were engaged in the “sex industry”.

Additionally, students are eager to commit themselves to a cause. Political activists take unscrupulous advantage of this eagerness to unflinchingly advance their anti-establishment activities on the campuses. Often there are certain areas of the campus where such groups regularly gather in propagating their cause. Target these places in prayer.

- 7. Campus gates** – According to definition, gates are a “fixture for control.” Gates control what is allowed to enter and what is kept out. Historically, gates

welcomed that which was beneficial and good and closed out that which was undesirable or evil. Some universities have gates that are currently used to allow entry to only students and authorized people while others have gates that have more of a historical significance than contemporary usage. Some modern universities have no official “gates,” just a main entrance signboard.

Whatever your particular situation may be, all of these “gate” ideas are in line with our purposes in prayerwalking at the “gates” of the campus – praying at a place of strategic passage into the university. Symbolically, gates (and doorposts of buildings) give entrance not only to a geographic space, but to ideologies, attitudes and influences as well. Because of this such places are important prayer targets. Pray that the people who pass through these “gates” would be impacted with godly ideas, biblical attitudes and wholesome influences.

EXAMPLE: *Following a national campus ministry conference in Japan, Joyce Kitano invited our speaking team for a brief prayerwalk at the University of Tokyo. Together with our host pastor, Rev. Funatsu, we headed to the school, spending the majority of our time praying at entry points at the front of the campus.*

*Though there had been a small amount of contact with students through off-campus conversational English classes, the burden on Joyce's heart was to see God open a door of opportunity to begin meeting **on campus** with students. For several months, however, no headway had been made in securing such permission.*

With this in mind, our team gathered at the school's "Red Gate" to pray. Not only is this gate among the main entrances to the campus, but it also serves as a historic symbol for the university. Laying our hands on the gate, a spirit of intercession descended upon us as we cried out to the One who holds the key to every gate.

*The following week Joyce called us with two exciting reports. Two days after our prayerwalk an engineering student had called her with a request in response to a poster advertising their church's conversational English classes. His request: would she be willing to meet weekly for language lessons with him and several of his lab partners on campus **inside** the Engineering Department? This opportunity remained open as an effective means in reaching out to students for several years.*

*Just a short time later it was a flyer handed out at the Red Gate that brought in the first student to come to Christ through their ministry. This same young man was the channel God used to open the door for weekly Bible studies to begin meeting in a room **on campus**. That door has remained open now for over 2 decades!*

- Ty and Cina Silva

- 8. Recognized strongholds** – Places on or near the campus that are points where spiritual havoc is exported to outlying areas need to be prayerwalked. These can be major religious temples, shrines or basilicas as well as centers for leadership training such as monasteries or cult missionary training centers. Don't forget what Jesus said about fasting and the spiritual ammunition it provides in seeing some entrenched demonic spirits confronted and overcome in His name (Matthew 17:20).

- E. People groups on campus** – Seeing people come into right relationship with God is the bottomline mission of any prayerwalking endeavor. As much as possible, pray by name for people who need Jesus in their lives. Listed below is a springboard for intercession.

- 1. Administration** – President, Board of Regents, Administrative Committee, deans, decision makers, etc.

EXAMPLE: *Eight students and staff of the Agape Campus Fellowship at the University of the Philippines gathered in front of the university administration building to prayerwalk. We divided into two teams and went opposite directions around the large oval drive that runs through the campus.*

As my team was praying in one of the student parking lots, we heard the sound of a marching band. Sure enough a parade began passing by. One of our students noticed her instructor walking behind the band. Upon closer look, students began identifying other faculty members, department heads and administrators walking in the parade. Then the president, the university chancellor and the entire Board of Regents came walking by! We adjusted our “prayerwalk” to become a “prayer stand” as God allowed the entire leadership of the university to pass right in front of us. What an unexpected on-site prayer opportunity God led us into that day!

Within a few months, God began opening doors of relationship and ministry for us in the offices of the faculty and administration. Additionally, the chancellor, who had been outspokenly opposed to all Christian groups on campus, was removed and we received a personal invitation from the new chancellor to visit with him in his office!

- T.S.

- 2. Faculty** – Department heads, professors, instructors and guest lecturers, visiting or part-time professors.
- 3. Staff** – Secretaries, lab personnel, maintenance, cooks, drivers (public transportation), police, fire department, postal workers, store clerks, student services, etc.
- 4. Students** – Students from unreached people groups/Dorm and commuter students/ International students/Students from different departments, colleges, faculties/ Campus leaders and campus organizations/ Language groups/Athletes / Groups with lifestyles that oppose God’s Word, etc. –

In the words of Hawthorne and Kendrick, “Leave no one untouched by prayer.”

o Debriefing after the prayerwalk

A time of debriefing is important as it provides a time to reflect together on what each one has experienced during the prayerwalk. This can usually be done in 20-30 minutes and should be figured into your time schedule for the prayerwalk.

Concluding with a sharing time provides an opportunity to evaluate what your group has learned that would be helpful for the next time. Record who participated, as well as strategic insights gained in a

prayerwalking journal. Also, write down what Bible promises seemed to come alive or what Scripture the Holy Spirit impressed upon you. Discover whether the Holy Spirit gave similar thoughts, prayer focuses, or songs upon different members of prayer teams at certain sights. Examine what God is saying to you through these confirmations.

Record in a journal those who participated as well as any insights gained and any promises or directions the teams received from scripture. The debrief will also give you the opportunity to discover whether the Holy Spirit similar insights to more than one team. Prayerfully consider what God is speaking through these confirmations, as these are given for a reason.

Our prayer teams had just gathered back to together outside the library for debriefing. We were surprised to learn that while praying separately around the library, three teams has been prompted to sing the same song – a song that we had not sung in a long time – “Reign, King Jesus Reign.”

*Reflecting on this, we noticed a large banner mounted to the side of the building advertising the library as the registration site for an upcoming international gathering of students. This was to be a religious gathering of young people seeking spiritual enlightenment. The emphasis however, on the advertisement was for the coming of a **man** who was highly revered, rather than exalting Jesus as Lord and King.*

We realized then why the Spirit had prompted us to sing that song at the particular place, especially the final words: “ Let the whole earth be filled with the knowledge of the Lord, let the nations, come, let them bow before YOU, for You, O Lord, are worthy to reign, reign, reign!”

- Cina Silva

Chapter 8

BENEFITS OF PRAYERWALKING

Regarding treasures, Jesus said, “Where your heart is, there will your treasure be also.” An adaptation of that for our concerns could be, “Where your prayers are, there will your heart be also.” We tend to pursue what we have prayed for and often become instruments the Holy Spirit uses in answering those prayers. As campus pastors, students and others prayerwalk the campuses, these institutions and those who pray for will – to the glory of God – never be the same!

EXAMPLE – *I had never experienced a prayerwalk until Ty and Cina invited me to join them at the University of Tokyo located across the street from our church. The time we spent on campus went by so quickly I couldn’t believe that two hours had passed.*

We sang praise and worship songs as we walked, stopping to pray at many different locations. We went inside one of the cafeterias and prayed that just as students came into this place to feed their physical hunger, God would also make it a place where students would come to find spiritual food in evangelism or discipleship classes. On the library steps, we prayed for students to come to a knowledge of the Truth. (SEE: Appendix D) Inside the library we asked God to show Himself to be the fountain of wisdom and knowledge to the students who come to this prestigious school.

I wasn’t expecting God to do so much in my life during that short prayerwalk, but He used it to speak definite words of direction for my ministry in Tokyo. Following this, I began doing weekly prayerwalks on campus with others from my church.

Over the next several weeks, God clarified to us that He wanted us to really focus in on reaching students from the University of Tokyo. We started passing out tracts outside the gates, holding a Friday night evangelistic “International Coffee time” twice a month, and began actively promoting our conversational English classes among the students. God birthed a whole ministry in my heart which began by simply walking and praying over the campus.

- Joyce Kitano

EXAMPLE – *Although most of the small group leaders had never done prayerwalking before, they learned quickly. Now prayerwalking is a part of our student fellowship’s community life. Many small groups regularly prayerwalk their dorms or other parts of campus that are important to them.*

As far as the fruit of prayerwalking our campus is concerned, we have had our most fruitful year ever. More than 20 students have made professions of faith and many have been baptized in the Spirit. The spiritual climate of our campus is changing. Students have literally asked us, “How do I get saved?”

Powerful things are happening. Since the early part of second semester, we have been experiencing sovereign moves of God. Manifestations, yes, but more than that – fruit. Never have we experienced what we are experiencing right now.

- Belkis Lehmann, USA

POSTSCRIPT

A great need surrounds us, but an even greater God calls and upholds us. The Holy Spirit must touch our hearts with the significant impact we can have in the lives of the people on our campuses by standing firm in prayer.

Edith Schaeffer, wife of the late Christian philosopher Francis Schaeffer, has offered this warning to the Church:

*There is a deafness, a blindness, an insensitivity among many Christians, for they refuse to recognize the war in which they are involved. They are letting the enemy attack and score victories without resistance.*¹

Mark Bubeck says that “one of the great needs of the Church today is to bring the truth about the victory of Christ and of the power of the Holy Spirit from the realm of theory or professed belief into the realm of practical experience.”² As we understand more about our victory in Christ, and about our defeated enemy, the more confident we will be in the conflict in which we are engaged. It is a conflict that we cannot avoid.

Prayerwalking is not “rear-echelon activity; prayer is frontline spiritual warfare. Prayer is the ultimate weapon” in our “struggle... against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly places.” (Ephesians 6:12) As Timothy Warner has stated, “Prayer works; prayer is work; prayer leads to work; prayer is even more than work. It is war.”³

Just as Joshua recognized his day as a crucial juncture of history, God may choose to pivot His great plans upon your small steps. Walk humbly by balancing your prayers, your campus and your generation in the history of God’s purposes. The passion for the people for whom you are praying began first in His heart. As you go, remember that you are stepping into His city, onto His campus “over which He has all authority and boundless compassion.”⁴

So walk where He walks (Psalm 37:23; 85:7-13); do His acts of kindness and compassion (Matthew 5:16); think His thoughts (I Corinthians 2:16); sing His songs (Psalm 40:3); pray His prayers (Romans 8:26-27), and be assured that your labors are *not it vain* in the Lord (I Corinthians 15:58).

APPENDIX

A – R

A. THE MIND

Four meaningful passages from Paul's writings help us in understanding the importance of the mind in spiritual warfare on the university campus. Two are found in II Corinthians.

And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is God (II Corinthians 4:3-4).

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 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 (II Corinthians 10:3-5).

In both of these scripture portions, the concept of the “mind” is present. In chapter 4 it is directly linked to the unbelievers. The “god of this age,” Satan, inhibits the unbeliever in understanding spiritual things by blocking “the light of the gospel” from penetrating their spiritual consciousness.

In chapter 10, Paul deals with the location of the battleground in the conflict between good and evil. He begins by stating categorically that the weapons with which this battle is fought are not weapons of this world. They have “divine power to demolish strongholds.” What are these “strongholds” and where are they located?

The answer can be derived by looking at key words used in verse 5 in the different Bible translations. The list below has extracted those words:

KJV – imagination, knowledge
NKJV – arguments, knowledge
NIV – arguments, pretensions
NASB – speculations, knowledge
TLB – thought, proud argument
GNB – thought, proud obstacle, knowledge
AMP – thought, argument, knowledge, theories/reasoning
JERU BIB – thought, ophistries¹, arrogance
NLT – proud obstacle, knowing thoughts

In classifying these words the question needs to be asked: Where in the body do these things (knowledge, thoughts, pride, arguments, pretension) originate? The answer is, of course, the mind. According to scripture this is where satanic strongholds are built up that hinder the passage of the light of Christ from getting into the inner recesses of the spiritually hungry heart. The minds of unbelievers have been blinded, veiled by the god of this age, by attitudes, prejudices, biases and predispositions away from the things of God and truth.

In II Corinthians 4:3 the Greek word *kalupsis* is translated “veiled” meaning “to hide, cover up, wrap around.” In his book *Intercessory Prayer*, Dutch Sheets points out that this is much like the inside of a tree being “veiled” by the bark or the inside of the human body being veiled by our skin.²

When this insight is applied to the lost, we are able to understand their situation more clearly. The fact that students and faculty to whom we witness do not respond to the Gospel is not so much a matter that they will not, but they cannot. In their present condition satan has “blinded their minds” from seeing the truth. Because of this “veiling” unbelievers don’t see the Gospel because they can’t see it. They don’t understand it because they can’t understand it. They must have an unveiling — a revelation.

Sheets notes that the New Testament word for “revelation” is simply *kalupsis* (veil) with the prefix *apo* added – *apokalupsis*. *Apo* means “off or away.” So literally a “revelation” is an unveiling, an uncovering of the veil.³

According to II Corinthians 10:3-5 we have been commissioned to play a part in lifting the veil off the mind of the unbeliever.

Our evangelistic strategy must, therefore, include authoritative prayer as our primary weapon in combating spiritual blindness.⁴

Romans 7:23 - *But I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work with my members.*

Romans 8:5-7 - *Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by the sinful nature cannot please God.*

These verses show that the center of all spiritual bondage is the mind. That’s where the battle must be fought and won if individuals are to experience freedom in Christ.⁵ When a person becomes a Christian, no one presses the “CLEAR” button in their mind. Old fleshly habits and patterns aren’t erased; they are still a part of our flesh which must be dealt with on a daily basis.

The human brain is the control room for all the rest of the body. Whoever controls it controls the body. The *mind* is the real battle ground.⁶ Satan’s perpetual aim is to infiltrate our thoughts with his thoughts and to promote his lie in the face of God’s truth. He knows that if he can control our thoughts, he can control our behavior.⁷

Scripture clearly teaches that Satan can put thoughts in our mind (David – I Chronicles 21:1; Judas – John 13:2; Ananias – Acts 5:3).⁸ Fallen angels cannot act directly upon the will, but they can and do act upon the imaginations, thoughts, emotions and desires. Where they find a passion alive and active in a person, they play upon those passions and fantasies, intensifying them.⁹

The words of Dr. Charles Malik, former president of the United Nations, clearly sums it up with this challenge: “Wake up, my friends, wake up; the great universities control the *mind* of the world.”¹⁰

B. WORLDVIEW – A Change in Perspective¹

Worldview is the thought system we develop for explaining the world around us and our experiences in it. It is a set of presumptions or assumptions which we believe about the basic make-up of our life.²

Worldview is what we are taught to be socially acceptable patterns concerning what to focus on and how to interpret REALITY.³ We are taught to view REALITY in socially prescribed ways and are constantly under pressure from other members of our society to maintain those perspectives. Should we begin to view things differently, we become subject to forms of social ostracism and even ridicule. Worse yet, the socially patterned aspect of our own consciences condemns us and damages our self image. There is great social pressure coming from both external and internal sources to keep us perceiving REALITY according to the worldview of our society.

Worldview finds its expression most clearly at the folk level of our beliefs, not the intellectual level. If you want to find out what individuals really believe – what their worldview really is – don't ask them – watch them.⁴

Acts 14:8-18 is an example of how differing views of REALITY can lead to a cross-cultural misunderstanding. Paul and Barnabas and the Lystrans came to radically different conclusions about the miraculous healing of a lame man.

It is indispensable for people from Western cultures to understand the basic aspects of a Western worldview because it is fundamentally at odds with a biblical Hebraic worldview. There are six basic elements of a Western worldview that often stand in sharp contrast to the Eastern worldview.

1. It is naturalistic in its orientation.

Westerners tend to overlook or even deny the supernatural realm. Western societies, based on an Aristotelian logic format of asking penetrating questions followed by specific rational (i.e. verifiable answers), have produced scientist, engineers and technicians who develop new theories and plans of action to control the substances and processes of nature. Westerners are taught that everything in the universe runs by "natural laws" – that everything which happens can be explained by simply discovering its cause.

When someone gets sick, the first question asked is a naturalistic one, "What caused it? The assumption is a germ, a virus, etc. When an automobile accident occurs they ask, "What happened? The assumption: something mechanical failed, or some error in judgment caused the two cars to be at the same point at the same time.

However, many non-Western people groups would ask, "Which spirit caused this to happen?" or "Whom have I offended?" Is someone taking revenge on me by having a spirit afflict me?" These simple illustrations show the contrast in basic assumptions about life.

2. It is dominated by materialism.

Those raised in western cultures tend to focus on material things or tangible accomplishments as opposed to people and relationships. The one with the most toys wins. Non-westerners tend to place a high value on being all throughout life, whereas westerners tend to begin life with a high value on being, but as the child grows doing and attaining becomes the preeminent value.⁵

For example, in many Asian or Pacific island countries the greater emphasis is on people, not things. Approaching a meeting in these places with the Western “OK, let’s get down to business” mentality without first investing time in “small talk” (relationship building) can spell certain disaster in reaching your goals.

3. It is humanistic.

Humanism focuses on mankind’s abilities and accomplishments. Basically, it says that if given enough time and with enough effort, humans can conquer anything – disease, weather, peace, even running the whole world. The mentality is that if something doesn’t work, it’s the structure that caused the problem and we will “fix” it so it will work right next time!

Beginning in the Middle Ages, we can see how fatalism gradually gave way to humanism. Wealth and knowledge increased and was shared as states merged into nations; exploration, commerce, and universities came into vogue. The Renaissance, Reformation, and Enlightenment brought radical changes in thought and how the world was perceived. Those who brought the new ideas often paid a high social price (scientists such as Galileo, Francis Bacon, and Newton and philosophers such as Hume, Descartes and Kant) for “deviating” from the then accepted norm. God and the church were dethroned and the human mind came to be seen as savior. Now the real religion of westernism is science and the weapons are human minds and technology.

4. Reason is the primary way of understanding REALITY.

Understandably, knowledge gained through the five senses is most precious and valuable because it is verifiable and quantifiable. With the naturalistic, materialistic world being humanism’s central focus, humanists seek to explain and understand all things through rationalism that is based on human logic and reason. Human intuition and imagination, an important part of the discovery process in theology, philosophy and the natural sciences, is basically ignored and scorned.

5. Individualism and independence are highly valued.

Unlike most contemporary traditional peoples and the biblical Hebrews, the western mindset sees the individual as primary and groups as being simply a collection of individuals. Group consensus is a non-understandable term to most westerners. How the behavior of one individual could bring blessing, shame or punishment on the whole group (as is the case in the biblical Hebrew as well as many modern cultures) is a truly foreign concept to westerners.

6. Western cultures tend to be open to change, even valuing change.

Not only are western cultures open to the idea of change, they see it as very good and actively pursue it. Change is valued because it brings what are perceived as better things – technological and scientific achievements. Westerners live in the “now” and face the future. Therefore, disturbing the past, or change, is not seen as a threat because just as the future is unknown, or not yet experienced, so likewise is the impact of change unknown. However, long term traditional cultures (Chinese, tribal, etc.) live in the “now,” but face the past. The past is their anchor for the “now.” The future will be dealt with when it becomes the “now.”

Q: Is there such a thing as a Christian worldview? Or better yet, a biblical worldview?

Scripture clearly teaches that there are three orders of beings who are part of our world – deity, angels, human beings – and that the three are in constant, functional contact. God is eternal, Satan is not. Satan belongs to the order of created beings called angels, not to the order of beings called God. We live in a God-created, God-sustained world. The issue in this battle is always the glory of God. People were created and re-created in Christ in order that they might be to the praise of His glory.⁷ The real issue at stake in “warfare praying” is still the glory of God.⁸

Satan and his forces have tried to mar the reflection of God’s glory and seek in every way possible to keep God’s people from living to the glory of God.⁹ Our adversary is committed to making us as ineffective as possible in our personal lives and in all we do for Jesus.¹⁰

He knows that he has already been defeated at the cross and that his time is limited (Revelation 12:12). God has chosen to work through people in order to show His power over demons (fallen angels) by taking the evil they would do in the lives of people and using it to build strength into their lives.¹¹

The western worldview has a strong tendency to want to analyze everything and place it into neat, mutually exclusive categories. This way of processing information tends “to put most references to supernatural activity or spirit activity into the category of superstition.”¹²

However, we live in a world where spiritual power is still the real power behind what happens. The “two-level worldview (natural vs. spiritual) results in a tendency to separate the spiritual and natural worlds.” As a result, the Western mind tends to reject the “idea that a spirit would have enough involvement with the affairs of a particular” people and place to be significant or “in control.”¹³

We must “take seriously the biblical worldview that depicts front line ministry in terms of armed warfare” – spiritually alive people who live in the natural realm, confidently and boldly acknowledging the supernatural spirit realm and accurately discerning (through studied and revealed truth) and then declaring the Lordship of Jesus within that realm.¹⁴

A change in worldview perspective requires two-levels of change for true worldview change to take place: beliefs and practice. A change in beliefs requires a change in one’s thinking about life’s foundational assumptions. A change in practice is simply the acting on those new basic assumptions. Knowledge, however, is not really knowledge until it is cemented by a change in a person’s behavior.

C. THE BELIEVER'S POSITION IN CHRIST

The Bible presents the believer with scripture passages intended by the Holy Spirit to build the confidence of the believer. The Bible states that satan is the accuser of the saints. This knowledge of his evil character makes it imperative for the campus believer to have an understanding of who they are in Christ deeply imbedded in their spirit. Such understanding will have two distinct benefits to the campus minister and Christian student: (1) confidence, and (2) authority.

Confidence

True self-worth comes from knowing who we are in Christ and what we have received because of Him.

1. We have been forgiven of our sins (Matthew 26:28; Colossians 2:13).
2. We have become a new person in Christ (II Corinthians 5:17).
3. We have become a child of God (John 1:12; Romans 8:16).
4. We have received God's gift of eternal life (Romans 6:23; I John 5:11-13).
5. We have begun a life as God meant it to be – in complete harmony with His desire for us (John 10:10, 15:10-11).
6. We are seated in heavenly places in Christ Jesus (Ephesians 2:6).
7. The eyes of the Lord as well as His angelic hosts surround those that reverence God (Psalm 33:18-19; 34:7).
8. Jesus promises to never leave us or forsake us (John 14:17-18; Hebrews 13:5).¹

Authority

Based on this understanding of who the believer is and their relationship to the eternal and one true God, that new found confidence is able to manifest itself in spiritual authority that Christ has instructed the believers to exercise. The authority given to believers in Christ will profoundly impact an encounter with the enemy.

Mark 16:17 – “In My name shall they cast out devils.”

James 4:17 – “Resist the devil, and he will flee from you.”

I John 4:4 – “Greater is He that is in you, than he that is in the world”

II Corinthians 10:4 – “The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.”

D. STRATEGY FOR A NEW CAMPUS

1. A good place to begin is by purchasing a map of the campus(es) where God has placed you to serve. This “bird’s eye” overview will give you some details of perspective for the geography and layout of the campus. Highlight instruction areas (classroom buildings, etc.), living areas (on-campus dorms, nearby apartments and boarding houses where students stay), faculty and administration housing that may be on campus, and other focal points that are immediately significant for the school(s). Later on as you walk your campus(es), identify the location of other items of potential spiritual importance, such as significant statues, areas where students gather, etc.
2. Apply the spiritual mapping principles mentioned earlier by gathering as much information as possible for as many questions as you are able. This strategic research can give you the important background knowledge that will help you better understand the dynamics of your campus(es) and items that have caused/helped it to become what it is today.
3. Conduct prayerwalks:
 - Begin with worship of His greatness and all-consuming love for the lost.
 - Wait on the Lord for insight.
 - Identify with those you want to reach.
 - Welcome the attributes of the living God as a prayer of blessing over the campus and its inhabitants.
4. As the Spirit of God directs, engage in spiritual warfare on behalf of the campus community. Follow His leading in rebuking and binding the accuser and his evil forces, while at the same time praying for a releasing of the work of the Spirit over the campus in Jesus’ Name. Some examples follow:
 - Overcome the spirit of pride with the spirit of humility.
 - Overcome the spirit of greed with the spirit of generosity.
 - Overcome the spirit of rebellion with the spirit of submission.
 - Overcome the spirit of selfishness with the spirit of unity.
 - Overcome the spirit of hate with the spirit of love.
 - Overcome the spirit of lust with the spirit of purity.
 - Overcome the spirit of fear with the spirit of faith and courage.
5. Persevere, being diligent in prayer until God’s purposes are birthed.

EXAMPLE: *For several weeks I had been leading a small group from our church on prayerwalks at the University of Tokyo in preparation for the starting of a ministry there. After the Sunday service we would have lunch together and then head to the campus to pray.*

One morning an 18-year old student attended church for the first time in his life. Hearing us talk after service about our plans to head over to the campus, he asked what was going on there. We said we were going over to pray, and to our surprise he asked if he could go along.

We were a bit worried what he would think; we didn’t want him to be blown away by his first exposure to Christianity. But, we didn’t feel we could turn him down without seeming unfriendly, so he came.

After a time of prayer in front of the library, we asked if he had any questions about what we believed or our relationship with God. After sharing together for some time, one of our members (a fellow missionary) explained how he had come to personally know Jesus. And then, right there in front of the library steps we were able to lead Takashi in prayer.

We had gone on a prayerwalk in preparation for beginning a ministry, but the Holy Spirit showed us that day that in His timetable the work had already begun.

- Joyce Kitano, Japan

EXAMPLE: *I had just finished prayerwalking one of our campuses and was disappointed that I had not met someone that I could talk with. Leaving campus, I saw a girl ahead of me, so I hurried to catch up with her and introduce myself. This contact turned into an on-going relationship with her and three of her friends. We began meeting regularly to practice English. These times turned into many opportunities for me to share my testimony and the story of Jesus to girls who had not heard it before.*

- Lauren D, Indonesia

EXAMPLE: *I was prayerwalking with a friend and ask a girl at a campus café to take our picture. She and her friend invited us to sit down and visit. We got their contact info, but we didn't get much response from them afterwards.*

Two weeks later I invited another to girl that I met to Chi Alpha and she asked if she could bring friends. When she arrived, her friends turned out to be the two girls we had met prayerwalking! They continued coming to Chi Alpha and one of them joined my regular Saturday morning English hour.

- Lauren D, Indonesia

E. Biblical List of the Spirit of God and a godly spirit

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
wisdom Exo 28:3 Deu 34:9	wisdom	wisdom	skill & good	in good sense, skillful wisely, judgment, wit
God Exo 31:3	God	God	God	very great, judge
Lord Jud 3:10	Lord	Lord	Lord	the self-Existent eternal, Jehovah
good Neh 9:20	good	good	good	very fair, fine well, loving, kind
contrite Psa 34:18 Isa 57:15; 66:2	crushed	crushed	crushed	to crumble, smite, maim dejected, beat to pieces
right Psa 51:10	steadfast	steadfast	steadfast	stable, fixed establish, stand perpendicular
holy Psa 51:11 I Thes 4:8	holy	holy	holy	consecrated, dedicated hallowed, blameless
Free Psa 51:12	willing	willing	willing	willing-hearted, liberal magnanimous, voluntary
faithful Prov 11:13	trustworthy	trustworthy	trustworthy & faithful	faithful, trust be quiet, to be true
humble Prov 16:19 Isa 57:15	lowly	humble	humble	make lower humble self

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
excellent Prov 17:27 Dan 5:12	even-tempered keen mind	cool extraordinary	cool excellent	very exceeding preeminent
patient Ecc 7:8	patience	patience	patient	long-suffering long-winged, slow to anger
understanding Isa 11:2	understanding	understanding	understanding	deal wisely, give meaning discern, to perceive
counsel Isa 11:2	counsel	counsel	counsel	deliberate, advice, purpose guide, to devise plan, determine
might Isa 11:2	power	strength	might	valiant, power, chief strength, champion,
knowledge Isa 11:2	knowledge	knowledge	knowledge	to have knowledge but not learning, to know (be unawares)
grace Zech 12:10 Heb 10:29	grace	grace	grace, blessing	favor, kindness, benefit unmerited favor
supplication Zech 12:10	supplication	supplication	supplication	earnest prayer –entreaty
truth John 14:17	truth	truth	truth	true, verity not concealing
holiness Rom 1:4	holiness	holiness	holiness	sacredness, holiness
adoption Rom 8:15	sonship	adoption	adoption	placing as a son sonship in respect to God
meekness 1 Cor 4:21	gentle	gentleness	gentleness	mild, humble

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
quiet 1 Pet 3:4	quiet	quiet	peaceful	Peaceable
prophecy Rev 19:10	prophecy	prophecy	prophecy	inspired speaker prediction
ministering Heb 1:14	ministering	ministering	ministering	to function publicly, beneficent perform functions of worship, obedience, relief
father Heb 12:9	father	father	father	parent
just Heb 12:23	righteous	righteous	righteous	down right, holy, innocent equitable in character or act
revelation Eph 1:17	revelation	revelation	revelation	manifestation coming, appearing
familiar Lev 20:27 I Sam 28:7	medium or spiritist	medium or spiritist	familiar	prattling; (Web) to talk much and idly like a child; to babble,to chatter
jealousy Num 5:14, 30	jealousy	jealousy	suspicion	envy
Lying II Chr 18:21	lying	deceiving	lying	untruth, a sham, cheat, deceit, falsehood
haughty Prov 16:18	haughty	haughty	haughty,	grandeur, arrogance, elation pride
perverse Isa 19:14	dizziness	distortion	confusion	Crooked
deep sleep Isa 29:10	deep sleep	deep sleep	deep sleep	lethargy, a trance, to stun, to stupefy
heaviness Isa 61:3	despair	fainting	burdened, failing	feeble, dark, dim, despondent, weak, dull
whoredoms	prostitution	harlotry	harlotry	adultery, idolatry Col 3:5 KJV Hos 4:12; 5:4 says “covetousness (greed-NIV) is idolatry”. I Sam15:23 KJV says “stubbornness” (insubordination -NASB) is as idolatry”. The deifying of self” Col 3:5 Amp. The “idols of self-will and unsubmissiveness” Eze14:4 Amp. See I Cor 5:11, Col 3:5, Rev 21:8 for an Amplified definition of idolatry

F. Biblical List of evil spirits

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
familiar Lev 20:27 I Sam 28:7	medium or spiritist	medium or spiritist	familiar	prattling; (Web) to talk much and idly like a child; to babble,to chatter
jealousy Num 5:14, 30	jealousy	jealousy	suspicion	envy
Lying II Chr 18:21	lying	deceiving	lying	untruth, a sham, cheat, deceit, falsehood
haughty Prov 16:18	haughty	haughty	haughty,	grandeur, arrogance, elation pride
perverse Isa 19:14	dizziness	distortion	confusion	Crooked
deep sleep Isa 29:10	deep sleep	deep sleep	deep sleep	lethargy, a trance, to stun, to stupefy
heaviness Isa 61:3	despair	fainting	burdened, failing	feeble, dark, dim, despondent, weak, dull
whoredoms	prostitution	harlotry	harlotry	adultery, idolatry Col 3:5 KJV Hos 4:12; 5:4 says “covetousness (greed-NIV) is idolatry”. I Sam15:23 KJV says “stubbornness” (insubordination -NASB) is as idolatry”. The deifying of self” Col 3:5 Amp. The “idols of self-will and unsubmissiveness” Eze14:4 Amp. See I Cor 5:11, Col 3:5, Rev 21:8 for an Amplified definition of idolatry

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
unclean Mat 12:43	unclean	unclean	unclean	impure, lewd
dumb Mark 9:17	spirit that has robbed him of speech	spirit which makes him mute	dumb	Mute
deaf Mark 9:25	deaf	deaf	deaf	blunted (dull)
evil Luk 7:21	evil	evil	evil	hurtful, degenerate, calamitous ill, derelict, vicious, mischief, malice (a disposition to injure others), guilt
infirmity Luk 13:11	crippled by a spirit	sickness caused by a spirit	demon of sickness	feebleness, frailty, malady sickness, disease, weakness
divination Acts 16:6	a spirit by w/c she predicted the future	divination	divination -	python, soothsaying (rebellion is as the sin of divination -1 Sam 15:23 NASB)
Bondage Rom 8:15	a spirit that makes you a slave in again to fear	spirit of slavery	spirit of slavery put you once more bondage of fear	bondage, service
slumber Rom 11:8	stupor	stupor	spirit (an attitude)	stupor, lethargy of stupor
world I Cor 2:12	world	world	world	(cosmos) arrangements, decorations, adorning
Disobedience Eph 2:2 (see Amp)	disobedience	disobedience	careless, rebellious unbelieving, who go against the purpose of God	disbelief, obstinate, rebellious, unbelief, unpersuadable, contumacious (Web) opposing right authority

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
seducing I Tim 4:1 (religious Acts 17:22 Amp.)	deceiving spirits and by demons	deceitful	deluding and seducing spirits doctrines that demons teach	roving, a tramp, imposter, misleader, deceiver
fear II Tim 1:7	timidity	timidity	timidity, cowardice craven, cringing & fawning fear	dread, faithless
antichrist I John 4:3	antichrist	antichrist	antichrist	against or instead of the Anointed anointing
error I John 4:6	falsehood	error	error	fraudulence, straying, delusion
wrath Prov 19:9 man	hot tempered	great anger	great wrath	heat, anger, poison, fever, hot displeasure, fury, indignation
strife Jas 3:14-17 (called devilish)	selfish ambition "a spirit of rivalry in your hearts" TCNT	selfish ambition	contention rivalry selfish ambition	intrigue, faction
Bitterness Jas 3:14-17 (called devilish)	bitterness	bitterness	bitterness	sharp (pungent), acrid
envy Jas 3:14-17 (called devilish)	envy	jealousy	jealousy	heat, jealousy, malice
poverty Prov 24:34 (called a bandit-NIV)	poverty	poverty	poverty	destitute, lack, needy

KJV	NIV	NASB	AMP	STR.-Hebrew and Greek
rebellion Eze 2:5-8 (referred to as scorpions) (see Lk 10:19) same as KJV	rebellion	rebellion	rebellion	bitter
unforgiveness (tormentors) Mat 18:33-35 selfishness (savoring the things that be of man) self-protection self-preservation Mat 16:22 see Amp.				

G. DISCIPLESHIP APPLICATION FOR RENEWING THE MIND

Meditation

Meditation practices, with mantras and the “emptying of your mind” so as to meditate on nothingness, have caused some Christians to unwisely distance themselves from any form of meditation. However, Christian meditation is quite the opposite of a mystical journey into nothingness. It is instead the thinking and rethinking of Biblically-based truths and concepts. “Meditating on the Word of God day and night builds a Biblical filter in the mind by which that which is contrary to the truth is kept out.”¹

Memorized scripture portions are one of the best sources of meditation for the believer. Some go so far to say that meditation is one of the most urgently needed disciplines of the Christian home and the Christian church today.²

Renunciation

Breaking the spiritual hold that our unregenerate past can have on us is an often overlooked aspect of modern discipleship. Sins of the past, both individual and generational, can be footholds of negative spiritual encroachment upon the life of the new believer. Renunciation of involvement in occult activities and false religious worship, both personally and by parents and/or ancestors should be a standard part of the conversion/discipleship process. “In the Early Church, this would have been handled as part of the conversion and baptism process. It is to our detriment that we have abandoned the practice of having every baptismal candidate renounce the devil and all his works.”³

The Holy Spirit

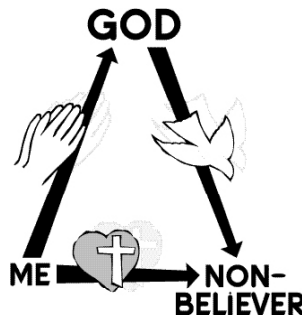
There cannot be enough said about the importance of the Holy Spirit’s role in both the renewing of the person in Christ and also the renewing of an individual’s mind. He is the Paracletos called alongside to help us in our renewal process. He is our Teacher/Guide, Convictor, Reminder, and Power. Because of the Holy Spirit being at work within us, we can confidently say with Paul in I Corinthians 2:12 –

“We have not received the spirit of the world, but the Spirit who is from God, that we may understand what God has freely given us. (For) we have the mind of Christ.”

H. PRAYING IN THE HARVEST ¹

Referring to the strongman, Jesus said in Matthew 12:29, "How can anyone enter the strongman's house and carry off his property, unless he first binds the strongman?" We are able to see people rescued from the bonds of spiritual blindness and demonic influence as we exercise the authority (Matthew 28:18) given to us by Jesus Christ.²

- Pray that you will see the lost through God's eyes. (Luke 23:34; Acts 4:29; II Peter 3:9)
- Pray that God will begin drawing those around you to Himself. Ask yourself, "Does my lifestyle bring light into their darkness and make them hunger for God?" (Matthew 5:13-16)
- Pray for the removal of specific barriers and hindrance that blind unbelievers from their need for God. (II Corinthians 4:3-4, 6)
- Pray for the conviction of the Holy Spirit in their lives. (John 16:8-11; II Corinthians 7:10)
- Pray that God will continue to bring the gospel message into their lives through every available means whether by electronic media, personal witness, literature, wonder of nature, etc. (I Corinthians 3:6-8)
- Pray that they will make a complete commitment of their lives to follow Christ and begin to grow in Him. (II Corinthians 5:15; Matthew 13:3-9, 23)
- Pray that the person would then be strengthened in his/her faith to understand his/her position in Christ and to trust and obey God's Word. (Ephesians 2:6; Colossians 2:6-7; John 14:15)
- Pray that the person may be able to distinguish between his/her thoughts and those of the enemy. (John 10:27; Colossians 2:8)
- Pray that God would protect and guide them and send angelic forces to break up every scheme of the enemy. (Isaiah 58:11; Psalms 43:3; John 16:13; Hebrews 1:14)



I. STRONGHOLDS

A spiritual stronghold is a fortified place that satan builds up to exalt himself against the knowledge and plans of God. Strongholds are established where demonic forces find an open door to them and feel a welcome from the inhabitants.

Understandably then, “demons are to be found where there are people. There is no reason for them to be any where else. There is no evidence in either Scripture or history that they are interested in inanimate or non-moral creation, such as mountains, rivers, trees, caves, stars and animals, unless and until people are there. Their bitter mandate is to steal, kill, and destroy that which is precious to God; and clearly, human beings created in the divine image are at the top of heaven’s list of valuables...Wherever people congregate...demons will be attracted to the scent.”¹

George Otis, Jr. has stated, “Heeding the entreaties of demons, they have entered into *quid pro quo*³ pacts with the spirit world. In return for a particular deity’s consent to resolve their immediate crisis, they have offered up their singular and ongoing allegiance.”⁴

A point of demonic entry into a culture could be a historic event, i.e. slave trade, brutal and inhuman warfare, etc., “that gave sin a place in the community, thus enabling demonic forces to establish a foothold.”⁵ These “little” footholds are like the placement of ancient welcome mats through which demonic territorial spirits are established. Authority transfers to succeeding generations occur during such events as pagan religious festivals, ceremonials, and pilgrimages. “These celebrations are decidedly not the benign, quaint, and colorful cultural spectacles they are made out to be. They are occasions to dust off ancient doormats and extend the devil’s right to rule over specific peoples and places today” by unhindered and even “joyful” welcome invitations.⁶

In some places on earth, demonic pacts have been serviced continually since the time of the flood. Many of the oldest pacts between peoples and demonic powers were transacted in Asia (which now hosts the planet’s greatest population centers) and have made spiritual light nearly imperceptible.⁷

Correspondingly, it “should not surprise us that this continent presently dominates the greatest unreached frontier known as the 10/40 Window. Population and pact longevity both have a great deal to do with the territorial entrenchment of spiritual darkness.”⁸

Satan cleverly cloaks his strongholds under the disguise of “cultural activities.” The “resurgence of worship of the ancient gods in cultures all across the world is a strategy of the enemy to re-empower the demonic principalities over the nations. The power of the lie, fueled by demonic magic, is called tradition; and it is tradition, in turn, that sustains territorial dynasties.”⁹

There are two basic ways territorial expansion takes place: “ideological export” and “desperate circumstance export.”

A. Ideological – accomplished through the broadcast of ideological and spiritual influence from transmission sites, or export centers, in various parts of the world. “Examples of such centers include Cairo, Tripoli, Karbala, Qom, and Mecca in the Muslim world; Dharamsala and Rangoon in the Buddhist world; Amsterdam, New York, Paris, and Hollywood in the materialistic world.”¹⁰

B. Desperate circumstances – often accomplished when a trauma-induced relocation

(war refugees, etc.) provides a door of opportunity for a new stronghold to develop in a new location.

An example of this in the Western hemisphere is Haiti. Taking advantage of the greed of Efik tribesmen and French slave traders, huge numbers of West Africans were brought to the Caribbean and mistreated to the point of desperation. They dealt with their desperation by entering into pacts with the spirit world that deeply entrenched the animist-based system of worship called voodoo into the society.

Kinds of Strongholds¹¹

1. **Personal strongholds** – These are things satan uses to influence one’s personal life, such as corrupt thoughts, attitudes and behavior patterns, i.e. vices. The Lord’s way of dealing with personal strongholds is through the application of biblical standards of holiness. Through humility, repentance, and holiness brought about in a life submitted to the Spirit, personal strongholds can be broken.¹²
2. **Strongholds of the mind** – These are formed by believing a lie/accusation of the enemy resulting in behavioral patterns which reflect those beliefs. The biblical way of dealing with strongholds of the mind is through the renewing of the mind. Through disciplines such as memorizing and meditating on God’s Word strongholds of the mind can be broken.

For those who have been blinded to the existence of strongholds over their minds, we have been called to stand in the gap through prayer, remembering that the weapons of our warfare have been divinely crafted for the pulling down of strongholds. (Ezekiel 22:30; 2 Corinthians 10:4)

3. **Ideological Strongholds** – This stronghold concerns worldviews. [SEE: Appendix B for an in depth description of worldview.] These are religious, political, and philosophical views that influence culture and society. Universities and other educational institutions that influence peoples’ thinking are prime advancers of ideological strongholds. Graduates potentially influence whole cultures as they infiltrate the schools of a nation thereby shaping the minds of the children who will eventually “set up their ideologies in local and national governments.”¹³ Nineteenth century United States President Abraham Lincoln affirmed the strategic place that a nation’s educational institutions hold by stating, “The philosophy of education of one generation will become the philosophy of government of the next.” According to author and lecturer Cindy Jacobs, the Church must deal with ideological strongholds by attacking with “nonstop, focused, intelligent, and sustained intercession.”¹⁴
4. **Occultic Strongholds** – The door to occultic strongholds is often opened by curiosity in the seemingly innocent activities of reading astrological columns or playing on a ouija board. Involvement in this area has often led people down the road to entanglements with heavier forms of occult practices such as witchcraft, satanism, and New Age religions which invite spirit guides to operate. The Lord’s way of dealing with occultic strongholds is by not being ignorant of satan’s devices and avoiding every appearance of evil. The strongholds established through occultic practices are demolished through the transfer of allegiance to the authority of Christ by renunciation and repentance.

5. **Social Strongholds** – Political and/or financial power cause some individuals and groups to take advantage of their social leadership responsibility and use it for personal profit rather than for the benefit of the people. Such actions, motivated by greed and selfish gain, bring oppression over a city through social injustice, racism and poverty. This, in turn, can cause people to believe God does not care about their needs. The Lord's way of dealing with social strongholds is through giving to the poor, sheltering the homeless, reconciling the races and clothing those in need.
6. **Seats of satan** – These are highly oppressed geographical locations that are demonically controlled by a specific dark principality. The New Testament city of Pergamos had this type of problem (Revelation 2:13). These are exposed only through divine revelation.

What we learn from Daniel's strategy in dealing territorial spirits (Daniel 10) would apply to locations that are revealed as being a "throne of satan", that is through spiritual warfare and intercession with fasting (See: #9. Territorial Strongholds for more information).

7. **Sectarian Strongholds** – Divisions among churches and Christian groups, pride in doctrine and beliefs, idolatry of denominational or a particular belief systems that produces isolation from the rest of the Body of Christ is counterproductive to the Great Commission. Fear of losing members is often a consternation that the enemy uses for this stronghold.

A guiding principle is found in Ephesians 4:3 where we are exhorted to "make every effort to keep the unity of the Spirit through the bond of peace." This approach stands in contrast to a unity-for-the-sake-of-unity or a unity at-any-price mentality. Individual groups and student organizations are to be first united with the plans and purposes of the Spirit of God which in turn will be common ground for uniting with other Christians on campus.

8. **Strongholds of Generational Iniquity** – Scripture speaks of how the sins of the fathers can impact individuals even to the 3rd and 4th generation. (Numbers 14:18) Sins of the fathers produce iniquities or weaknesses toward certain types of sin in the succeeding family generations. Even fathers of nations can bring national iniquities that bring its people under judgement because their lifestyles, attitudes or prejudices are the foundations upon which a whole society is built. Sins of a nation can produce national strongholds that can affect many aspects of the culture giving the territorial powers "legal" right to demonize a culture. Strongholds of generational iniquity are broken through renunciation, humility and repentance.
9. **Territorial Strongholds¹⁵** – The recognition and acknowledgement that territorial strongholds are "indeed part of the structure of the enemy's kingdom gives perspective to our battle strategy and...to our praying."¹⁶ Territorial strongholds are inherently defensive and offensive and have two characteristics: They "repel light" and they "export darkness."¹⁷

Missionary Vernon Sterk believes that the major assignment of territorial spirits is to

oppose evangelism by building resistance to the gospel of Jesus Christ and persecution and expulsion of Christians.¹⁸

Demonic strongholds expand in their powerbase by more acquiescence being given to them. This in turn leads to them being more strongly established in an area, laying foundations for demonic strongmen to establish themselves as spiritual rulers of evil over a certain geographic territory.

Some Biblical examples of territorial spirits, in addition to Daniel's encounter with the "spirit prince of Persia" and the reference to the "spirit prince of the kingdom of Greece" (Daniel 10 – New Living Translation) can be found in I Kings 20:23. This verse expresses a clear belief that spirits and gods had power only over certain areas of jurisdiction¹⁶ and Mark 5:1-20.

I Kings 20:23 – *Their gods are gods of the hills. That is why they are so strong. But if we fight them on the plains, surely we will be stronger than they.*

Mark 5:1-20 – *It would appear quite clearly that a legion of demons belonged to that area and did not want to leave.*

The Lord's way of dealing with territorial strongholds is seen in Daniel's example of spiritual warfare and intercession with fasting.

J. SPIRITUAL MAPPING

II Corinthians 4:18 – So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

Behind many visible aspects of the commonplace things around us are spiritual forces, invisible areas of reality that may actually hold more ultimate significance than the visible. The concept of spiritual mapping is the recognition of these forces and an undertaking to discern their impact on people and the visible world.

According to II Corinthians 2:11, it is both biblical and wise to be aware of the schemes of the devil. Peter Wagner refers to spiritual mapping as “strategic-level spiritual warfare...(which enables) smart-bomb praying.”

In defining spiritual mapping, the seven definitions listed below amplify our understanding of this science in spiritual warfare.¹

1. Spiritual mapping is God’s revelation about the spiritual situation of the world in which we live. It is a vision that goes beyond our natural senses and, by the Holy Spirit, reveals the spiritual hosts of darkness to us.
2. Spiritual mapping is an attempt to see (the region to be mapped) as it really is, not as it appears to be.
3. Spiritual mapping involves researching an area (nation, city, campus) to discover any inroads satan has made which prevent the spread of the gospel and the evangelization of an area for Christ.
4. Spiritual mapping combines research, divine revelation and confirmatory evidence in order to provide complete and exact data concerning the identity, strategies and methods employed by spiritual forces of darkness to influence the people and the Church in a given region.
5. Spiritual mapping is a means whereby we can see what is beneath the surface of the material world; but it is not magic. It is subjective in that it is a skill born out of right relationship with God and a love for His world. It is objective in that it can be verified (or discredited) by history, sociological observation and God’s Word.

A biblical example of spiritual mapping can be seen in Ezekiel 4:1-3 where God instructs Ezekiel to make a map of the city of Jerusalem on a clay tablet, then “lay siege against it.” Obviously, this refers to spiritual, not conventional, warfare.

We must seek to discover where the invisible has corrupted the visible (identifying the strongholds) and then, “following biblical principles of spiritual warfare, tear them down and serve eviction notices to the spiritual forces behind them” – dealing with them through power encounters (II Corinthians 10:4-5).³

Supernatural powers are not resisted boastfully or presumptuously. Rather, we do so in a spirit of humility before God, realizing that we have no might in ourselves, but owe everything to the grace and power of God.⁴ “Once the spirits that dominate an area are held back the gospel will be able to flow in. People will turn to Jesus.”⁵

Gathering data is an important step, but insufficient in and of itself. Spiritual discernment is absolutely essential as well, just as a word of wisdom often brings balance to a word of knowledge. Information can be gleaned from a variety of sources: print and broadcast media, chronicled history and backgrounds, personal knowledge of an area, maps, reason for establishment statements, and oral histories and legends. Such preparation serves as a springboard for the Holy Spirit to be able to use in directing our thoughts and our steps.

K. UNIVERSITY MISSIONS SPIRITUAL MAPPING QUESTIONS

Note: This appendix is an adaptation of Peter Wagner's questions for the spiritual mapping of your community found in his book *Breaking Strongholds in Your City*, page 225ff.

University research Form

A Project by _____

Date: _____

Historical Research

I. The History of the College/University

A. The Founding of the College/University

1. Who were the people who founded the university?
2. What was their personal or corporate reason for founding the university?
3. What were their beliefs and philosophies?
4. What was their vision for the future of the university?
5. What is the significance of the original name of the university?
6. Has the name been changed? Why?
7. Are there other names or popular designations for the university?
8. Do these names have meanings? Are they linked to religion of any sort? Are they demonic or occult names? Do they signify blessing? Curse? Do they reflect the character of the people of the university?

B. The Later History of the College/University

1. What role has the university played in the life and character of the city/nation as a whole?
2. As prominent leaders have emerged from the university, what was their vision for their nation?
3. Have any radical changes taken place in the administrative leadership of the university? Over what kinds of issues?
4. Have there been significant or sudden changes in the economic life of the university? Riots? Demonstrations? Over what kinds of issues? Has modern technology affected the life of the university? Student enrollment?
5. What student organization was first granted permission to meet?
6. What significant international student enrollment has occurred? Was there ever an imposition of a new language or culture on the university as a whole?
7. How have international or minority students been treated? How have races or ethnic groups related to one another? Have university policies legitimized segregation/racism of any kind?
8. Have university administrators ever broken/renege on any agreements, contracts or covenants with the student body or city?
9. Have any wars directly affected the university? Were any battles fought on the university grounds? Were the university facilities ever used as a military

headquarters during times of warfare? Were prisoners of war (POWs) or detainees ever kept on university grounds? If so, who were they and how were they treated? Was there any bloodshed?¹

10. How has the university treated/responded to the poor and oppressed? Has greed/elitism characterized university leaders? Is there evidence of corruption among university administrators/faculty?
11. What natural disasters have affected the university?
12. Does the university have a motto or slogan? What is its meaning?
13. Is there a radio/TV station connected with the university? What is the programming style? What kinds of music do the students listen to? What is the message they receive from that music?
14. What departments/colleges are most prominent? Is there a department/college that seems to dominate the student government? Which one?
15. What kinds of work is the fine arts department/college creating?
16. What five words would most students/faculty in the university use to characterize the positive features of their university today? What five words would they use for the negative features?

II. History of Religion in the College/University

A. Non-Christian Religion

1. What were the religious views and practices of the people who inhabited the area before the university was founded?
2. Were religious considerations important in the founding of the university?
3. Have any non-Christian religions entered the university in significant proportions?
4. What secret orders (such as freemasonry, i.e. Demolay) have been present in the university?
5. What witches' covens, satanist groups or other cults have operated in or near the university?

B. Christianity

1. When, if ever, did Christianity enter the university? Under what circumstances?
2. Have any of the early or later Christian leaders been freemasons?
3. What role has the Christian community played in the life of the university as a whole? Have there been changes in lives?
4. Is Christianity in the university growing, plateaued or declining?
5. What seems to hinder the free exercise of evangelism on campus?

C. Relationships

1. Has there been conflict between religious groups within the university?
2. Has there been conflict between Christian student groups?
3. Is there any history of campus Christian groups splitting over differences in the university? Over what issues?

Physical Research

1. Locate different maps of the city, especially the older ones. What changes have taken place in the physical characteristics of the university?
2. Who were the university planners who designed the university? Were any of them freemasons?
3. Are there any significant discernible designs or symbols embedded in the original plan or layout of the university?
4. Is there any significance in the architecture, location or positional relationship of the central buildings, especially those representing the administrative, educational or religious power in the university? Did freemasons lay any of the cornerstones?
5. Where are temples, chapels, pornographic bookstores, etc. located on or near the campus?
6. Has there been any historical significance in the particular plot of land upon which one or more of these buildings are located? Who originally owned this land?
7. What is the background of the university's open areas (i.e. quads, circles, etc.)? Who commissioned and funded them? What significance might their names have?
8. What is the background and possible significance of the statues and monuments of the university? Do any reflect demonic characteristics or glorify the creature rather than the Creator? Who designed the statues or monuments? What was the religious affiliation of the artist?
9. What other artwork is featured in the university, especially on or in public buildings, museums or theaters? Look especially for sensual or demonic art.
10. Are there any prominent archaeological sites inside the university? What meaning might they have?
11. Where are significant locations of highly visible centers for the proliferation of vices and destructive lifestyles?
12. Where are areas that concentrate greed, exploitation, poverty, discrimination, violence, disease or frequent accidents?
13. Where are locations of past or present bloodshed through massacre, war or murder?
14. Does the position of trees, hills, stones or rivers form any apparently significant pattern?
15. Are there "sacred" rivers that run through the campus?
16. Do certain landmarks of the university have names that would not glorify God?
17. What is the highest geographical point in the university and what is built or located there? This can be a statement of authority.
18. Which areas of the campus or surrounding neighborhoods of your university seem to have characteristics of their own? Attempt to discern areas of the university that seem to have different spiritual environments.
19. Is there any particular area on campus where crimes tend to occur more frequently?

Religious Research

A. Non-Christian

1. What are the names of the principal deities or territorial spirits associated with the city's past or present in which the university is located?
2. What are the locations of high places, altars, temples, monuments or buildings associated with witchcraft, occult, fortune-telling, satanism, fertility gods, freemasonry, Mormonism, Eastern religions, Jehovah's Witnesses and the like. Do these form any patterns when plotted on a map?

3. Are there sites of pagan worship from the past, even before the city was founded?
4. What are the different cultural centers that might contain art or artifacts connected with pagan worship?
5. Has any university leader knowingly dedicated himself or herself to a pagan god or a principality?
6. Were any known curses placed by the original inhabitants on the land or people who founded the university?

B. Christian

1. What was the first Christian student organization authorized to meet on campus?
2. How have Christian campus leaders been received by the university?
3. Has evangelism been easy or hard? What have been hindering factors?
4. What Christian groups meet “underground?”
5. Where are the churches located near the university? Which of them would you as “life giving” churches?
6. What is the “health” of the churches near the university?
7. Who are the Christian leaders considered as “elders of the campus?”
8. Is it easy to pray in all areas of the university?
9. What is the status of unity among Christian leaders across ethnic and denominational lines?
10. What is the view of university leaders toward Christian morality?

C. Revelational

1. What are the recognized, mature intercessors hearing from God concerning the university?
2. What is the identity of the ranking principalities seemingly in control of the city as a whole or certain areas of the city’s life or territory?

Questions for the Nation

1. What are the main gods/religious figures of the nation?
2. Is a political leader, such as a king, president or tribal chief, venerated or looked on as deity?
 - Has the founder of a nation been exalted to be worshipped as a god after death?
 - Have national poets, heroes, saints or generals been elevated to gods after their death?
 - Have political leaders become gods and accepted worship from their subjects?

L. AREAS THAT GIVE SPIRITS A LEGAL RIGHT TO SET UP A BASE OF OPERATION

Before we can bind the strongman, we need to deal first with the sins that have given the enemy a foothold in our lives, individually and/or corporately. These footholds give our enemy a welcome mat or the “legal” right to occupy. The two basic areas are:

1. Individual sin hinders a person from having close fellowship with God.
2. Collective sins hinders God’s Spirit from being manifested over a community of people.

A more specific listing is as follows:¹

- Idolatry
- Temples to pagan religions
- Murder, i.e. the shedding of innocent blood
- Witchcraft and covens
- Sexual perversion
- Alcoholism, hypnosis and the use of drugs
- Fighting, anger, quarrelsomeness, rebellion
- An unforgiving spirit, hatred, prejudice, bigotry

M. WARFARE SCRIPTURES

Matthew 10:1 He called His twelve disciples to Him and gave them authority to drive out evil [Greek: unclean] spirits and to heal every disease and sickness.

Luke 10:19-20 “I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

John 12:31-32 “Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.”

Romans 8:37-39 No, in all these things we are more than conquerors through Him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

2 Corinthians 10:3-5 For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 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.

Ephesians 6:11-20 Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the Word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel ... Pray that I may declare it fearlessly, as should.

Colossians 2:14-15 Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross. [Or, them in him]

I John 3:8 He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work.

I John 4:4 You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.

N. PRAYER WITH FASTING

Note: This appendix is an excerpt from the excellent book *Shaping History Through Prayer and Fasting* by Derek Prince.

In Matthew 6:1-18 Christ gives instructions to His disciples on three related duties: giving alms, praying and fasting. In each case He places His main emphasis upon the motive, and warns against religious ostentation for the sake of impressing men.

In verse 2 He says, “**When** you give alms...” In verse 6 He says, “**When** you pray...” and in verse 7, “**When** you (plural) pray...” In verse 16 He says, “**When** you fast...” and in verse 17, “When you fast...” (individually). In no case does Christ say, if, but always when. The inference is clear. Christ expects that all His disciples will regularly practice all three of these duties. In particular, the parallel between prayer and fasting is exact. If Christ expects His disciples to pray regularly, then by the same token He expects them also to fast regularly.

Immediately after being baptized in the Jordan by John the Baptist, Jesus was led by the Holy Spirit to spend forty days fasting in the wilderness. There is significant difference in the expressions used by Luke to describe Jesus before and after His fast. At the beginning, in Luke 4:1, We read: “And Jesus, being **full of the Holy Spirit**, returned from Jordan...” At the end, in Luke 4:14, we read: “And Jesus returned in the **power of the Spirit** into Galilee...”

The same spiritual laws that applied in Christ’s own ministry apply also in the ministry of His disciples. In John 13:16 Jesus also says, “...The servant is not greater than his lord; neither he that is sent greater than he that sent him.” This applies to the preparation for ministry. If fasting was a necessary part of Christ’s own preparation, it must play also in the disciple’s preparation.

In one sense, fasting is a form of mourning. Psychologically, no one welcomes the thought of fasting. Nevertheless, there are times when both mourning and fasting are beneficial. Mourning has its place among the beatitudes. In Matthew 5:4 Jesus says, “Blessed are they that mourn: for they shall be comforted.” In Isaiah 61:3 the Lord promises special blessings to those who “mourn in Zion.” He promises them “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness...” Mourning in Zion is a response to the prompting of the Holy Spirit through which the believer shares in some small measure God’s own grief over the sin and folly of humanity.

In Psalm 35:13 David says, “I humbled my soul with fasting...” Again, in Psalm 69:10 he says, “I wept, and chastened my soul with fasting...” We may combine the various expressions used, and say that fasting, as here practiced, is a form of mourning, and a means to humble oneself and to chasten oneself.

Fasting is also a means by which a believer brings his body into subjection. In 1 Corinthians 9:27 Paul says: “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.” Our body, with its physical organs and appetites, makes a wonderful servant, but a terrible master. Therefore, it is necessary to keep it always in subjection. Each time a Christian practices fasting for this purpose, he is serving notice on his body: “You are the servant, not the master.”

In Galatians 5:17 Paul lays bare the direct opposition that exists between the Holy Spirit of God and the carnal nature of man: “For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other...” Fasting deals with the two great barriers to the Holy Spirit that are

erected by man's carnal nature. These are the stubborn self-will of the soul and the insistent, self-gratifying appetites of the body. Rightly practiced, fasting brings both soul and body into subjection to the Holy Spirit.

It is important to understand that fasting changes man, not God. The Holy Spirit, being Himself God, is both omnipotent and unchanging. Fasting breaks down the barriers in man's carnal nature that stand in the way of the Holy Spirit's omnipotence. Thereafter, with these carnal barriers removed, the Holy Spirit can work unhindered in His fullness through our prayers.

There is only one limit to God's omnipotence, and that is God's eternal righteousness. Fasting will never change the righteous standards of God. If something is outside the will of God, fasting will never put it inside the will of God. If it is wrong and sinful, it is still wrong and sinful, no matter how long a person may fast. (Example: II Samuel 12.)

Biblical Examples:

In II Chronicles 20:1-30, Jehoshaphat, king of Judah, received word that a very large army from the territories of Moab, Ammon, and Mount Seir was invading his kingdom from the east. Realizing that he had no military resources with which to meet this challenge, Jehoshaphat turned to God for help.

What were the spiritual weapons that Jehoshaphat used to such effect? They may be briefly summarized as follows: first, collective fasting (verse 3); second, united prayer (verse 4); third, the supernatural gifts of the Holy Spirit (verses 14-17); fourth, public worship and praise (verses 18-19). These weapons, scripturally employed by Christians today, will gain victories as powerful and dramatic as they gained for the people of Judah in the days of Jehoshaphat.

In Ezra 8:21-23, the way opened for Ezra to lead a company of returning exiles back to Jerusalem. They had to make a long journey through country infested by savage tribes and by bandits. In addition to their wives and children, they had with them the sacred vessels of the temple, worth hundreds of thousands of dollars. What a prey for bandits!

Ezra followed the same procedure as Jehoshaphat. As the leader of God's people, he "proclaimed a fast." The reason he gave for this was "that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance."

The result of collective fasting and prayer for Ezra and his company was as decisive as it had been for Jehoshaphat and the people of Judah. The returning band of exiles completed their long and dangerous journey in perfect peace and safety. There was no opposition by bandits or savage tribes, no loss of persons or of property. Thus, the lesson demonstrated by Jehoshaphat was further confirmed by Ezra: Victory in the spiritual realm is primary. It is to be obtained by spiritual weapons. Thereafter its outcome will be manifested in every area of the natural and material realm.

A third example of collective fasting and prayer is found in the fourth chapter of the Book of Esther. Here is described the greatest crisis that has ever confronted the Jewish people in their entire history up to the present time. A decree went out that they were all to be annihilated on a certain day.

But when the decree for the destruction of the Jews went out, Esther arranged with Mordecai that he would gather together all the Jews in Shushan, the capital city, to unite in fasting. They understood that the conflict was on the spiritual plane, and their response was on the same plane.

The outcome of their collective fasting and prayer is described in the succeeding chapters of the Book of Esther. We may summarize it briefly by saying that the whole policy of the Persian empire was completely changed, in favor of the Jews. Haman and his sons perished. The enemies of the Jews throughout the Persian empire suffered total defeat. Mordecai and Esther became the two most influential personalities in Persian politics. The Jews in every area experience a unique measure of favor, peace, and prosperity. All this can be directly attributed to one cause: the collective fasting and prayer of God's people.

In conclusion, we see the example of Daniel at a time when he knew that the appointed period of seventy years of captivity had almost run its course. He therefore understood that the promised hour of deliverance and restoration was near at hand.

It is evident from chapter 6 that Daniel already made a practice of regular intercession, three times each day, for the restoration of Israel to their own land. Now the revelation from the prophecy of Jeremiah showed him that the time had come for God to answer his prayers.

In studying Daniel's response to this revelation, we gain a vital lesson in the ministry of intercession. A carnally-minded person might have interpreted the promise from Jeremiah as a release from further obligations to pray. If God had promised to restore Israel at that time, what need was there to pray any longer?

Daniel's response was just the opposite. He did not interpret God's promise as a release from his obligation of intercession, but rather as a challenge to seek God with greater intensity and fervency than ever before. This renewed determination is beautifully expressed in his own words: "I set my face unto the Lord God..." (Daniel 9:3). In the prayer life of each one of us there comes a time when we have to set our face. From that moment onward, no discouragement, no distraction, no opposition will be allowed to hold us back, until we have obtained the full assurance of an answer to which God's Word gives us title.

By all human standards, Daniel was one of the most righteous and God-fearing men portrayed in Scripture – yet at no time does he represent himself as more righteous than those for whom he is interceding. Invariably he identifies himself with his own people in all their rebellion and backsliding. His cry is, "We have sinned and done wrong...Lord, you are righteous, but this day we are covered with shame..." (Daniel (9:5, 7). Always it is we and us, never they and them. Thus Daniel's prayer is made effective by his own personal involvement. This is expressed in three ways that are closely related: by fasting, by mourning, and by self-humbling.

Of all the great characters in the Bible, Daniel exemplifies perhaps more clearly than any other the ministry of shaping history through prayer and fasting. When Daniel first came to Babylon as a young man, it was his prayers (combined with his gift of revelation) that changed the heart of King Nebuchadnezzar, procuring favor and promotion for the Jews in Babylon. Later, near the end of Daniel's life, when the Babylonian empire had been succeeded by that of Medo-Persia, it was the prayer and fasting of Daniel that finally opened the way for the restoration of Israel to their own land.

From this study of Daniel's intercession, there emerges one lesson of special importance for our theme. The prophecies and the promises of God's Word are never an excuse to cease praying. On the contrary, they are intended to provoke us to pray with increased earnestness and understanding. God reveals to us the purposes which He is working out, not that we may be passive spectators on the sidelines of history, but that we may personally identify ourselves with His purposes, and thus become actively involved in their fulfillment. Revelation demands involvement.

O. SAMPLE SCRIPTURE PRAYERS

Acts 4:24b-26, 29-30 “Sovereign Lord, you made the heaven and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: Why do the nations rage and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One. Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus.”

II Corinthians 1:2-4 Grace and peace to you from God our Father and the Lord Jesus Christ. Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

Ephesians 1:15-23 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe. That power is like the working of His mighty strength, which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed Him to be head over everything for the church, which is His body, the fullness of Him who fills everything.

Ephesians 3:14-21 For this reason I kneel before the Father, from whom His whole family in heaven and on earth derives its name. I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God. Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Colossians 1:9-14 For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to His glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For He has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves, in whom we have redemption, the forgiveness of sins.

I Thessalonians 3:12-13 May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May He strengthen your hearts so

that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all His holy ones.

Hebrews 13:20-21 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing His will, and may He work in us what is pleasing to Him, through Jesus Christ, to whom be glory for ever and ever. Amen.

P. CONTACT PRAYING

1. Follow the leading of the Holy Spirit as to whom He might want you to approach.
2. Start with a simple introduction of who you are and what you are doing.
3. Don't use it as an opportunity for a "sermonette."
4. You might ask, "Is there any problem for which we can pray with you about in Jesus' name?"
5. Remember that you are providing a prayer model for someone who may have no other contact with believers. Pray in a manner that is easily understood.
6. Avoid preaching rambling messages in your prayers.
7. Write down for whom you prayed and what the need was. Look for ways to follow-up the results of your prayers when possible.

Q. PRAYER QUOTES

- When man works, man works; but when man prays, God works! **Anonymous**
- We can do more than pray after we have prayed, but we can not do more than pray until we have prayed. **S.D. Gordon**
- This simple, yet profound fact is that God responds to prayer. That God would place such an incomparable privilege and such responsibility in our hands is past understanding – but He has done just that. Through intercession we become His instruments.

For instance, the unbeliever has many defenses against our evangelistic efforts. He can refuse to attend church (or a campus Bible study). You can go to his home (or dorm room), but he doesn't have to let you in. Hand him a tract, and he can throw it away. Get on TV and he can switch channels. But he cannot prevent the Lord Jesus from knocking at the door of his heart in response to your intercession. People we are unable to reach or help any other way can be reached by the throne of grace! **Ronald Dunn, *Don't Just Stand There, Pray Something***

- As intercessors what power we wield (not our own, nor for our own purposes)! We reign in life with the Lord Jesus. He has raised us up to share His throne and His authority. From that vantage point...we have authority over satan to thwart his plans, pull down his strongholds, and release his captives.

Is it any wonder that the enemy would do all he can to distract us from a commitment to intercession? Let us mobilize to pray! We can tip the scales of history. Let us go up through prayer and take the kingdoms of this world for Jesus. **Patrick Johnstone, *Operation World***

- You cannot stumble if you are on your knees. **Anonymous**
- Never undertake more Christian work than can be covered in believing prayer. **Alan Redpath**
- Only when there is a revolution in prayer will there be a revolution in faith. When there is a revolution in faith there will be a revolution of life; and when there is a revolution in life there will be a change in character. **Pastor Choi, Incheon, Korea**
- In practical terms may our prayer lives and prayerwalks be:
 - Satan-shaking
 - Kingdom-taking
 - Christ-glorifying channels for God
 - Captive-releasing
 - Revival-giving

Patrick Johnstone, *Operation World*

- Prayer is not an easy way of getting what we want, but only becoming what God wants us to be. **Studdert Kennedy**
- Prayer does not fit us for the greater works; prayer is the greater work. **Anonymous**
- Nothing lies beyond the reach of prayer except that which lies outside the will of God. **Anonymous**

R. SAMPLE PRAYERWALK SCHEDULE

Half-day Schedule:

8:00 – 8:30 AM	Worship
8:30 – 8:45 AM	Briefing and assignments
8:45 – 11:30 AM	Prayerwalk
11:30 – 12:00 AM	Debriefing and worship
12:00 – 1:00 PM	Concluding lunch debriefing

One-day Schedule:

7:45 – 8:15 AM	Worship
8:15 – 8:30 AM	Briefing and assignments
8:30 – 10:15 AM	Prayerwalk on campus
10:15 – 10:30 AM	Break
10:30 – 12:00 PM	Prayerwalk on Campus
12:00 – 1:00 PM	Lunch and rest*
1:00 – 2:30 PM	Prayerwalk areas near campus
2:30 – 3:00 PM	Break
3:00 - 4:30 PM	Prayerwalk areas near campus
4:30 – 6:00 PM	Debriefing, sharing and worship**

*If fasting, be sure each participant is drinking water regularly throughout the day.

** Refer to page 64 regarding debriefing.

ENDNOTES

Introduction

1. Arthur Mathews, *Born for Battle* (Singapore: OMF/STL Books, 1987), p. 72.
2. Ronald Dunn, *Don't Just Stand There, Pray Something* (San Bernardino, CA: Here's Life Publishers, 1992), p. 19.
3. *Ibid*
4. C. Peter Wagner, Ed., *Engaging the Enemy: How To Fight and Defeat Territorial Spirits* (Ventura, CA: Regal Books, 1993), p. 7.
5. Mathews, p. 130.
6. Timothy Warner, *Spiritual Warfare: Victory Over the Powers of This Dark World* (Wheaton, IL: Crossway Books, 1991), p. 82.
7. Mark I. Bubeck, *Overcoming the Adversary* (Chicago, IL: Moody Press, 1984), p. 14.
8. Warner, pp. 119-120.
9. Sire, pp. 47-48.
10. Anderson, p. 88.

Chapter 1

1. Steve Hawthorne and Graham Kendrick, *Prayerwalking: Praying On-Site With Insight* (Orlando, FL: Creation House, 1993), p. 13.
2. *Ibid.*, pp. 17-18.

Chapter 2

1. *Ibid.*, p. 46.

Chapter 3

1. Hawthorne and Kendrick, p. 24.
2. Warner, p. 11.
3. Wagner, *Engaging the Enemy*, p. 136.
4. Anderson, p. 205; Neil Anderson and Dave Park, *Stomping Out the Darkness* (Ventura, CA: Regal Books, 1993), p. 148.
5. 5 Warner, p. 141.

6. Daniel 11:32 (KJV). The NASB says, “They that know their God shall display strength and take action.”

7. C. Peter Wagner, Ed., *Breaking Strongholds in Your City* (Ventura, CA: Regal Books, 1993), p. 127).

8. Anderson, p. 87.

9. Hawthorne and Kendrick, pp. 64-65.

10. Acts 18:10 – “I have many people in this (campus);” Hawthorne and Kendrick, p. 80.

11. Wagner, *Engaging the Enemy*, p. 74.

12. Hawthorne and Kendrick, p. 89

13. *Ibid.*, p. 64.

Chapter 4

1. These terms are found throughout Hawthorne’s and Kendrick’s book.

2. Warner, pp. 139-140.

3. Lamar Boschman, *A Passion for His Presence* (Shippensburg, PA: Destiny Image Publishers, 1992), pp. 176, 178-181.

4. Ian Malins, *Prepare for Battle* (Wewak, Papua New Guinea: Christian Books Melanesia, Inc., 1988), pp. 5-6.

5. Wagner, *Engaging the Enemy*, p. 65.

6. George Otis, Jr. is founder and president of The Sentinel Group. He currently heads the Spiritual Mapping Division of the A.D. 2000 Movement United Prayer Track where he is also co-coordinator together with Peter Wagner. His books include *The Last of The Giants* and *The Twilight Labyrinth*.

7. Wagner, *Breaking Strongholds*, pp. 14 and 177.

8. Hawthorne and Kendrick, p. 141.

9. Anderson, p. 61.

10. Sire, p. 51; “All authority/power in heaven and on earth has been given to Me.” – Matthew 28:18

11. Hawthorne and Kendrick, p. 143.

12. Throughout the Book of Acts, as the gospel message spread across the then known world, there were individuals that responded to the message and opened their homes to the apostles. These

houses became lighthouses for the Good News. SEE: Acts 10; 16:13-40.

Chapter 5

1. Hawthorne and Kendrick, pp. 18, 46, 99.
2. Wagner, *Breaking Strongholds in Your City*, pp. 14, 33.
3. *Ibid.*, p. 115.

Chapter 6

1. *Ibid.*, p. 66.

Chapter 7

1. *Ibid.*, p. 66.
2. Bubeck, p. 125.
3. Michael Harper, *Spiritual Warfare* (Ann Arbor, MI: Servant Books, 1984), p. 84.
4. Bubeck, p. 125.
5. Dean Sherman, *Spiritual Warfare for Every Christian* (Manila: OMF Literature, 1991), p. 173.

Chapter 8

1. Wagner, *Engaging the Enemy*, p. 56.
2. Warner, p. 66.
3. *Ibid.*, pp. 134, 141.
4. Hawthorne and Kendrick, p. 31.

Appendix A

1. Subtly deceptive reasoning/argumentation
2. Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal Books, 1996), p.160.
3. *Ibid.*
4. *Ibid.*
5. Anderson, *Bondage Breaker*, p. 52.
6. *Ibid.*, p. 53.
7. Anderson, p. 53.

8. *Ibid.*, p. 53.

9. John W. Montgomery, *Demon Possession* (Minneapolis, MN: Bethany House, 1976) p. 337.

Appendix B

1. The core of this explanation comes from the work of Charles Kraft and his book *Christianity with Power*

2. Warner, p. 4.

3. Charles Kraft's term

4. James Sire, *The Universe Next Door* (Downers Grove, IL: InterVarsity Press, 1976), pp. 25-26.

5. Del Tarr, *Cross-Cultural Communications* (Brussels, Belgium: International Correspondence Institute, 1987), p. 86.

6. This is the Filipino word for companion. In the Filipino culture, as in most Asian, Latin and African cultures, one just doesn't do much alone. There is always a companion accompanying you – whether it is a child's tricycle with an attached seat for a playmate, a traveling companion in business, or someone to walk with you to the neighborhood store.

7. Sire, pp. 27-28, 32.

8. Warner, p. 138.

9. Sire, p. 32.

10. Warner, p. 78.

11. Sire, p. 43.

12. Warner, p. 116.

13. *Ibid.*, p. 137.

14. Wagner, *Engaging the Enemy*, p. 63.

Appendix C

1. This statement is in no way intended to convey an eternal security theological position. The Christian is eternally secure as he/she "abides in Christ." When a follower of Christ willingly walks away from the path of righteousness, they will be pursued by the Holy Spirit who will endeavor to draw them back to their "first love." But because God created humankind as free moral agents, He will not violate the individual's free will to choose to follow Him or go their own way.

Appendix G

1. Wagner, p. 100.
2. Bubeck, p. 117.
3. Warner, pp. 107-108.

Appendix H

1. Anderson, *Bondage Breaker*, p. 88.
2. Numbers 7-12 are from: Anderson, *Bondage Breaker*, pp. 88-89.

Appendix I

1. Wagner, Ed., *Breaking Strongholds*, pp. 39-40.
2. Wagner, *Engaging the Enemy*, p. 37.
3. Wagner, *Breaking Strongholds*, p. 42. Examples of this can be found in the annual Hindu festivals in Bali, Indonesia, the Sinulog festival in Cebu City, Philippines or the Ati-atihan festival in Kalibo, Philippines that attract people from all over the world to observe and participate in these rituals.
4. *Ibid.*, p. 31.
5. *Ibid.*, p. 41.
6. *Ibid.*, pp. 43, 81.
7. *Ibid.*, p. 45.
8. *Ibid.*, pp. 82-93. The core concepts presented here.
9. Psalm 119:11 – “Thy Word have I hid in my heart that I might not sin against Thee.” The Hebraic concept of the heart included the “feelings, the will and even the intellect; likewise for the center of anything.” (Dictionary of the Words in the Hebrew Bible by James Strong, p. 58, #3820.)
10. Wagner, *Breaking Strongholds*, p. 85.
11. *Ibid.*
12. An excellent article, titled “Territorial Spirits and World Missions”, is in the July 1989 issue of Evangelical Missions Quarterly, p. 278-288.
13. Warner, p. 137.
14. Wagner, *Breaking Strongholds*, p. 39.
15. Wagner, *Engaging the Enemy*, p. 154.

16. *Ibid.*, p. 152.

Appendix J

1. The following definitions are found in *Breaking Through Strongholds in Your City*, p. 125, 14, 77, 177, 33, 25, 28, 18 respectively.

2. *Ibid.*, pp. 58, 61.

3. Wagner, *Engaging the Enemy*, p. 58.

4. *Ibid.*, p. 38.

Appendix K

1. According to Numbers 35:33, the shedding of innocent blood defiles the land. When innocent blood is shed satan gains more legal right to do even more wicked works through his evil spirits. Additional information can be gleaned from Gwenn Shaw's book *Redeeming the Land* (p. 17).

2. Wagner, *Breaking Strongholds*, p. 113.

Appendix L

1. Hawthorne and Kendrick, pp. 143-145

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